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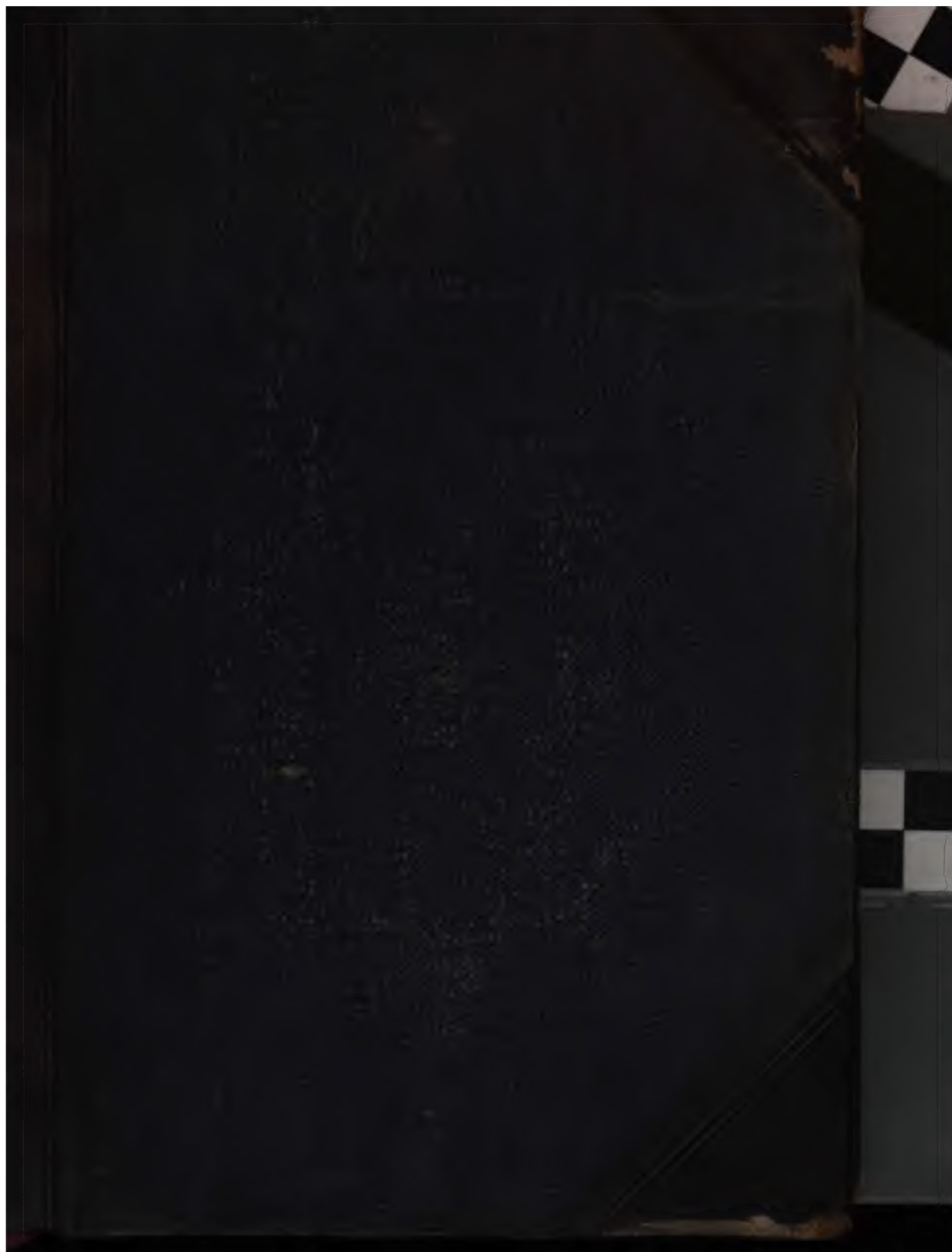
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NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, GENERAL READERS, ETC.

“When found, make a note of.”—CAPTAIN CUTLER.

OXFORD: J. B. LIPPINCOTT & CO.
UNIVERSITY

THIRD SERIES. — VOLUME EIGHTH.

JULY — DECEMBER 1865.

LONDON:

PUBLISHED AT THE

OFFICE, 32 WELLINGTON STREET, STRAND, W.C.

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LONDON, SATURDAY, JULY 1, 1865.

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Notes.

LITERARY INQUIRERS AND THE COURT OF PROBATE.

It was well said in the Preface to the volume of *Wills from Doctors' Commons*, printed by the Camden Society in 1863, that the publication of such a volume marked "an era in our literary history." So long since as the 26th March, 1848, the Director and Secretary of the Camden Society had an interview, under the authority of the Council, with the Registrars of the Prerogative Court with the view of procuring some facilities for the consultation of wills desired to be referred to in editing a volume then in course of preparation by the Society. The Registrars declined to comply with the wishes of the Council. A memorial, in the nature of an appeal, was addressed to the then Archbishop of Canterbury, Dr. Howley, who in reply informed the Council that he had no power to interfere.

Subsequent applications for some slight modifications of the stringent rules which prevented the literary use of the documents in the Prerogative Court were addressed to the late Archbishop of Canterbury, Dr. Bird Sumner, and to the Commissioners appointed to inquire into the Ecclesiastical Courts, but were attended with no good results.

On the institution of the Court of Probate, the Council of the Camden Society, supported by the

Society of Antiquaries, and by many eminent literary persons, renewed their endeavours. Sir Cresswell Cresswell, to whom the application was addressed, admitted the principle that documents which had none but literary uses ought to be accessible to literary inquirers, and as soon as space could be found, he made arrangements for literary inquirers to consult freely all wills proved before the year 1700, and placed this department under the charge of a gentleman who has shown himself most anxious to carry out the views of Sir Cresswell Cresswell, and to assist in every way the object of literary inquirers.

About a twelvemonth since, on suggestions made to them from various quarters, the Council of the Camden Society deemed it necessary to apply to the present Judge of the Court of Probate, the successor of Sir Cresswell Cresswell, on various points connected with the privileges which Sir Cresswell had granted to literary inquirers, and also for an extension of those privileges to inquirers who desire to consult local registries, and all other courts in which wills have at any time been proved.

To give greater weight to the application, the Council requested the co-operation of the Society of Antiquaries, which was very cordially granted, and a Joint Committee of the two Societies was appointed to carry out the object. The Joint Committee drew up the following Memorial, which, having been signed by the President and Council of the Society of Antiquaries, and by the President and Council of the Camden Society, was duly forwarded to Sir James Wilde:—

"The Society of Antiquaries,
"Somerset House.

"MY LORD,

"On the 18th February, 1859, many of the undersigned, conjointly with other persons interested in literary research, addressed a letter to the late Sir Cresswell Cresswell, in which his attention was directed to the manner in which the labours of persons engaged in literature were affected by the regulations of the Record Office for Wills. After stating the facts upon which their application was grounded, the writers concluded with the expression of a hope that the time had arrived when the practice of the Record Office for Wills might be assimilated in the case of literary inquirers to that of the Public Record Office, in which almost unlimited freedom of inspection, with the power of making transcripts, is given to such inquirers.

"After a correspondence between Sir Cresswell Cresswell and the applicants, for which we beg to refer to the inclosed printed paper, Sir Cresswell opened at the Principal Registry a department for Literary Inquirers, under certain printed Regulations which are dated the 11th March, 1862.

"The sixth clause in these Regulations specifies the nature of the documents to which access was intended to be given. This Clause is in the following terms: 'The Visitor will be allowed without fee to search the Calendars, to read the registered copies of Wills proved before the year 1700, the Probate and Administration Act Books to the same date, and to make extracts from such Wills and Books.'

"In putting these Regulations into practice, a question has arisen, whether the privilege thereby afforded shall be treated as limited to the copies of Wills and books belonging to the Prerogative Court of Canterbury, which alone at the time of the original application were deposited in the Principal Registry, or whether the same liberty shall be extended to other testamentary documents, which since the year 1859 (but not entirely since the date of the Regulations issued in March 1862) have been transferred to the same depository.

"The undersigned beg to submit that the more liberal interpretation of Sir Creswell Cresswell's Order best accords both the letter and with the spirit of his concession. And they are not aware of any reason for excluding from literary research the documents which have been brought in from the other London and provincial registries, and which contain historical materials of a similar character to those found in the books and papers to which the Regulations admittedly apply.

"The undersigned very respectfully suggest to your Lordship that if you would be pleased to declare your view of the proper construction of the Order in question, the expression of your opinion would ensure the harmonious working of the Regulations, would be a guide to the applications of literary inquirers, and a rule to the Officers as to what they are to grant and what to refuse.

"If it should happen that your Lordship thought it right to issue any new paper of Regulations, the undersigned would venture to request that it might be considered whether something might not be done towards rendering accessible that extremely valuable collection of materials for the history of the domestic condition of our ancestors, the INVENTORIES which used to be brought into the Office on proving a will. Such an Inventory was adduced on the proof of the will of Shakspeare. It probably contained a minute account and valuation of his personal estate. It may still exist at the Record Office for Wills, but the undersigned are informed that the inventories are not in a condition in which they can be produced to inquirers.

"The undersigned further suggest that in the case supposed, it might be considered whether the limit of the year 1700, which is every year thrown further back, might not be altered into a period (say) of 150 years, which would be a limitation always equi-distant from the current time.

"The points which have been enumerated affect only those who can apply personally at the Principal Registry, but the undersigned, as, in a certain sense, representatives of a great body of historical and literary inquirers, have been urged from many quarters to point out to your Lordship that in all parts of England, as well as in London, there reside investigators of our topographical and genealogical history, not numerous in any one place, but some of them peculiarly distinguished—authors of books of the highest value, books which constitute a peculiar and most important feature in our national literature. To such persons access to the registered copies of Wills preserved in the district registries would be little less valuable than the same privilege has been found in London.

"At present they are not (as literary men were in London before Sir Creswell Cresswell's Regulations of 1862) totally excluded. The kindness of some registrars, and the payment of fees (irregular and uncertain) at other offices, enable some of them to procure access; but no really important work can thus be carried on. On their behalf we appeal to your Lordship, in the hope that by some arrangement emanating from your authority they may be made partakers of a privilege which has made literary men deeply grateful to Sir Creswell Cress-

well, and will in due time lead to great improvements in all literary works which are based upon historical truth."

"20th April, 1864."

Sir James Wilde, in acknowledging this memorial, and explaining that the limited accommodation and staff at present provided by the Treasury rendered it impossible to increase at the present time the accommodation to literary men, gratified the Memorialists by the assurance that he had the object which they had in view sincerely at heart.

Things remained in this state until the commencement of the present year, when circumstances having brought under the consideration of the Society of Antiquaries certain difficulties in the way of procuring photographic fac-similes of wills, the council of that society determined to appeal to Sir James Wilde upon the subject, and the following letter from the council was accordingly addressed to the learned judge:—

"Somerset House, Tuesday, 21st March, 1865.

"SIR,—

"At a Council of the Society of Antiquaries held this day, the President Earl Stanhope in the Chair, it was resolved to solicit your attention to the present prohibition, except in very rare cases, of taking fac-similes from wills.

"That prohibition, as the Council understand, is continued by you in pursuance of the precedents of your predecessors in the charge of these important documents. It was no doubt perfectly just and reasonable at the time it was first made, when the art of taking fac-similes was still in its infancy, and could not be practised without greater or less risk of damage or defacement to the original. But the Council desire to submit to your inquiry and consideration, whether that prohibition does not now survive the grounds on which it was first made, and whether in point or fact, according to the new photographic process, the fac-simile may not be made with the most perfect safety to the paper or parchment of which resemblance is sought, without the chance of even touching it, and guarded from all other danger by the presence of an officer of the Court.

"The Council have now before them a letter, dated the 17th instant, from Mr. George S. Nottage, managing partner of the London Stereoscopic Company, at 54, Cheapside. That gentleman states: 'We have within the last few days photographed a Will from Doctors' Commons in this place. It was brought to us by the Record Keeper of the Court, Mr. John Smith, and was photographed in his presence. We have also executed Shakspeare's Will here in the presence of the same gentleman. It is a rule of the Court that the Will should never be out of his custody. Our process does not in any way even touch the original document, that being merely placed upon an easel.'

"The Council of the Society of Antiquaries, while rejoicing in the permission which has thus been granted to obtain a fac-simile of the Will of Shakespeare, desire to observe that a similar permission would be of great value in several other cases of historical and literary interest.

"They would submit to you that such a privilege might, as they conceive, be guarded from all risk to legal rights if it were applied only to documents of less recent date, as of twenty or twenty-five years' back, when the documents are no longer likely to give ground for litigation; and if the privilege were granted only to such firms as the London Stereoscopic Company, of whose skill

and care the officers of the Court of Probate were well assured by their own personal experience.

"The Council of the Society of Antiquaries are by no means unmindful of your predecessor Sir Cresswell Cresswell's kind and ready compliance with the request which, in common with the Council of the Camden Society, they three years since addressed to him, for an increase of facilities in the consultation of Wills. They are persuaded that you, Sir, feel no less cordial an interest than he evinced in the cause of literature and historical inquiry. They therefore wish no more on this occasion than to refer the matter in question to your own inquiry and deliberation, being persuaded that, if you should find yourself at last unable to comply with their request, it will not be from any want of sympathy with their object, but only because the difficulties in the way of the privilege they desire are greater and more real than at present they believe them to be.

"I have the honour to be, Sir,

"Your faithful and obedient Servant,

"C. KNIGHT WATSON, Secretary.

"The Rt. Honble. Sir James P. Wilde, Knt.

"Judge of the Court of Probate,
&c. &c. &c."

The Society of Antiquaries, acting in the same spirit which had formerly induced the Camden Society to request their co-operation on former occasions, communicated their intended letter to the Camden Society, and at a meeting of the council of the latter society, held on the 6th of April, the secretary was directed to write to Mr. Knight Watson as follows:—

"The Camden Society, 25, Parliament Street,
6th April, 1865.

"DEAR SIR,

"The letter intended to be addressed by the Council of the Society of Antiquaries to Sir James Wilde, Judge of the Court of Probate, having been submitted to the President and Council of the Camden Society, I am directed to inform you that the Camden Society has great pleasure in co-operating with the Society of Antiquaries in the intended application.

"The proposed letter expresses so clearly the nature of the permission desired, and urges it with such proper courtesy, that this Council thinks it unnecessary to make any comment. They heartily concur both in the subject-matter of the application and in the way in which it is proposed to be made to Sir James Wilde.

"But this Council submits to the consideration of the Council of the Society of Antiquaries whether it would not be right, when making this further application to Sir James Wilde, very respectfully to remind him that there still remains before him for consideration the joint application of the Society of Antiquaries and the Camden Society, forwarded to him in the month of March, 1864, and promised to be considered by him in his letter to the Society of Antiquaries of the 18th of May following.

"That portion of our previous application which relates to the Local Registries of the Court of Probate has recently been pressed upon the attention of this Council by several persons particularly interested in that part of the subject, and especially by the Rev. H. T. Ellacombe, a well-known member of both these Societies. Mr. Ellacombe has informed the Council that he has in the press a topographical work which is full of matter derived from all our other records, but does not contain any thing derived from wills—the cost of inquiry and transcription in the Local Registries having altogether prevented him

from making use of that valuable class of historical evidences.

"Without presuming to urge Sir James Wilde on the subject of his promised consideration, the Council of the Camden Society are desirous that his attention should be directed to the fact, brought prominently forward in the case of Mr. Ellacombe, that, whilst almost unlimited facilities are given to literary research in other depositories of records, literary inquirers are absolutely excluded by fees from the Local Registries of the Court of Probate.

"Believe me, my dear Sir, yours very truly,
"WILLIAM J. THOMS.

"C. Knight Watson, Esq."

This letter was forwarded, with the one preceding it, to Sir James Wilde, who gave the subject his immediate attention, and in due time directed the following reply to be addressed to the Secretary of the Society of Antiquaries:—

"Court of Probate, Westminster,
"May 24, 1865.

"SIR,

"I am directed by the Judge of the Court of Probate to acknowledge the receipt of your letter of the 21st March, and to state that, although the subject had been previously investigated by him, he again called for a report from the Principal Registrar upon the possibility of allowing Wills of literary interest to be photographed, consistently with their safe custody, for which he is responsible. The Registrar says: 'With respect to photographing wills possessing historical interest, I have little to remark. It cannot be done satisfactorily on the premises belonging to the Court of Probate, and therefore entails the necessity of one of the Record Keepers attending elsewhere, as an original will cannot be entrusted under such circumstances to a junior clerk. Were these attendances of the Record Keepers to be much increased, we should be obliged to apply for a third Record Keeper, and to prevent this, I think a higher fee should be charged than at present, so as to ensure that no application be made to photograph a will without some good reason;' and he goes on to suggest a fee of 5*l.* 5*s.* The Judge does not feel at liberty to adopt this suggestion of an extra and unauthorised fee, but he is now in communication with the Treasury on the whole subject of literary enquiries, with the view of rendering the valuable records now scattered over the country in the District Registries available to literary research by being brought together in London, with proper accommodation and a due staff of clerks for their safe custody; and if the facilities he desires are accorded by the Treasury, he wishes as part of that scheme to obtain the means of permitting Photographs to be taken. I am desired to enclose a copy of a report furnished by the Chief Registrar on this subject.

"I have the honour to be,

"Sir,

"Your most obedient servant,
(Signed) "E. A. WILDE,

"Secretary to the Judge.

"To C. Knight Watson, Esq.

"&c. &c."

"Principal Registry, Court of Probate,
"3rd May, 1865."

"MY LORD,

"I have read the letters which you forwarded for my perusal from the Treasury, the Society of Antiquaries, and the Camden Society; and beg to say that in every communication I have had with the Treasury and the Office of Works respecting the necessary accommodation required for the Registry, I have steadily kept in view

your Lordship's instructions to seize every opportunity that offered for providing further facilities for literary investigations. As I cannot, however, reconcile the extending even the privileges at present enjoyed by literary enquirers in London to the District Registries so long as they remain under their present regulations, with the duties which I conceive devolve on the officers of the Court of Probate, as custodians of probably the most valuable legal documents in the kingdom, I have thought it better to draw up a detailed report, which I send herewith. Should your Lordship concur in my views, and the Lords of the Treasury consent to carry them out, I have every hope that at the end of no great length of time, not only literary applicants, but the public generally, will have the fullest access to our Records which, in my opinion, will be consistent with our duties as their guardians.

"I have the honour to be,

"My Lord,

"Your Lordship's obed^t serv^t,

(Signed)

A. F. BAYFORD,

Senior Registrar.

"To R^t Hon^{ble} Sir J. Wilde."

So the matter rests at present. But with the avowed good will of the learned Judge of the Prerogative Court, and with the sympathy which the Chancellor of the Exchequer must feel in whatever has a tendency to promote historical truth, there need be little fear as to the ultimate result of the movement.

SAMUEL DANIEL AND JOHN FLORIO.

It appears to be accepted as a fact that Samuel Daniel the poet, and John Florio the lexicographer, were brothers-in-law. It was so stated by Wood, the annalist of Oxford university, in 1691; and the statement was repeated by Brydges in 1800, by Ritson in 1802, and by Alexander Chalmers in 1810. It was also repeated, with a confirmative note, in the augmented edition of the *Athenæ Oxonienses* in 1813-20.

As Daniel and Florio had been members of the aforesaid university, and at no remote period, the testimony of Wood must not be set aside without some substantial counter-evidence, nor should I venture to question the exactness of his intelligence if there was no such evidence to produce. Random conjectures should be avoided in literature, as they are apt to re-appear in a more deceptive shape—but I have no wish to censure conjectures indiscriminately.

This discussion is submitted as a novelty. I cannot remember to have met with any expression of doubt on the point at issue, nor any approach to it in more than one instance—which, as an act of justice to the memory of its author, I transcribe:—

"Wood says that Florio married the sister of Daniel, but he gives no authority. The verses of Daniel before the Montaigne are inscribed only, 'To my dear friend Mr. John Florio'; but in the verses before the second edition

of the dictionary he addresses him as 'brother.' It is remarkable that there is no notice of any such connexion in the will of either Florio or Daniel."—Joseph HUNTER, F.S.A. 1844.

It is remarkable that so experienced and sagacious an archaeologist as Mr. Joseph Hunter, whose merit as a writer on various intricate subjects no one can wish to contest, should be within an ace of achieving a discovery—and miss it!

The circumstance, however, is undeniable, and the promised evidence shall now be produced. It is accessible to every bibliophile or literate querist, and the witnesses are no other than Samuel Daniel and John Florio:

In 1611 Daniel published *Certaine small workes heretofore devulged*, in which precious volume he styles himself "one of the groomes of the Queenes Maiesties most honourable priuie chamber"; and in the same year Florio, who was Reader of Italian to her Majesty, published a second edition of his *World of Wordes*, in which he styles himself "one of the gentlemen of hir royall priuie chamber." Here, as I conceive, we learn the precise nature of the relationship between the two worthies: they were brother-officers!

But I have more evidence for those who may desire it. The dictionary of 1611 contains metrical testimonials by *Il Cándido* [Matthew Gwinne], Samuel Daniel, James Mabbe, and L. Thorys. Now the verses of Gwinne, who held office under the crown, are addressed, "To my dearely-esteemed friend and fellow M. John Florio"; and those of Daniel, "To my deare friend and brother M. John Florio." The eulogists coincide. Gwinne expresses himself in plain terms; Daniel sets aside etymology and writes poetically. He has thereby misled his prosaic biographers.

A similar instance of equivocation occurs in a work of much celebrity. When Bacon published the first collection of his *Essays*, he addressed them, "To Mr. Anthony Bacon, my dear brother." This was in 1597. In 1612, on publishing other essays of the same nature, he addressed them, "To my loving brother sir John Constable, Kt." Now, sir John Constable was not his brother, in the primary sense of the word, as the dedication itself proves:—

"My last essays I dedicated to my dear brother, Mr. Anthony Bacon, who is with God. . . . Missing my brother, I found you next; in respect of bond both of near alliance, and of straight friendship and society, and particularly of communication in studies."

Sir John Constable, whose name has fallen into obscurity, was knighted at Royston on the 7 October 1607, and the two knights were no otherwise brothers than as members of the honourable society of *Grayes Inne*. BOLTON CORNEY.

LUIS DE LEON.

The name of Luis de Leon is dear to every Spaniard. Amongst the numerous and illustrious authors, whom Spain produced in the sixteenth century, many of whom were the glory and pride of the University of Salamanca, few equalled the above-mentioned writer either as a poet, a theologian, an expounder of Holy Scripture, or an elegant classical scholar. Though his works are not much known in England, yet they are justly prized in Spain, and indeed by all those of every land who can read them in the language in which they were written. As a prose writer, he is styled "El inimitable Leon." His works are not only models of the purest style, but are also considered to have been highly instrumental in purifying, enriching, and perfecting the Spanish language.

His personal history is interesting. In the year 1866 his remains were discovered in the ancient Convent of the Augustines at Salamanca, and were translated in solemn procession to the Royal Chapel of the University, with almost the same religious pomp that was thrown around the ashes of Cardinal Ximenez a few years before, in Alcalá de Henares. A short time after this event I had the pleasure of visiting the University of Salamanca, and of beholding the urn which contained all that was mortal of Luis de Leon. His fame and his virtues were then the theme of every tongue, while the shops of the booksellers were full of accounts of the discovery of his remains, and of histories of his life and writings. The Rector of the University, the Bishop of Salamanca, the professors, the students in the Episcopal Seminary and in the Irish College, and the clergy—to all of whom I was introduced—spoke in the highest terms of Luis de Leon, and proclaimed him the "glory of Salamanca." As I felt a kind of enthusiasm enkindled within my breast from the *genius loci*, I purchased several of the pamphlets connected with the history of such a writer, so as to make myself acquainted with his works, &c. Fortunately I met with the second edition of two of his most celebrated productions, viz. *De los Nombres de Christo, en tres Libros*, por el Maestro Fray Luys de Leon (En Salamanca, MDLXXXV.) The other is entitled, *La Perfecta Casada*. (En Salamanca, MDLXXXVI.)

According to Don Manuel Barco, in his *Re-seña Biográfica y Bibliográfica del Maestro Fray Luis de Leon* (Salamanca: Imprenta Nueva de Diego Vazquez, Impresor de la Universidad, año 1858, p. 7), it seems difficult to discover in what part of Spain Leon was born. Some authors, such as D. Nicolás Antonio in his *Biblioteca Nueva*, and Manuel Vidal in his *Historia del Convento de San Agustín de Salamanca*, assert that he was born in Madrid in 1527. Others, again, believe that he

saw the light in Granada, while many more are inclined to think that he was a native of Belmonte en la Mancha. I leave the point undecided. His father, Lope de Leon, appears to have held some office in the Chancellory of Granada; but he afterwards removed with his wife, Doña Ines de Alarcon, to Madrid, where he practised as a lawyer. His son, Louis de Leon, was sent to Salamanca to pursue his studies, where in the fourteenth year of his age he became a religious in the Augustinian convent of that city. He made his profession on January 29, 1544. Here he led a quiet and studious life for several years, until, at the request of a lady named Doña Isabel de Osorio, he undertook a translation of the *Canticle of Canticles* into Spanish, *Cantar de los Cantares*. At that time, no translations from the Holy Scriptures were allowed to be made without the proper authority and permission of the Inquisition.* Copies in MS. were made of the translation, without the knowledge of Leon, and having got into circulation throughout the country, the matter was brought before the ecclesiastical authorities by a professor named Fray Leon de Castro, who appears to have been no friend of Luis de Leon. The consequence was that the translator was seized and sent to the prison of the Inquisition in Valladolid. Here he remained four years, having been kept in confinement from 1572 to 1576. He was at last liberated through the influence and exertions of Cardinal Quiroga, Archbishop of Toledo. By a definitive sentence, pronounced by the Tribunal of the "Holy Office," Fray Luis de Leon was absolved from all censures and penalties, and restored to liberty, and to all his former rights and prerogatives which he had enjoyed and possessed as Professor of Scripture in Salamanca. On the 30th day of December, 1577, he made his public entrance into the University amidst the rejoicings and acclamations of a vast assembly of people. He was installed once more as professor; and when the following day a crowd of students and literary men collected in the hall of one of the colleges to hear him resume his lectures, what was their astonishment when they heard him commence with the words—"Deciamos ayer," &c. (yesterday we were speaking), as if there had been no interruption of four years between this lecture and those which he had previously given! Such moderation and forgiveness, on his part, of all his enemies excited the highest admiration.

It is unnecessary to enter into any more details of his history, which can be found elsewhere. What I have said, however, may interest several readers of "N. & Q." who did not know much of Luis de Leon. In another article I shall give a list of his principal works. He died at Madrigal,

* This prohibition appears to have been necessary for Spain in the sixteenth century.

in 1591. His remains were interred in the Convent of the Augustines, Salamanca.

J. DALTON.

Norwich.

(To be continued.)

BISHOP AND LORD CHANCELLOR THOMAS GOODRICH.

LORD CAMPBELL'S LIFE OF HIM.

Lord Campbell, utterly misapprehending a quaint joke, and making apparently very superficial research on the matter, writes thus:—

"I do not find any account of his origin. (A note is added giving the names of his father and grandfather.) His name is often spelt Goodrick; but from the following epigram upon him, indicating that he had emerged from poverty, it must have been pronounced Goodrich:—

'Et bonus et dives, bene junctus et optimus ordo;
Præcedit bonitas; pone sequuntur opes.'"

In Wotton's *English Barons* (published 1727), I find, under the heading of "Goodricke of Ribston, Yorkshire," as follows; and already I find part of his account confirmed by record in the College of Arms:—

"It appears from the visitation of Robert Glover, Somerset Herald, that this family flourished for several generations at Nortingley, or Norton-lee, in com. Somerset: all whose names, marriages, and issue, are specified in the family pedigree.

"At length Henry Goodricke, the third son of Robert Goodricke of Nortingley, marrying an heiress, the daughter of Thomas Stickford, Esq., in Lincolnshire, the family flourished in Lincolnshire; where, after six generations, William [this is wrong, it was Edward,] of East Kirby, com. Lincoln, married to his second wife Jane, the heiress of Mr. Williamson of Boston, by whom he had three sons and a daughter. The sons were John, Thomas, and Henry, of which the eldest succeeded to his father's estate. Thomas was in great favor with Henry VIII.," &c.

The elevation of Thomas to the see of Ely and Lord Chancellorship, and his employment in many important offices, is then stated. The order of the brothers was however, as appears by a pedigree in the College of Arms, Henry, Thomas, and John; and there were two daughters, Katherine and Elizabeth. Henry purchased the estate of Ribstone from Charles Brandon, Duke of Suffolk, and became the founder of the Goodrickses of Ribston. John married the daughter and co-heiress of Sir Lionel Dymoke, of Stickforth, Knt.

The same story of the descent of the Bishop in Lincolnshire and Somerset, is told in Burke's *Peerage and Baronetage*, e. g. in third edit. 1830, under the heading of "Goodricke, Sir James."

The above indicates neither poverty nor obscurity of origin, and it seems worth while to correct Lord Campbell's mistake.

I seek to connect a family of the name of Goodrich, whose ancestor or ancestors emigrated I have reason to believe from Boston, in Lincoln-

colnshire, to America, several generations ago, with the above-mentioned family of Bishop Goodrich. I trace them upwards to John Goodrich and Mary his wife, which John would be born about 1700.

To know which of the Lincolnshire Goodriches emigrated from Boston, and something of their pedigree before and after that event, would much interest me, as would anything proving the truth of the above history of Goodriches as given in Wotton; especially I should like to know where is "the family pedigree" he mentions. I have not as yet found it in the College of Arms, nor Robert Glover's *Visitation*.

I am referred to various works relating to the families of emigrants to America, which as yet my opportunities have not permitted me to consult.

The Goodriches I am interested in returned to England from Virginia; driven out by the American war towards the end of the last century.

They have a tradition that, in early times, Goodrich Castle, on the Wye, in Herefordshire, belonged to their ancestors. It is to be observed, that Somerset and Herefordshire are in the same west country.

F. J. J.

Box 62, Post Office, Derby.

SIR CHRISTOPHER WREN'S MALLET.—At a late general meeting of the London and Middlesex Archaeological Society, the original mallet, with which it is said King Charles II. laid the first stone of St. Paul's, was exhibited. By the kindness of C. J. Shoppee, Esq., the honorary secretary, I have been furnished with a copy of the inscription; which is on a silver plate, let into the head. It is as follows, and I believe will be interesting to many readers of "N. & Q." :—

"By Order of the M. W. the Grand Master,
His Royal Highness the Duke of Sussex, &c., &c.,
and W. Master of the Lodge of Antiquity,
and with the Concurrence of the Brethren of the
Lodge, this plate has been engraved and affixed
to this MALLET. A. L. 5831, A.D. 1827.

To commemorate that this, being the same Mallet with which

HIS MAJESTY, KING CHARLES THE SECOND,
levelled the foundation Stone of
ST. PAUL'S CATHEDRAL, A. L. 5677, A.D. 1673,
Was presented to the Old Lodge of St. Paul's,
now the Lodge of Antiquity,
acting by immemorial Constitution.

By BROTHER SIR CHRISTOPHER WREN, R.W.D.G.M.,
Worshipful Master of the Lodge,
and Architect of that Edifice."

A. A.

Poets' Corner.

ADVERBS AS PREDICATES. — I was struck the other day by the following sentence, at the commencement of an article in the *Saturday Review*, June 10, 1865, on "Old Catholics and New":—

"It is very rarely that any religious community. . . . receives so considerable an accession . . . as the Roman Catholic Church in this country has done during the last quarter of a century."

Here we have not only an adverb as a predicate, but another adverb used to qualify it. We may be quite certain that no attempts of the purists will succeed in depriving our language of these idiomatic forms, which add so materially to its flexibility. Some people of the Lindley Murray school would mutilate our noble English, much in the way our horses' tails were docked and gashed at the beginning of this century.

G. R. K.

TIME FOR SUMMER CLOTHING.—The Romans have a rhyme which refers the change of clothing to Ascension-tide:—

"Viri Galilei—
Addio panni miei."

Viri Galilei are the two first words of the mass for Ascension Day. This proverb gives a great latitude for the time of changing to summer dress, viz. from May 1 to June 2. It will be noticed also, that this form of the proverb is rather permissive than prohibitive.

G. R. K.

THE TERM "PRETTY."—Is the almost universal application of the term "pretty" to everything that pleases—no matter how different the source of pleasure—correct and beneficial? And if not, is there any way of accounting for its great prevalence in modern conversation? Sir Joshua Reynolds used to apply the term to the drawings of young people which he could not admire, but did not like to condemn.

The other day I heard it applied to the "Dies ire, dies illa," and later still to the "Hallelujah Chorus" of Handel. I suppose, by-and-bye, we shall hear of Heaven and Hell being "pretty places." Please give us a little light on this subject.

A LOVER OF ACCURATE LANGUAGE.

JOHN BROOKE.—John Brooke, of Ash next Sandwich, one of the original scholars of Trinity College, Cambridge, and author of six translated works, published between 1577 and 1582, is noticed in *Athenæ Cantabrigienses*, i. 459.

In that work we suggested that he resided at Mote Farm, *alias* Brooke House; but it turns out that his habitation was another Brooke House, in the parish of Ash—viz. that in the hamlet of Brooke Street. He was son of a person of both his names (who was living in 1555), and married Magdalen, daughter of — Stothard of Mottingham.

Dying without issue Jan. 16, 1582-3, he was, pursuant to his testamentary directions, buried in St. Nicholas's chancel in the church of Ash, where he is commemorated by the following inscription:—

"J ohn Brooke of the pariahe of Ashe
O nly he is now gone
H is days are past His corps is layd
N ow under this marble stone.
B rooke Strete he was the honor of
R ob'd now it is of name
O nly because he had no sode
O r child to have the same
K nowing that all must passe away
E ven when God will, none can dellyay.

He passed to God in the yere of grace
A thousand five hundred fourscore and two it was
The sixteenth day of January I tell you for playne
The five and twentyeth yere of Elizabeth raigne."

The first ten lines of this delectable epitaph were his own composition, being contained in his will, which was proved Feb. 7, in the year of his decease.

Arms: Per bend az. and sa. two eagles displayed counterchanged. Crest: On a chapeau an eagle rising.

We owe this additional information to *A Corner of Kent*, by Mr. Planche, who, however, when he published that interesting book, does not seem to have been aware that this John Brooke was the author of published works.

C. H. & THOMPSON COOPER.

Cambridge.

SHAKESPEARE.—A parallel to the celebrated passage in which Wolsey reproaches himself with having manifested too much zeal in serving his king, and too little zeal for his God (*King Henry VIII.*, Act III. Sc. 2, *ad fin.*), may be found in the following circumstance:—

The Marechal de Grè had offended the queen of Louis XI.; and upon his trial, when the Countess of Angoulême, to whose hand he had once aspired, gave rancorous evidence against him, he said to her—

"If I had always served God as I have served you, Madam, I should not have a great account to render at my death."—Bacon's *Life and Times of Francis the First, King of France*, 2nd ed. vol. i. p. 46.

H. W. T.

PROVERB: "THE CUCKOO," ETC.—We have a rhyming proverb here (it may also be popular in other parts of the country) which runs thus:—

"It comes in mid-April,
It sings in mid-May;
And the first cock of hay
Fleys the Cuckoo away."

Unfortunately, however, for the truthfulness of the proverb, hay was "housed" in Rosendale a fortnight ago, and yet the cuckoo lingers in our woods: for yesterday I heard its notes as full and clear as though it had only been "mid-May."

We have another pithy proverb, which expresses a good deal in little compass:—

"Th' quiet sow eats a' th' draff."

T. N.

Bacup, Rosendale, June 19, 1865.

Queries.

THE ACADEMY AT PARIS, *temp.* HENRI IV.

A letter (preserved in the State Paper Office) of Henry Lord Clifford, afterwards the fifth Earl of Cumberland, to his father-in-law the Lord Treasurer Salisbury, dated *Paris, this 22nd of June, st. no.* and certainly written in 1611 (because it relates to the new order of Baronets, then first instituted, and the Earl of Salisbury died in May, 1612) begins thus: "My most honored Lord,—I have soe much enjoyed the good company and love of this gentleman here, in the *Academie*," &c., and proceeds to second that gentleman's suit to be advanced to "this dignity of Barronett." Seventeen months later, on the 25th Nov. 1612, Thomas Puckering, Esquire (son and heir of the Lord Keeper), was created a Baronet; and the late Mr. Lemon, when arranging the papers contained in the volume, suggested that he was the party in whose favour the letter was written: and the same suggestion now appears in the printed Calendar. What guided Mr. Lemon in this conjecture is not stated; but in Sir Henry Ellis's collection of *Original Letters*, Second Series, vol. iii. p. 220, there is one which presents a very interesting account of the education of Mr. Puckering at Paris, and the distribution of his time there; addressed by Mr. Lorkin, his tutor, to Mr. Adam Newton, then the tutor of Henry Prince of Wales. (It was the same Mr. Lorkin who afterwards addressed to Sir Thomas Puckering, when again in France, some of the most agreeable news-letters that are extant for the latter years of the reign of James I.)

The "*Academie*" is not named in Mr. Lorkin's letter, but there is this passage: "Mons^r Ballendine hath commended unto us Paulus Æmilius in French: who writeth the History of the Country. His counsell we meane to follow." This was evidently William Bellenden (a native of Scotland), who is "mentioned by Dempster as humanity professor at Paris in 1602" (Chalmers's *Biographical Dictionary*), and who dedicated his *Ciceronis Princeps* in 1608, and his *Ciceronis Consul* in 1612, to Henry Prince of Wales, and the second edition of the latter, accompanied by his *Liber de statu Prisci Orbis* (all printed at Paris) to Charles Prince of Wales in 1616. These were the works which were re-edited, with great parade, by the learned Dr. Samuel Parr in 1787.

Bellenden's professorship was, I presume, in the University of Paris. The point to which I desire to direct attention is the employment by Lord Clifford of the term "*Academie*," and to inquire whether that was an institution distinct from the University. If so, where shall I find an account of the Academy at Paris at the period in question?

JOHN GOUER NICHOLS.

ANONYMOUS HYMNS. — The Hymn 278 in *Hymns Ancient and Modern*, is called (3rd S. vii. 439), a translation by Isaac Williams. I believed it to be a hymn of Bishop Mant's, and that the first line read —

"For all thy Saints, O Lord."

It is thus given in Lyte's *Spirit of the Psalms*, 3rd edit. published by Rivington last year. Which is the real author? I have also believed No. 258, "Disposer Supreme" to be by Sir Robert Grant, but for this I cannot remember any special authority. I should be glad to know the author of the following —

"17. Sweet Saviour, bless us ere we go.

53. A Hymn for Martyrs.

139. Our blest Redeemer.

151. Where high the heavenly temple stands."

Also, who translated Nos. 4, 7, 8, 9, and 13, which I suppose are from the "Seven hours" hymns, which were, I believe, translated by Dr. Newman. I should be glad to know if I am right in attributing to him the translations beginning —

"1. Let us arise and watch by night.

2. Paler have grown the shades of night."

KATINKA.

ARTISTIC.—Can any one refer me to a good engraving of a blacksmith's forge, with blacksmith at work, not less than 100 years old?

P.

BEWITCHING EYES. — Beroaldus, in his Commentary on the *Golden Ass* of Apuleius, celebrates the beauty of the eyes of two of his lady acquaintances, whom as mere matter of idle curiosity we should like to identify. His words are as follows: —

"Expertus loquor: sensi ipse, nec dissimulabo. Sensi inquam oculos in Panthia et Martia morsicantes, quibus nihil venustius, amabilius, speciosius novit vetustas: nec noscit ipsa posteritas."

Required, the surnames of Beroaldus' flames? and a good rendering for *oculi morsicantes*?

ALIQUIS.

CALDERON'S "DAUGHTER OF THE AIR." — It is a strange incongruity that "the most beautiful of all Calderon's productions," as Goethe has truly termed the above drama, should have the most unintelligible and apparently absurd title of any. Neither Goethe himself, who has written a whole Essay on the subject, nor Von Schack, "the admirable historian of the Spanish drama," nor the Archbishop of Dublin, who thus commends him, and who quotes Goethe's criticism, nor the republisher of its prototype, Virues's *Semiramis* (Williams & Norgate, 1858), nor any writer I could find, gives any explanation of this mystery.

A clue to it, if a true one, has at last been found where one would least of all expect it, in the account of the Ascot cup day in the *Times* of the 16th inst., in the following passage:—

"Eventually more backers presented themselves for *Fille de l'Air*, whose name floated through and above the assembly, and was in all respects as much a pervading influence as *her namesake of the Scandinavian mythology* might have been."

If you or any of your learned readers will inform me whether there really is any such Scandinavian goddess, who she was, and where an account of her is to be found, and lastly, what it was that probably suggested this strange title to Calderon, you or he will confer a real favour on all lovers of Spanish poetry by giving a meaning to the title of the most splendid of the dramas of "the Spanish Shakspeare":—the only thing at present wanting to its perfection. The author has himself made two allusions to it—a serious, at the end of the second act, and a comic, at the end of the preceding scene; but in neither has he thrown any light on its meaning. Even Semiramis's own account of it, near the end of her long speech to Menon in the first act, is very unsatisfactory.

Lest you should refer me to the writer in the *Times* for information, I add that I have already made inquiry in that quarter, and received no answer.

INQUIRER.

"To CREEL."—This would seem to be an old border custom, and still exists in the southern parts of Mid-Lothian, East-Lothian, Selkirk, &c. When a newly-married couple arrive at the village of, or near to, their residence, the inhabitants having filled a basket, or *creel*, with stones, immediately seize the bridegroom, and fasten the creel on his back, from which he is freed by the bride cutting the cords with a knife, or "gully" as it is called, with which the bridegroom takes care to be provided. Should he, however, imprudently neglect to be so provided, he is exposed to the mercy of the inhabitants for an indefinite period, as no one will lend a knife to the bride.

Is this custom known elsewhere? Can any of your correspondents explain its origin?

SETH WAIT.

THOS. DYCHE.—I find in "N. & Q." 2nd S. viii. 249, a question from W. J. O. respecting Wm. Pardon, who completed the *New General English Dictionary* of Dyche. That inquiry appears not to have been answered. Allow me to call attention to it, and also to ask where some account of Thos. Dyche is to be found? I have looked over a good many biographical dictionaries in vain, and have only found the name in Lempriere's, where we learn no more than we may gather from Dyche's works, except, perhaps, that he died about 1750. He is called "reverend," and as he is

not on the Cambridge list of graduates, I suppose he was an Oxford man. The most noticeable item about him which I have stumbled upon is an extract from the *Post Boy* of June 19th, 1719, quoted in Robinson's *History of Hackney*, vol. i. p. 124. Herein the once notorious John Ward of Hackney is recorded to have obtained 300*l.* damages—

"Against one Thomas Dyche, a schoolmaster of Bow, for printing and publishing a scandalous libel, reflecting upon the conduct of the said Mr. Ward in discharge of his trust about repairing Dagnam Breach."

Why should we know so little of a man whose name has been a household word for a century and a quarter? B. H. C.

EPITAPH AT EYAM.—I lately met with the following beautiful epitaph in Eyam churchyard, Derbyshire:—

"Rest, happy dead,
Sleep all your weariness away;
Ye shall be waked at break of day
From your cold bed."

Is this original, or a quotation? J. CHUBB.
St. Paul's Churchyard.

EXPLANATIONS WANTED.—I should be very glad if I could obtain through "N. & Q." explanations of the following terms, taken chiefly from Wardrobe Rolls, and not satisfactorily or not at all explained in Du Cange's *Glossary*:—

"Et comput. lib. Petro Swan p broider vni^a armilau^z [or armulau^z?] Domine cum harebett, 1½ vln. satin alb. et blod."

"Et comput. de ij barhides p lect Domine."

"V. cloc" [delivered along with a quantity of cloaks, furs, and cloth, for the use of the royal family.]

"iiij pann. adaur. baudekyns doncrem."

"Et de ij hyndi auro amarat. alb. rusia."

Oysters, mussels, and sprats sent from my lord from London to my lady at Hertford, "ad calathos."

"ij pellu eneas, et j chauflo. eneti."

"Et p vna alia carecta cum duobus haib⁵ et vj eq."

"Et p ij par. lynchiam."

"xliv vln. marpie pris."

"clxxiv vln. canab."

"j p coffer trussabil pn."

"xviij par. bras de coreo."

"j sell malar."

"ij sell p soma."

"Eidm p powder ij acissaze arg. deaur."

"Et emenda^c vni^a ciph^r Domine."

"Et p regulac vni^a pett ptancm p cant supnotand."

HERMENTRUDE.

MISS FORD, AFTERWARDS MRS. THICKNESSE.—Hone painted about 1752 a portrait of this lady in the character of a muse, playing upon a lyre. Some years later, she was painted by Gainsborough, who represented her tuning her harp, and leaning upon some of her musical compositions. This latter portrait was extant at Bath in 1806. Can any one say where these portraits now are?

JAMES BROK.

HERBA BRITANNICA.—What is that *Herba Britannica* which Apuleius, in his book *De Virtutibus Herbarum*, speaks of in these terms?—

"Græcis dicitur britannica et damasonios: Itali britannicam, alii betam plantaginis, alii bibonem vocant."

It is reported to be good for a sore mouth, tooth-ache, to cure yawning, paralysis, to be a laxative, and to be useful for the spleen.

Its blossom collected *antequam tonitruum audiat*, will preserve a patient from *angina* or quinsy a whole year.

O. T. D.

MR. HESTON HUMPHREYS AND THE DUKE OF BEDFORD.—Can any of your correspondents answer me a question asked by Junius of Woodfall, but not answered? "When did Mr. Heston Humphreys, an attorney, horsewhip the Duke of Bedford on Bedford race-course?" There is an account of the motives which led to the horse-whipping in the *Sporting Magazine*.

JOHN WILKINS.

Cuddington, Bucks.

MILITARY ENCAMPMENTS IN ENGLAND DURING THE YEARS 1779-80.—Could any correspondent refer me to a work relating to these, or furnish information respecting the sites of such, and the number and names of the regiments composing them?

J. P. H.

MINIATURE ILLUSTRATED BOOK.—Many years ago, when I was a boy, I saw a beautifully executed illustrated miniature book, of about two inches square. I do not remember the subject, but I have a clear recollection of the miniature publication, and its beautiful illustrations. The letterpress was fine and clear. Could some correspondent give me any information relative to this tiny publication, as I want it for a particular purpose?

S. REDMOND.

Liverpool.

BEAU NASH.—Can any of your readers inform me what were the coat of arms, crest, and motto of the once celebrated Beau Nash, of Bath? of whom Goldsmith, in his *Life*, says that:—

"The history of a man, like Nash, who for more than fifty years presided over the pleasures of a polite kingdom, and whose life, though without anything to surprise, was ever marked with singularity, deserves the attention of the present age."

Any particulars relating to the above would be very grateful to

R. W. H. N.

Dublin.

PEDIGREES.—I should feel obliged to any correspondent who would give me (under cover to the Editor) a pedigree of the families of—1. Pringle of Sharpellaw; 2. Mr. Murray, an advocate of Edinburgh in 1720.

S.

QUOTATION FROM ARIOSTO.—

"Le même lorsque ces insectes entendent quelque bruit sur le bord des étangs qu'ils habitent, ou bien qu'ils en

voyent approcher des hommes dont l'aspect les épouvante, saisis d'un frayeur soudaine, ils sautent, ils se jettent d'un et d'autre côté dans leur asile ordinaire: l'onde resonance sous leur chute, et revenus du fond des retraites liquides où leur élanement les a plongés, ils ne laissent appercevoir que leur tête hors de l'eau."—Quoted as translated from Ariosto in *Essai sur la Poésie Héroïque*, p. 51, par J. B. Sarel. Paris, 1774.

I shall be obliged by a precise reference. I am almost sure that the above is not in the *Orlando Furioso*.

F. R. C.

Rue d'Angoulême, St. Honoré.

RENNIE OF MELVILLE CASTLE.—When did this castle (now Viscount Melville's seat near Edinburgh) first become the property of the Rennie family, and who and what was the first Rennie who acquired it?

F. M. S.

"THE KING OF SAXONY."—Whence come these lines?—

"The King of Saxony
Sat in his balcony,
To see all the monarchs go by."

I heard them quoted for their oddity a good deal more than forty years ago. Can they have formed part of a street ballad, which might have dated from the battle of Leipsic, when the humiliated King of Saxony might have witnessed the march of the victorious allies?

JAYDEE.

SEA-BATHING.—When did sea-bathing become first fashionable in England? I do not remember any mention of sea-baths in mediæval writers, and do not imagine sea-baths to have been widely used for sanatory purposes before our German kings began their dynasty. I do not think either Swift, Pope, or Addison alludes to sea-bathing. Did not tea and port wine gradually undermine our national constitution, and lead to the necessity of summer grapples with old Neptune, and pleasant dalliance with his nymphs? In Smollett's *Humphrey Clinker*, all readers of that work will remember a celebrated sea-bathing scene. For a long time I thought that the discovery of iodine and bromine in salt water had led to the increase of marine bathing; but I find that iodine was not discovered till 1812, nor bromine till 1826. Was Brighton the first fashionable bathing-place, or not?

WALTER THORNBURY.

GILBERT THOMSON, M.D., is author of *Translations from Homer and Horace*, and other poems, 1802. Can you inform me whether there is in this volume a translation of Ode 9, Book III. of Horace—"Horace and Lydia"? Is there a translation of the "Carmen Seculare"? R. I.

WAYLAND WOOD.—In the curious little work, *England's Gazetteer*, London, 1778, is the following notice:—

"Wayland Wood, Norf., on the left hand between Watton and Merton, is commonly called Walling-Wood, from a tradition of two infants murdered here by their

uncle, which gave rise, 'tis said, to the old ballad of the two Children in the Wood."

Many antiquaries have been disposed to attribute all places called Wayland to the celebrated fabulous smith of that name. Which is the truer supposition in this case? A. A.

Poets' Corner.

Queries with Answers.

INCENSE IN DIVINE OFFICES.—I should feel grateful if any readers of "N. & Q." could furnish me with any instances of the use of incense in the services of the English Church, since the change of religion under Henry VIII. There is, I believe, a form for the consecration of a censer, by Archbishop Sancroft. Would this form be simply for the consecration of the thurible or censer used at the coronation of a sovereign, or is it to be inferred that the use of incense was of common occurrence in the seventeenth century?

R. H. HILLS.

[The Form for the Consecration of a Censer by Archbishop Sancroft occurs in that prelate's *Form of Dedication and Consecration of a Church or Chapel*, 1685, without any allusion to the coronation service. It would appear from the following extracts that incense has been frequently used in the Church of England since the Reformation.

1603. Two pounds of frankincense were burnt in the church of Augustine, Farrington-within, London. Malcolme's *Londinium Redivivum*, ii. 88.

1626. "Paid for frankincense, 2d."—*Churchwardens' Accounts of Great Wigston, Leicestershire*.

1631. "The country parson takes order . . . secondly, that the church be swept and kept clean without dust or cobwebs, and at great festivals strewed and stuck with boughs, and perfumed with incense."—George Herbert's *Priest to the Temple*, chap. xiii.

Temp. James I. "A triquertral censer, wherein the clerk putteth frankincense at the reading of the first lesson. The navicula, like the keel of a boat, with a half cover and foot, out of which the frankincense is poured." Furniture of Bp. Andrewes' Chapel, *Canterbury's Doom*, p. 122.

Temp. Charles I. "In Peter House there was on the altar a pot, which they usually called the incense pot . . . A little boat, out of which the frankincense is poured, which Dr. Cosins had made use of in Peter House where he burned incense."—*Canterbury's Doom*, pp. 74, 123.

Ibid. "Upon some altars there was a pot called the incense-pot."—Neal's *Puritans*, ii. 224.

1683. In the accounts of St. Nicholas, Durham: "For frankincense at the Bishop's coming, 2s. 6d."—*Surtees' Durham*, iv. 52, fol. 1840.

1684. See Evelyn's *Diary*, March 30, 1684.

1760. In the coronation procession of George III. appeared the King's groom of the vestry, in a scarlet dress,

holding a perfuming pan, burning perfumes, as at previous coronations.—Thomson's *Coronation of George III.*

About the year 1709, an eminent person of the Isle of Man wrote to the learned Henry Dodwell for his judgment on two points: "First, Whether the Church of England had just reasons, when she reformed, to lay aside the use of incense, which was practised in all churches before our quarrel with the Church of Rome. Secondly, The anointing with oil." To the last he made no answer; but his opinion respecting the use of incense he published in the following work, which is not only written with great perspicuity, but displays an intimate acquaintance with ecclesiastical antiquities:—"A Discourse concerning the Use of Incense in Divine Offices: wherein it is proved, that that practice, taken up in the Middle Ages, both by the Eastern and Western Churches, is, notwithstanding, an innovation from the Doctrine of the first and purest Churches, and the Traditions derived from the Apostles. Serving also to evince, that even the consent of those Churches of the Middle Ages, is no certain argument, that even the particulars wherein they are supposed to consent were faithfully derived from the Apostles, against the modern assertors of the Infallibility of Oral Tradition. By Henry Dodwell, M.A. 8vo. 1711." An excellent digest of this work is printed in Dr. Brokesby's *Life of Mr. Henry Dodwell, with an Account of his Works*, ii. 439—452, edit. 1715. Consult also Bingham's *Antiquities of the Christian Church*, Book viii. chap. vi. sect. 21.]

STEPHEN PERLIN.—In Charles Knight's *Half-Hours with the Best Authors*, edit. 1857, Part II. p. 129, are some curious extracts from Perlin's *Description of the Kingdoms of England and Scotland*. What is known of the author and his singular production? O. T.

Richmond, Surrey.

[All that is known of Estienne Perlin is to be found in his work—a very curious and even amusing jumble of the transactions of the period. It appears that he studied in the university of Paris, and was an ecclesiastic, having composed a Latin work in "a lofty style, and with unparalleled industry," on the human body, and the disorders incident to it, dedicated to Henry II., who gave him license to publish it. His *Description des Royaumes D'Angleterre et D'Ecosse*, was published at Paris in 1558, 12mo. It was dedicated to the Duchess of Berri. This work, with the *Histoire de l'Entrée de la Reine Mère dans la Grande Bretagne*, par P. de la Serre (Par. 1639), was republished by R. Gough in 1775, 4to, illustrated with Cuts and English Notes. A copy of the first edition of Perlin's work was purchased for 2l. 2s. at James West's sale by John Martin, Esq., of Ham Court, Worcestershire. This copy had formerly belonged to Stephen Baluze, afterwards (in 1738) to the industrious William Oldys, who had added some marginal notes. Samuel Paterson, the bibliopole, thus describes the work: "The unfavourable report which this foolish Frenchman has made of the English; his description of London and some of its obsolete customs; the mistakes he has fallen

into; the misnomers of persons and places he has committed, with his affectation of the language, of which 'tis very evident he never understood a single word, are truly ridiculous. But the particular time of his being here, the influence of the French ambassador Badaulphin, who, as he pretends, had our young King under his thumb ('il gouvernoit le petit Roy Edouart'); the unhappy union of Lord Guildford Dudley and Lady Jane Gray; the death of King Edward VI.; the proclaiming of Queen Jane; the beheading of the Duke of Northumberland, &c. (of which he was an eye-witness); the restoration of popery; the royal entry of Queen Mary, a description of her habit and complexion, and of the Princess Elizabeth, &c., render it a very singular piece of entertainment." Translations of both Perlin and De la Serre's works are given in the *Antiquarian Repertory*, iv. 501-547.]

ALDEBOROUGH: RAYNBOROW AND BENCE FAMILIES.—What is the best topographical account of Aldeborough in Suffolk?—a town which once sent members to parliament. Where shall I find any biographical or genealogical notices of William Raynborow, Esq., and Squire Bence, Knight, who represented that place in the parliament of 13 April, 1640? A. O. V. P.

[The best topographical account of Aldeborough is in Davy's *Suffolk Collections*, vol. xxiv. (Addit. MS. 19,100, Brit. Mus.), where the following monumental inscriptions to the Bence family occur: "Here lyeth the bodie of Squire Bence, the son of Alexander Bence; he had two wives, Elizabeth and Mary; by his first wife he had two children, who died young. He was balife of this Corporation three tymes, and Burgis in parliament twice. He deceased the 27th of November, 1648, of the age of fifty-one years, six months, and twelve days." On a free-stone slab: "Here resteth the body of Mrs. Mary Bence, the widow of Esq. Bence, Esq. (sic), who departed this life Oct. 16, 1618. Here also lieth the body of Mrs. Mary Glover, the neece of the said Mary Bence, who departed this life Sept. 31, 1680. Here also lieth the body of Esther Rabet, another neece of the said Mary Bence, and eldest sister of the said Mary Glover, who departed this life Feb. 7, 1713, aged seventy-five years." An account of the Bence family of Thorington Hall, Suffolk, is printed in Burke's *Dict. of the Landed Gentry*, edit. 1850, i. 81. We are unable to discover any notices of Wm. Raynborow.]

OPOPONAX.—I find, according to Balfour, this is an umbelliferous plant. *Opoponax Chironum*. My query is, the derivation of the word Opoponax? BOTANICUS.

[According to Bescherelle, the word is properly opopanax. "Quelques dictionnaires écrivent à tort opoponax; cette orthographe est contraire à l'étymologie." The word opopanax is originally Greek, *ὀπώνανξ*, and means, juice of the all-heal. Its source is threefold: *ὄπρς*, juice; *πᾶν*, all; *ἀνέσμαι*, to cure. So *ὀπρεκνέμιονος*, *ὀπρεβλάσματος*, &c.]

DECIPHERING MSS.—I observe in the Preface to the second volume of the *Chronicles and Memorials of the Reign of Richard I.*, just published by the Government, that Mr. Stubbs observes upon the difficulty of deciphering the text which, in some places, had been defaced with some dull liquid; but he adds:—

"By a perfectly innocent process I have succeeded in making out every word, although some of the passages were at first sight almost an impenetrable brown."

Can you or any of your correspondents inform me what this innocent process may be? D. M.

Would any gentleman kindly inform me, what chemical will revive partially erased parchments, &c. I have several old family documents in my possession which are almost illegible.

H. C. M. LYTE.

[We have been informed by a gentleman who has for some years had occasion to use restoratives when transcribing ancient records either on vellum, parchment, or paper, that he has invariably found hydro-sulphate of ammonia, applied with a camel's-hair brush to the illegible parts, instantaneously effectual in freshening and restoring the writing, and, to the best of his knowledge, with perfectly innocuous results.]

"COALS TO NEWCASTLE."—Archbishop Trench, in his excellent work on *Proverbs and their Lessons*, speaking of the universality of this proverb, and its existence, though in different garb, in all languages and times, deduces in illustration of the fact four or five synonymous expressions in certain languages, and amongst others briefly alludes to the Greek, *Γλαῦκ' Ἀθήνας*, *Γλαῦκ' εἰς Ἀθήνας*, but omits to mention the Latin equivalents, *Dare poma Alcinoos*, and *Lignum in sylvas ferre*.

Will any of your readers give me the French and German expressions? A. H. K. C. L.

[As the French equivalent, Bohn (*Polyglot of Foreign Proverbs*), gives us, "Porter de feuilles au bois," to carry leaves to the wood. The Germans have "Wasser ins Meer tragen," to carry water into the sea.]

ORDER OF VICTORIA AND ALBERT.—What is the Order of Victoria and Albert? Her Majesty the Queen, the Princess of Wales, and the Princesses of the Royal House, are recorded to wear the insignia of this Order on great state occasions. I shall be glad to be informed when, and under what circumstances, this "Order" was instituted? What is its character, who are the members, and what are the insignia? EQUUS.

[This can scarcely be called an Order, for it has never been formally instituted. It is a Memorial of the late Prince Consort, worn only, we believe, by the members of his family, to whom it is presented by Her Majesty.]

CHAUCER'S "CANTERBURY TALES:"
"BOB-UP-AND-DOWN."(3rd S. vi. 432.)

I am not well read in the works of commentators on Chaucer, and therefore do not know whether anyone has drawn attention to the want of probability in the conduct of the *Canterbury Tales*, as regards the time occupied in the pilgrim's journey. Chaucer's power of describing character, as shown in the introduction to his *Tales*, has been constantly admired; but did it never occur to him that a certain degree of probability was to be adhered to in respect of the time during which the journey was to be accomplished? The motley group that starts from the Tabard is not described as once halting for the night, between Southwark and Canterbury—a distance of more than fifty miles. Their arrival at Deptford, at Rochester, and at Boughton, is mentioned; but they are always travelling on.

If Chaucer thus totally neglected probability in the general travelling rate of his pilgrims, one cannot expect to find it attended to in details. It is, therefore, hardly necessary that I should show how unlikely it is that his "Bob-up-and-down" could be meant to designate *Harbledown*. This place is but a mile and a half from Canterbury, and yet between these two places we are to suppose all the following transactions to occur. First, the Manciple tells his tale: then the Host calls on the Preest, and his very long prose—not to say prosy—discourse is followed by the Coke's tale. The Host next encounters the Plowman, and lays him under contribution; and when his tale (a long one) is ended, we read that "All this fresh fele-ship were come to Cantirbury."

Now, by the time the cavalcade had arrived within a mile and a half of the shrine, they would surely have ceased story-telling, and been preparing to enter the city with due solemnity.

The Chanone's Yemanne's prologue begins thus:—

"Whan that tolde was the lif of Seinte Cecile,
Er we had ridden fully five mile,
At Boughton under Blee us gan attake
A man that clothed was in clothes blake."

Then follows the Chanone's Yemanne's tale—a short one; and then comes the Manciple's prologue, beginning:—

"Wot ye not wher stondith a litel town."

So that, between Boughton and the "litel town"—a distance of about four miles and a half—there is only time for *one* short tale, the Chanone Yemanne's; but, between the "litel town" and Canterbury, come *four* tales—the Manciple's, the Preest's, the Coke's, and the Plowman's. All told while they are riding a mile and a half, if we accept *Harbledown* as the—

"Under the Blee in Cantirbury way."
litel town

Tyrwhitt rejects the Plowman's tale as spurious; but even if that and the Coke's tale be left out, there still remains a disproportionate length of discourse for the short distance the pilgrims still had to travel. Tyrwhitt alludes to the very fragmentary, imperfect, and transposed condition in which the tales have come down to us. Is it possible, by any re-arrangement of their order, to apportion them in some probable accordance with the time the journey to Canterbury would require? Can this be done by a careful collation of MSS.? Or are we to suppose that, as Chaucer designed the Pilgrimage merely as a framework on which to hang his stories, he did not care to consider how far he violated the probabilities of time and space? J. DIXON.

"LILLIBULLERO."

MUSIC FOR THE LUTE: "LEEROW WAY."

(3rd S. vii. 475.)

The words "leerow way" in the MS. of lute music noticed by MR. J. HUBAND SMITH, are directions to tune the lute "lyra way," or like the lyra viol, for that particular piece. The letters *a b c d*, in this "tablature" notation, are not notes, but indications where the fingers of the left hand are to be placed upon the strings. Thus *a* signifies the open string, *b* to place the finger above the first fret, *c* the second, and so on. The lines over which these letters are written represent the strings of the lute. So *b* over the highest line would mean that the highest string is to be sounded, the finger being placed above the first fret, or division of the finger board. As the note thus made would be a semitone above the open string, all would depend upon the note to which that open string had been tuned. Hence the necessity of understanding the various modes in which the lute was tuned as the one and only difficulty in deciphering lute music. WM. CHAPPELL.

In the south and south-east of Ireland, "many a time and oft," in the corn-fields in harvest time, have I heard the girls who were engaged in binding the corn into sheaves after the reapers, sing the following chorus, which always had reference to one of the gang who was not as quick at her work as the others, and who consequently was left behind. I give the words as pronounced, and when sung in concert by several voices had a pleasing effect:—

"Lully by lero,
Lully by lero,
Lully by lero,
Help her along."

An intelligent old gentleman once told me it was the chorus of a Jacobite song, and was contemporaneous with the "Blackbird," which commenced —

"Once in fair England
My blackbird did flourish," &c.

But of the first-named song I never heard more than the above chorus. S. REDMOND.

BIRTH OF RICHARD II.

(3rd S. vii. 471.)

Your correspondent HERMENTRUDE seems to take it as almost certain that Richard II. was born in 1366, rejecting the authority of Froissart as a very inaccurate writer, whose statements militate in this case with "the general consent of historians." I have often been struck with the fallibility of historians in cases of this kind, but so far as I am aware there is no discrepancy in this instance between *contemporary* authorities. The statement of Froissart, who uses the modern commencement of the year, is, that Richard was born "on a Wednesday, the Feast of Epiphany, in the year 1367." He is even particular enough to add "about eight o'clock in the morning," so that it may be presumed he was tolerably well informed. Now if he had committed an error in the date of the year it is obvious that the Feast of Epiphany (January 6) would not have fallen upon a Wednesday, and the care with which the other elements of the date have been stated would thus have enabled us to correct the numerical error. But in 1367 the 6th of January actually was a Wednesday, while in 1366 it was a Tuesday; so that if your correspondent's date is right, Froissart is doubly wrong.

It is, indeed, true that *English* writers give the year 1366 as the date of Richard's birth; but as they invariably make the year commence on March 25, there is no real disagreement between them and Froissart. On the contrary, their statement is a confirmation of his, and Thorne's *Chronicle*, which puts the event in 1366, confirms both the year and day: —

"Eodem anno in Epiphania Domini natus est Ricardus Rex Angliæ apud Burleywes."

If this entry had been under the year, 1367, it would not have confirmed Froissart's date, but the reverse; for it would have stood for 1368 of the Roman reckoning which we now use, and which Froissart also used. But as it stands in the year 1366, we know that it means 1367 of the modern computation. If any doubt, however, be supposed to remain on this point, it is entirely set at rest by the inquisitions taken on the death of the Black Prince (*Inquis. post mortem*, 50 Edw. III., First Numbers, No. 70). Two inquisitions were held,

the one in Warwickshire and the other in Leicestershire, on Tuesday after St. Margaret's day, 50 Edw. III. (July 22, 1376), in both of which it was found that the Black Prince died on the Trinity Sunday last past, and that his son and heir, Richard, was, at the date of the inquisition, nine and a half years old. Thus the rumours brought to London on February 25, 1366, could not possibly be those of Richard's birth.

JAMES GAIRDNER.

DIFFERENCES OF EPISCOPAL COATS: AND THE COAT OF THE SEE OF GLOUCESTER.

(3rd S. vii. 488.)

The coat of the see of Gloucester has a history which is not unworthy of a short note, which I hope MR. WOODWARD will accept as a reply to part of his on p. 489.

1. In the conventual seal, as figured in the new edition of the *Monasticon*, the coat is: A sword erect in pale, oppressing two keys in saltier, their wards to the chief, and turned outwards.

2. The same bearing is to be seen at Winchcombe on the Piscina. Winchcombe had a Benedictine house, of which no traces now remain. The parish church was built in the reigns of Henry VI. and Edward IV.

3. The same bearing is to be seen on tiles in Gloucester Cathedral.

4. It appears also in Little Malvern church, also Benedictine. But on the Gloucester and Little Malvern tiles, the wards of the keys are turned inwards.

5. It appears also in the sinister spandrel, on the outside wall of the south porch of Gloucester Cathedral. But there the point of the sword is in the base.

6. However, Father Clement Rayner, in his *Apostolatus Benedictinorum in Angliâ*, printed in Douai in the year 1628, gives, at p. 214, thirty-nine shields of the convents of his illustrious Order in England; among which Gloucester stands first: Azure, two keys in saltier, the key in bend surmounted by the key in bend sinister, their wards to the chief, and turned outwards, or.

Here the new coat, which has been adopted by the Protestant Bishops, is, by a curious mistake, attributed to the abbey. Father Clement Rayner's absence from England, and his inability to refer to the seal of the abbey will account for the mistake.

It should also be mentioned that a coat appears in the chapel of the Apostles in the abbey (now the cathedral) church; which, if intended for the coat of the abbey, shows a singular variation. Two rows of shields crossed the upper part of the reredos. Several have perished. The lower row contains twenty-four; of which the twelfth is this:

The abbey coat, with the addition of a crown on the point of the sword in chief.

The question arises why the sword of St. Paul appears in the arms of a church originally dedicated to St. Peter. I think the reason can be detected in No. VI. of the "*Cartæ ad Glocestrense Cænobium spectantes*," in vol. i. of the *New Monasticon*, p. 542. There we find, in the account of a change made in the religious house in the year 1022, that—

"Wolstanus clericos qui ecclesiam Sancti Petri antea rexerant, custodierant, sub protectione Dei et Apostolorum PETRI ET PAULI et regulâ Beati Benedicti, in eadem Ecclesiâ regulariter collocavit."

The religious preserved the memory of the addition of St. Paul to their dedication in a very significant way. No. VIII. of the *Cartæ* (p. 543) has this:—

"In die festivitatis Apostolorum Petri et Pauli, hoc anno [1089] Glovernensis ecclesiæ locatur fundamentum, venerabili viro Roberto Herefordensi episcopo primum lapidem in eo ponente, præsentè dompno Serlone Abbate."

I have not seen any ancient exemplification of the abbey coat which does not contain the sword.

The same church (Gloucester) furnishes a good example of an episcopal difference. On a tile in the Lady Chapel, on the north side, by the stalling, and again in the small chapel on the south of the Lady Chapel, and opening out of it, is this: Per pale, Baron, on a chevron between three birds contournés, as many crosiers. Femme, the see of Canterbury. Here occurred the not unfrequent workman's mistake of giving the arms reversed. It is the coat of Archbishop Dene, Prior of Lantony and Archbishop of Canterbury.

The coat of Courtenay, Bishop of Winchester, appears under the sill of the east window of Winchester Cathedral, at the north end of the sill. It shows the three torteaux placed rather low down in the field, and a label of three long points, each charged with three roundlets. Outside the shield, folded round it from the base, but not reaching to the top, are the two dolphins—placed not as tennans, but as genuine supports.

Alcock, Bishop of Worcester, and afterwards of Ely, differenced his coat with a mitre: Argent on a fesse, between three cocks' heads erased s., combed and wattled or, a mitre with lappets of the third. Jesus College, Cambridge (of his foundation) has this coat, with the additional difference of a bordure gules charged with eight crowns, or.

Reginald de Bryan, Bishop of Worcester, translated to Ely, died before he could take possession of his second see. He was buried at Worcester. When Thomas published his *Survey of the Cathedral Church of Worcester*, in 1736, he gave a plate of this bishop's tomb, standing against the north wall in the Jesus chapel. It has long since disappeared. The plate shows the arms of the Barons

de Bryan, without giving the tinctures: (or) three piles (azure); not, however, meeting in point as they do on the tomb of Sir Guy de Bryan in Tewkesbury Abbey church. But the centre pile is differenced by a charge, very badly drawn; which may either be a cross fichée (as it was most likely intended to be), or a dagger, ensigned with a mitre at the top. This was the bishop to whom the Black Prince wrote his letter, giving an account of the battle of Poitiers.

The whole theory of these differences is told by Francis Thynne, Lancaster Herald, in his "*Letter to a Peer*," in March, 1605, printed at the end of Guillim's *Display*, edit. 1724. There (pp. 37, 38,) he says:—

"So much did our ancestors derogate from the arms of the Bishops, as that the Bishops which were interested in the arms of their ancestors might not bear the arms of their House without some notorious difference, *not answerable to the difference of other younger brethren*. As did the Bishop of Lincoln, Henry Burghersche; the Archbishop of Canterbury, Thomas Arundell; the Archbishop of York, Richard Scroop; the Bishop of Norwich, Henry Spencer, and many others; who did not bear the common differences of arms of younger sons, but great and notorious differences as bordures, some engrailed, some with mitres, or such like; whereof I can shew your Lordship many forms."

This note is already too long. Another day I will ask for room to say something about the impalement of the see with the private coat of the bishop.

D. P.

Stuarts Lodge, Malvern Wells.

EDWARD DYER (3rd S. vii. 390.)—This gentleman, I believe, is the same who resided at Sharpsham Park, near Glastonbury, which, before the dissolution of the abbey, had belonged to and was one of the country seats of the Abbots. There is a pedigree of the family of Dyer in Phelps's *Hist. Som.* vol. i. 563. Edward Dyer obtained a grant of Sharpsham Park, with the adjacent estate now held by Lord Cavan. A branch of the family was settled at Street, about three miles from Sharpsham Park, and occupied a mansion there called "Street House." The manor of Street also belonged to them. The name of Edward Dyer frequently occurs in commissions of inquiry, and for other purposes issued about the middle of the seventeenth century.

The following epitaphs could, until lately, be seen on a brass-plate in the church of St. John the Baptist, Glastonbury:—

"Here lie the Bodies of Alexander Dyer, and Katherine his Wife. He Son and Heir of Thomas Dyer, late of Street in Somerset, Gent., deceased. She the daughter of John Thornburgh, late of Spaddesdon in Hampshire, Esq. He died the 7th of March, 1633; she the 26th of September, 1650.

"But they shall rise; as grain in earth they lie,
Which cannot quicken unless first it die;

Here having slept they shall awak't appeare
At the trumpet's sound, and come thy blessed heare.
Here lies also what is mortall of Captaine John Dyer, who
died the 24th of Aprill, 1670.

"Whom neither sword nor gunn in warr
Could slay, in peace a cough did marr;
'Gainst rebells hee, and lust and sinn,
Fought the good fight and life to winn.
Done by Alexander his brother's weive's son."

In the church of Street is a still older brass-plate thus inscribed:—

"Here lyeth the Body of Margeret, the wiffe of Thomas Dyer of this p'ryshe, Gent., and Daughter of Robert Parrys, lat of Charde, Gent., who dyed in Childebedd the xixth of Apryle, 1683, of the age of xxiii years and fyve Monethes: Maryed x years, savinge fyve weekes, leavinge three sonnes, two daughters alyve, and one sonne more buried, ffor whose rare and manyfold vertues, giftes, qualities most godly lyfe and deth God be praysed.—Amen."

Would C. H. M. favour me with a copy or an abstract of the commission of 1644 to Edward Dyer?
THO. SEREL.
Wells.

OBJECTIVE (3rd S. vii. 474.)—Although there is no doubt that the words *objective* and *subjective* were in use prior to Coleridge, they were not used in the same distinctive senses as he applied them. Hume had spoken of the connexion of cause and effect (*Essays*, ii. 75) in such a way as to indicate that this connexion might be in the mind, and independent of experience. Kant took up this suggestion in his *Prolegomena* (pp. 8, 52, 74, 79), working it out inductively; and in his *Critique of Pure Reason*, synthetically. It has since been deemed a most important distinction: *objective* relating to external objects; *subjective* to the notions of the mind; the former referred to the *perceived* object, the latter to the *perceiving* faculty. In English we still confound object and subject, which their etymology alone should serve to discriminate (*Critique*, Bohn's ed. pp. 62-69.) The distinction was well understood by the ancients in the terms *phenomena* and *noumena* (*Proleg.* p. 149).

T. J. BUCKTON.

FIVE MINIATURES (3rd S. vii. 470.)—I have some recollection of having seen a similar set of portraits of five priests who were executed in the reign of Charles I. for constructive treason, that is, under the penal statutes, as Catholic priests. Who Cooke was I cannot discover: priests were driven in those days to pass under various names, and he perhaps was better known under some other *alias*. But the fifth, to whom no name is attached, was, I have no doubt, the Rev. Hugh Green, *alias* Ferdinand Brooks. When Charles I. issued a proclamation, commanding all priests to depart the kingdom by a certain day, Mr. Green was about to embark from Lyme, on board a vessel for France; but was arrested on the ground of the day fixed by the proclamation being past. He

was taken before a justice of peace, and pleaded his good intention to obey the proclamation, and hoped that advantage would not be taken of a mistake of two or three days. He was notwithstanding committed to Dorchester jail, and, after five months' imprisonment, was tried and condemned by Judge Foster to die as for high treason, solely for being a priest. He was executed at Dorchester, August 19, 1642. His execution was attended with almost incredible barbarity. He was cut down after hanging but a few minutes, being perfectly sensible, and able to sit upright. A timid unskilful man, who was to quarter him, ripped him up, which Mr. Green feeling, was so fully conscious, that he made the sign of the cross with his right hand, saying three times, "Jesu, Jesu, Jesu, mercy!"

This is the account of a Catholic lady, who knelt at his head, and held it all the time. Another account says that his words were: "Jesus, have mercy upon me." Either will, I think, sufficiently identify the portrait as that of Rev. Hugh Green.

There were other barbarities accompanying this execution too horrible to relate. It was full half an hour before the sufferer ceased to have consciousness; and it was only at last by the above-mentioned lady, Mrs. Willoughby's, intercession, that he was put out of pain by having his throat cut, and his head chopped off. (See Dodd's *Church Hist.* vol. iii. p. 86, and Challoner's *Memoirs of Missionary Priests*, vol. ii.) F. C. H.

THE LAST MEMBER OF THE IRISH PARLIAMENT (3rd S. vii. 474.)—I am anxious to correct a slight inaccuracy in my communication respecting the late Sir Thomas Staples, Bart., and with this object I ask insertion for the following extract from *Saunders's Newsletter*, May 23, 1865, as quoted from the *Solicitors' Journal*:—

"It has been stated in the public journals that he (Sir T. Staples) was one of the members of the Irish Parliament who voted against the Union. This seems to be a mistake, for neither in the Black List (those who voted for the Union), nor in the Red List (those who voted against that measure), which are given in Sir Jonah Barrington's work, does the name appear. His father, John Staples, voted for the Union. It was understood that the son entertained different views. But, in fact, he was not a member of the Irish Parliament when it ceased to exist. The *Commons' Journals* for 1800 show that on the 18th March Mr. Thomas Staples was sworn in as member for Knocktopher, in the room of Sir Hercules Langrishe; that on April 12 a writ issued for *Knocktopher*, in the room of Thomas Staples, who had accepted the office of Escheator of Ulster (an office similar to the Stewardship of the Chiltern Hundreds); and that on May 12 Mr. Stephen Mahon was sworn in as member for Knocktopher, in the room of Mr. Staples."

ABEBA.

"MATTHEW, MARK," ETC. (3rd S. vii. 427.)—There is another, and more common, version of this, viz.:—

"Matthew, Mark, Luke, and John,
Bless the bed that I lie on;
All the four corners round about,
When I get in, and when I get out."

X.

When I was a Suffolk boy, near sixty years ago, this prayer (if it can be so called) was in common use, at least among the younger branches. The form differed somewhat from that given by your correspondent. There were, I think, two, if not more; but at this time I can call only one to my memory:—

"Matthew, Mark, Luke, and John,
Bless the bed that I lay * on;
Four corners to my bed,
Four Angels there lay * spread.
God within and God without,
And Jesus Christ all round about."

This is not so much like a prayer as that which appears on p. 427 of the last volume; but at any rate, the saying it was considered an all-sufficient protection for the night by those who used it, but whether it was against hags and witches, or against evil generally, I am unable to say.

W. H.—Y.

JOHN FITZGIBBON, FIRST EARL OF CLARE (3rd S. vii. 323.)—His parents were married in St. Peter's Church, Dublin, by license, dated 18 Jan. 1738, describing them thus:—"John Fitzgibbon, of Dublin, Esq., and Ellinor Grove of St. Peter's, Spinster." They afterwards lived in Stephen's Green, where the Earl was probably born. He entered Trinity College, Dublin, on 9th June, 1750 (Annus Academicus, 1758), aged sixteen, or in his sixteenth year, which would fix the date of his birth either in 1743 or 1744 (not 1749). A search in the parish register of St. Peter's for those years would probably enable ANERA to discover the place of his birth, and the date of his baptism. His birthplace is entered in the College books as "Dublin." H. LOFTUS TOTENHAM.

REGNAL YEARS (3rd S. vii. 478.)—Perhaps your correspondent HERMENTRUDE will allow me to help her out of the chronological difficulty under which she labours with regard to the Issue Roll of Michaelmas, 51 Edw. III. Upon an examination of the roll, I find that it comprises parts of two regnal years; it commences with Michaelmas in the fiftieth year, and finishes at Easter in the fifty-first year; but nevertheless it is called the Michaelmas roll of the fifty-first year; and this practice is followed with the other rolls of the same reign.

I do not pretend to any very high mathematical knowledge, or acquaintance with ciphers; but I think I can give HERMENTRUDE an illustration from the roll itself, which will quite settle the point and confirm what I have above stated.

* So in Suffolk.

The first entry on the Michaelmas roll of the fifty-first year is dated on Wednesday, October 1. Now the day of the week being given as well as that of the month, enables one to pronounce with certainty on the year of our Lord, i.e. 1376, in the fiftieth regnal year; and the last entry is for Monday, March 23, which belongs to the next year, 1377, in the fifty-first regnal year; and these dates will be found to be all consistent with each other.

There really is no difficulty at all. The roll extends from October 1, 1376 to March 23, 1377, and the king died on June 21, 1377, so that all anachronism disappears at once. W. H. HART.

Folkestone House, Roupell Park, Streatham.

MOTHER-IN-LAW (3rd S. vii. 480.)—In the *Pickwick Papers*, the immortal Sam Weller always speaks of his father's second wife as his "mother-in-law." From the knowledge which Mr. Dickens possesses of the sayings as well as the doings of all classes of people, I should infer that it is usual for an uneducated man to thus designate his step-mother. H. FISHWICK.

TOTTY (3rd S. vii. 459.)—I have had frequent correspondence with a person of the name of John Totty, living in Shropshire, within the last year. G. W.

EXCHEQUER RECORDS (3rd S. vii. 476.)—Although the date of these extracts are not given, I think they must refer to fines imposed by the last High Commission, of 1686, for Stephen College, "the Protestant joiner," was not executed till 1681. The exorbitant amount of the fines for the trivial offences specified seem quite in character with the proceedings of Judge Jefferys and his High Commission, as stated in my *Notices of the High Commission*. There is no record of the proceedings of this last court, and I have therefore no means of identifying the names of Best, Swaden, and Bennables. JOHN S. BURN.

The Grove, Henley.

SPUR MONEY IN BELFRIES (3rd S. vii. 324, 446, 488.)—The "Rules for the Ringers" in Burnley church differ somewhat from those instanced by MR. FLECK. In Harrison Ainsworth's *Lancashire Witches*, the church at Burnley is described as possessing a "spire." This is not now the case, for the present tall square tower was raised from the base of the spire, a height of thirty feet, in 1803; and on a large tablet in the "ringing room" we have the complete code as follows:—

"I. That the ringers begin twenty minutes before Ten and be ready for chiming fifteen minutes after Ten, and chime five minutes, or forfeit 6d.

"II. In the afternoon to begin twenty minutes after Two, and chime five minutes before Three, or forfeit 6d.

"N.B. The above forfeits shall be paid to the Churchwardens.

- "III. Any person attempting to ring with spurs on to forfeit 6d.
 "IV. For not attending to practise on Monday and Tuesday evenings at ten minutes past Eight to forfeit 3d.
 "V. For swearing, or telling a lie in the steeple, to forfeit 3d.
 "VI. For a ringer coming into the steeple intoxicated, to forfeit 3d.
 "VII. For divulging anything out of the steeple which may tend to produce mischief, to forfeit 3d.
 "N.B. Also to the informer 3d.
 "VIII. For overthrowing a bell, to forfeit 2d.
 "IX. For ringing with the hat on, to forfeit 2d.
 "June 9th, 1804."

Many other curious extracts from the churchwardens' accounts, &c., may be seen in my *History of the Parochial Church of Burnley*, pp. 51-95.
 T. T. WILKINSON, F.R.A.S., &c.

NICKNAME (3rd S. vii. 490.)—I see that a correspondent signs his communication to you, NICKNAME, and this reminds me of a passage in Rushworth (Appendix, 40):—

"And afterwards at several other times, the Defendants and others Nicknamed, took away tithes from the plaintiff's servants."

Did this declaration refer to persons known only by some sobriquet, as "Carrotty Fred," or "Velvet Ned," or was there formerly another meaning to the word? I have referred to your first and second Series, as to the *derivation* of the word.
 JOHN S. BURN.

SAGO (3rd S. vii. 478.)—In reply to A. P. I send you the following extract from the *Annual Register* for 1766, "Chronicle," p. 110:—

"Mr. Bowen has lately, by his travels into China, discovered a powder which all wayfaring people use there as an occasional diet, and which cannot fail of being greatly serviceable in hospitals, the army, the navy, in all ships, especially the African, and in all long voyages, being an excellent anti-scorbutic. This powder is no other than that of sago, or China salop; and he has also discovered that the vegetable from whence it is prepared is to be found in our own colony of Georgia, from whence he has himself brought it, and manufactured some quantity, for which the Society of Arts have shown their entire approbation, by presenting him with their gold medal."

W. EARP TOMPKINS.

MARCOLPHUS (3rd S. vii. 477.)—Some account of the Marcolphus who could not find a tree to be hanged on, is contained in the following work (black letter, 4to, 1490):—

"Collationes quas dicuntur facisse mutuo rex Salomon sapientissimus et Marcolphus facie deformis et turpissimus, tamen ut fertur eloquentissimus."

After several disputations between Solomon and Marcolphus, the king is so highly offended that he orders his servants to arrest Marcolphus and hang him. Marcolphus asks only that he may be hanged on a tree of his own choosing ("vt i illo ligno q^d elegero suspēdar.") The king consents; the king's ministers conduct Marcolphus out of the city through the valley of

Josaphat by Mount Olivet as far as Jericho: not a tree can he find to his liking. They then cross the Jordan and traverse Arabia, visit Carmel, Libanus, and the Red Sea. Nowhere could Marcolphus find the right tree. "Et sic euasit manus Salomonis regis. Post hoc domū remeans quieuit in pace." SCHIN.

CLENT HILL (3rd S. vii. 507.)—The book called *Clentine Rambles* is waste paper. There are interesting notices of Hagley and the neighbourhood, in Hugh Miller's *First Impressions of England*. There is no doubt at all that the four stones are much older than George Lord Lyttelton's time.
 LYTTELTON.

CANNEL COAL (3rd S. vii. 418, 485.)—Perhaps the following precise quotations may be useful as additional proofs of the early use of the word "cannel" for this particular kind of coal. Leland states in his *Itinerary*, vol. vii. fo. 59, that in the time of Henry VIII.:—

"Mr. Bradeshau hath a place caullid Hawe, a myle from Wigan. He hath found moche *Canel*, like *Se-Cole*, in his grounde, very profitable to him. . . . *Canale* and colepittes in diuers partes of Darbyshire. . . . The great myne of *canale* is at Hawe."

By *Darbyshire* is meant West Derby hundred. Camden does not follow Leland in mentioning the Haigh Cannel. The following passage (given in "N. & Q." from a translation) occurs as follows, under "Durham" in his *Britannia*, of 1590, p. 599, and in his last and best edition of 1807, p. 600; but the expression *cannel* is not applied to the "Carbo fossiles," noticed more briefly in his first edition of 1586, p. 438:—

"Si vero Obsidianus lapis apud nos sit, illum esse credam qui aliis Angliæ locis reperitur et *Cunole-cole* vulgo appellatur."

LANCASTRIENSIS.

DAUGHTER PRONOUNCED DAFTER (1st S. viii. 292, 304.)—Is it not strange that when your correspondents were giving instances of this pronunciation, they overlooked that household book, *Pilgrim's Progress*?—

"Despondency, good man, is coming after,
 And so, also, is Much-afraid, his daughter."

JAYDEE.

CARY FAMILY (3rd S. vii. 424, 466.)—I beg to express my acknowledgments to your two correspondents who have explained the origin of the error into which I had fallen in supposing that there had been a Bishop of Killaloe of the name of Cary. Allow me to avail myself of the present opportunity to inquire whether historic doubts have not recently been cast on the existence of James Cary, supposed to have been appointed to the bishopric of Exeter in 1420? MELETES.

MEAT AND MALT: MOROCCO (3rd S. vii. 73.)—The practice of putting flesh into beer, referred

to by your correspondents, was probably not with the view of improving the liquor for general use, but in the same vain hope of supplying the waste caused by mortal disease in the human frame which led Bacon to write the following recipe in his first "Century":—

"Take two large capons, parboil them upon a soft fire by the space of an hour or more till, in effect, all the blood be gone. Add in the decoction the peel of a sweet lemon, or a good part of the peel of a citron, and a little mace. Cut off the shanks and throw them away; then with a good strong chopping knife, mince the capons, bones and all, as small as ordinary minced meat; put them into a large neat boulder; then take a kilderkin, sweet and well seasoned, of four gallons of beer of eight shillings strength, new, as it comes from the tunning; make in the kilderkin a great bungle of purpose, then thrust into it the boulder (in which the capons are) drawn out in length; let it steep in it three days and three nights, the bung hole open to work, then close the bung hole, and so let it continue a day and a half, then draw it into bottles, and you may drink it well after three days bottling, and it will last six weeks (approved). It drinketh fresh, flowreth, and mantleth exceedingly, it drinketh not newish at all, it is an excellent drink for a consumption to be drunk either alone or carded with some other beer. It quencheth thirst, and hath no whit of windiness. Note that it is not possible that meat and bread, either in broths or taken with drink, as is used, should get forth into the veins and outward parts as finely and easily as when it is thus incorporate and made almost a chylus aforehand. Tryal would be made of the like brew with potado roots or bur roots, or the pith of artichokes, which are nourishing meats. It may be tried also with other flesh, as pheasant, partridge, young pork, pig, venison, especially of young deer, &c."

It may be noted that the word "carded" in the above passage is apparently used in the sense of mixed; it is now used only in the opposite sense, and applied solely, I believe, to one operation, the carding of wool and flax. C. Ross.

COUTANCES (3rd S. vii. 494.)—The following extract from Fuller's *Worthies of England*, ii. 8 (Nuttall's edit.), may serve as a reply to this question:—

"And know, reader, these martyrs [previously mentioned] dying in the Isle of Guernsey, are here reckoned in Hampshire, because that island, with Jersey (formerly subordinate to the Archbishop of Coustance, in Normandy,) have, since the reign of Queen Elizabeth, been annexed to the diocese of Winchester."

D. B.

SERMONS TO BIRDS (3rd S. vi. 141. 210.)—

"Another saint Ailbhe had a different kind of intercourse with certain cranes. They went about in a large body destroying the corn in the neighbourhood, and would not be dispersed. The saint went and delivered an oration to them on the unreasonableness of their conduct, and forthwith penitent and somewhat ashamed, they soared into the air and went their way."—*The Book-Hunter*, 358.

E. H. A.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Holy Land. By W. Hepworth Dixon. *With Illustrations from original Drawings and Photographs. In Two Volumes.* (Chapman & Hall.)

It is long since we have taken up so interesting a book of Travels as the work before us, in which Mr. Dixon gives us from the Letters sent home by him from Palestine, the results of his studies of the Scenery and Politics of the Sacred Story made by him in the Holy Land, in the tent, the saddle, and the wayside khan. In publishing them for the purpose of affording untravelled readers a little help in figuring to themselves the country and events which occupy so many of our thoughts, Mr. Dixon modestly renounces the dream of instructing scholars in their craft, avoids dogma as beyond the province of a lay writer, and in a great measure leaves controversy to critics. Mr. Dixon has shown in some of his former works that he has an eye capable of seizing in a rapid glance the salient characteristics of a landscape. That he is as readily observant of the characteristics of a people, the work before us abundantly proves; while his pen is that of a ready writer, which can paint with a few effective words a vivid sketch of the scene or incidents which he desires to bring before his readers. With these qualifications and such a theme as the Holy Land, Mr. Dixon could not fail to produce not merely a readable, but a striking book; a book not without faults, not without occasional affectations; but a book so graphic and so full of interest that we shall be greatly disappointed if it is not destined (printed perhaps in a more compact form), to be the regular companion, in tent, saddle, and wayside khan (to repeat Mr. Dixon's own terms) of all future wanderers in the Holy Land.

The Works of William Shakespeare. The Text revised by the Rev. Alexander Dyce. In Eight Volumes. Vol. VI. (Chapman & Hall.)

This sixth volume of Mr. Dyce's valuable edition of Shakespeare contains no less than six Plays—*Troilus and Cressida*; *Coriolanus*; *Titus Andronicus*; *Romeo and Juliet*; *Timon of Athens*, and *Julius Caesar*; and there is probably no other volume of the edition which contains so many doubtful and disputed passages. Some idea of the labour which Mr. Dyce was called upon to bestow upon these Plays may be gathered from the fact that his notes in the present volume number nearly 700. Some of course are brief as the posey of a ring, but others, like the one in which he supports the reading of

"That rude day's eyes may wink,"

in the well-known passage in *Romeo and Juliet*, are Essays in little. All prove Mr. Dyce's fitness for his task, and his intimate knowledge of the literature of Shakespeare's time; and the propriety of a large proportion of his readings will be readily accepted. But we think the conservative spirit influences him much too strongly in some cases, as when in the passage from *Timon of Athens*, Act V. Sc. 1.—

"Tell Athens in the sequence of degree,
From high to low throughout, that whoso please
To stop affliction, let him take his halter,
Come hither, ere my tree hath felt the axe,
And hang himself,"—

he prefers the unsatisfactory old text "take his haste." Surely neither such phrases as "make your speed," "with all his hast," and "take your journey," adduced by Mr. Dyce; nor "take his gait," adduced by Mr. Grant White, justify the retention of so obscure a passage as "take his haste."

THE HANDEL FESTIVAL.—Before these lines meet the eyes of our readers, the last chord will have died away of one of the grandest and most successful musical celebrations ever heard in this or any other country. It is now upwards of a century since the great Shakespeare of Sweet Sounds, of whose works it may be truly said, age does not wither them, nor custom stale their infinite variety, was laid to his rest in Westminster Abbey. With Handel, as with Shakespeare, however, the popular appreciation of his genius grows with increasing years. During the week just ended, upwards of three thousand diligent students of his unrivalled compositions have gathered together to give effect to their performance; and we shall not perhaps greatly err if we state that the admiring listeners to that performance—old men and maidens, young men and children—numbered something like one hundred thousand persons.

The execution of the works of the great master was almost perfect; the new arrangements made the performances still more effective, and all who shared in those performances received public acknowledgments of their skill in the plaudits with which that skill was greeted. But there were others who contributed to the work, and we would call the attention of those who enjoyed this great musical treat to their obligation to Mr. Bowley, the General Manager, and Mr. Grove, the Secretary of the Crystal Palace, for their successful organisation of this remarkable Triennial Handel Festival.

Literature has sustained a great loss in the destruction by fire, on Thursday morning last, of the curious and valuable library of the late Mr. ORROR, which was on sale by Messrs. Sotheby & Wilkinson, whose well-known premises in Wellington Street have been utterly destroyed. Those gentlemen will, we are sure, have the warmest sympathy of all our readers.

Messrs. Moxon & Co., who devote themselves more particularly to the publication of Poetry, will hereafter publish all Mr. Martin Tupper's poetical works.

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- Chromo-lithograph of "Malton Priory" from Richardson and Churton's *Monastic Antiquities of Yorkshire*.

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Notices to Correspondents.

THE INDEX to our SEVENTH VOLUME will be circulated with "N. & Q." of Saturday the 15th inst.

Daniel Defoe on the Assassination of Rulers, by Mr. Lee, Purcell Papers by Mr. Roffe, Miniatures on Ivory, by Mr. Octavius Morgan, and many other papers of interest in our next.

P. S. C. Most Biographical Dictionaries contain a notice of Leonard Palenest, but the best account of him by Sir J. E. Smith is in Rees's Cyclopaedia, vol. xxvii. Consult also Pulteney's Sketches of Botany.

Answers to other Correspondents in our next.

See Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, JULY 8, 1865.

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Notes.

DANIEL DEFOE ON ASSASSINATION OF RULERS.

By way of text, I quote from the proceedings of the Middlesex Sessions, as reported in the newspapers of Saturday, December 9, 1721:—

"On Tuesday last one Archibald Todd, who kept a chandler's shop in St. Giles's-in-the-Fields, was try'd before the Bench of Justices at Hicks's Hall upon an Indictment for cursing his Majesty, and saying he hoped to see the Pretender here before Christmas; and that then he (the said Todd) would be the first that should venture his Life to shoot his Majesty King George thro' the Head, which traitorous words he utter'd in the hearing of three Witnesses."

The above, and other similar overt offences about the same time,* were but practical consequences of the doctrines then being inculcated by Cato's Letters in *The London Journal*. The loyal and conservative newspapers, the legislature, and public opinion, were roused to indignation. Government proceedings were taken against the journal, which were partially defeated by the subterfuge of putting forward Benjamin Norton Defoe,† as its legal printer and publisher; while the author of the Letters (John Trenchard) transferred his services to the *British Journal*, and I believe escaped the hand of justice.

* A letter was picked up in Tower Street the same month, threatening the King and the Royal Family with death.—W. L.

† He was the eldest son of Daniel Defoe. Unfortunately there was no other connection between them.—W. L.

Among other papers, the *Flying Post* of Dec. 14 to 16, contained a letter denouncing the principles so advocated; and as (for the purpose of refutation) it states Cato's doctrine clearly and succinctly, I quote it as follows:—

"That it is lawful, nay highly necessary for any Person, by any method, though never so base, to destroy all whom he takes to be Tyrants, Usurpers, or Oppressors of the Publick."

It could not be expected that so zealous a Protestant and loyal a subject as Daniel Defoe, who had written and suffered so much for the Revolution, and the Succession of the House of Hanover, would remain silent. Hence the following Introductory Letter by him in Applebee's *Original Weekly Journal*, December 10, 1721:—

"Sir,—It is easy to entangle a Cause by subtilty of Words, and by long Harangues; and when Men are resolv'd to impose artfully upon Mankind, they often make such Circumstances as may amuse and confound the Judgments of their Readers: This is call'd by the *Moderns* fineness of Reasoning: And it must be confess'd that Men by these Methods have frequently reason'd themselves and others into, and out of, the worst and the best Principles, as well in Civil as in Religious Affairs. Thus all the most damnable Heresies, and even Principles destructive of Religion itself, have been brought into the World; and Fautors and Champions of Error have seduced Thousands from the true Religion; nay, to testify the Antiquity of it, the Devil thus deluded the first and best of Women, persuading her, by his sophistical pretended Oratory, that it could be no Crime to encrease Knowledge; that if the eating the Fruit would make her wise, it did not consist with the Goodness of her Creator to forbid it, and that such a Command must be the Effect of a jealous Knowledge of her being able to be a Goddess herself; or of Envy, lest she should attain to a Perfection of Knowledge equal to him that forbade it; with this hellish Oratory the subtle Fiend deluded the unthinking ambitious Soul of Eve, and brought her to commit Treason against Heaven.

"By the same Arts, and deriv'd from the same Fountain, have we a secret hellish Plot carrying on among us at this Time, to deface all Principles of Christianity in the Souls of Men, and Principles of Loyalty in the Minds of Subjects: These two hellish Designs have been propagated by a set of Free-Thinkers and Deists in Religion, Independent Whigs, and such an set up even Heathenism for Christian Doctrine; Principles which naturally lead us to be Commonwealth-Men, and Rebels in matters of Government, and Levellers in matters of Property. One would think that the late unnatural War, which ended in the most unnatural Murder that ever was committed since the Crucifixion of our Blessed Saviour, should have ingrafted in the mind of every loyal Subject a principle of Horror at the very Thoughts of Murder and Assassination, let the Person propos'd be who it will: But we have a set of Men, who, having first made themselves popular by writing a News-Paper fill'd with Clamour at private Grievances, tho' not sparing the King himself, are now instructing us in two Principles equally abhor'd by all Christians, viz. Self-Murder, and Assassination of others; both which the Christian Doctrine, much more the reformed Protestant Doctrine, abhors: The Authors of the *London Journal* have set up this new Undertaking, such I must call it; I do not doubt but the End will prove that the old Leaven is in the Lump, and that the Doctrine of KING-KILLING is at the bottom of it all, that they will tell us, some time or other, as plainly as

they dare, that if Justice, as they call it, is not executed on every Statesman who they please to call VILLAINS, for that has been one of their most gentle Appellations, every private Man has a Right to execute it himself; and as this is but one Step lower than an Assault upon the Head of all Government, 'tis as evident that all the Particulars are contain'd in the general Proposal, and that this is but a Prelude to that of assassinating Monarchs, and Monarchy itself, as has been once already our case. We have had many Essays of this Nature in this Kingdom: the first was that of a Pamphlet written in the late Usurper's time, entitled *Killing no Murder*; if ever the Killing any potent Robber, or powerful Thief in the World, was lawful, the laying Hands on such a Wretch as Cromwell must have been so; Julius Cesar was nothing that he was not; but Cromwell was much that Julius Cesar was not. Cromwell was the Murderer of the King, and even of the Monarchy itself; he was the Robber of his Country, and of all Civil Right; he overthrew not the Laws only, but the Legislature itself; not the Lord's Anointed Governor, but the Government itself: and it is remarkable, that this very Parricide justified himself from the same Example of Brutus, which these Men extol; and his Flatterers call'd him Brutus, and the Deliverer of his Country, as may be seen in several of the vile Harangues made to him, and Poems made in Compliment to him and his Tyranny, on that Occasion. O Loyal Britons! How can you bear this Language in your Streets? Is not this making way for Rebellion and Blood? For Murder and Assassination to rage again among you?

"It may require some Time to follow these disguis'd Phanaticks, thro' all the Parts of their bloody Principles: The Scots Scribbler concern'd in this Libel, the *London Journal*, could not fail of bringing hither those Tenets own'd upon the Scaffold by the bloody Murderers of the Archbishop of St. Andrews in his Country; where they defended the Assassination of that Reverend Prelate on the very self-same Principles on which Brutus and Cassius murder'd Julius Cesar. I shall give you a larger Account of those two Assassinations, and set them in a clear View one against the other, and you will find that the very Reasons which these Men give for justifying Brutus, in assassinating Julius Cesar, were given by the Rebels in 1648, for cutting off King Charles the First, and by the Murderers in Scotland for assassinating and murdering in cold Blood the Archbishop of St. Andrews.

"As for their Hero, whose Name they vainly assume, I shall also prove to you, that he was a proud, vain, haughty Wretch, and, that in his killing himself as he did, he was a rascally Coward; that he neither understood the Nature of Life, his own Fame as a Man, or his Duty to the Commonwealth; and I may add, that they who have wickedly and profanely stil'd him the God-like Cato, as Mr. Dennis very handsomely expresses it, neither understood what God-like means, or what Cato's Circumstances at that time were, much less what Examples they ought to recommend as Patterns of Heroick Virtue to Christians; besides, I shall go a step or two towards proving that these Men are Traytors too, as well as Phanaticks; and the Treason lies at the Bottom of all their Writings on these Things.

"I am, Sir, your most humble Servant,

"ANTICATONIST."

This was followed up in the same Journal of December 23, 1721, thus:—

"Sir,—As we have new Doctrines as well as new Politicks put upon us every Day, by the haughty and dogmatic writers in the *London Journal*, give me Leave to proceed a little further in the exposing that Libel, who now declares against Heaven as well as against Men,

"Dr. Prideaux, who handled the point of the Death of Julius Cesar, has done it with a just Moderation, tho' with much Vigour and Soundness of Judgment; and it is one of the least weighty Inferences which he draws from that History, that Divine Justice declared itself in that matter, otherwise than those do who plead for it: For, says the Reverend Doctor, 'It pursued every one of them with such a just and remarkable Revenge, that they were every Man of them, cut off in a violent manner, in a short time after, either by their own or other Men's Hands.'

"But Dr. Prideaux could not foresee that he should have a Set of Men come upon the Stage, with whom, in Argument, the Declarations of Divine Justice were of no Weight, neither would be allow'd to pass as anything in the case.

"We, who profess the Name of Christian, and who keep our Eyes up to the Hand of Divine Justice, have observ'd, and considering Christians do ordinarily observe, how Divine Justice pursues the Hands that are dipt in Blood; and how Murderers very rarely Escape the Vengeance of Heaven.

"Moreover, do we not take it for an evident Declaration of Divine Justice against the horrid Murder of King CHARLES the First, of blessed Memory. That as in the Assassination of Julius Cesar, the Murderers were pursued with such a just and remarkable Vengeance, that almost every one of them was call'd to an Account for it, and every one of the principal Actors in it was cut off in a violent manner in a short time after! In like manner the Murderers of the Archbishop of St. Andrews were brought to speedy Justice; and those who escaped the Hand of Man, Vengeance suffered them not to live; of which I have promised you a farther Account.

"Nor did the Divine Justice satisfy itself in bringing the Actors of that direful Tragedy to their End,—I mean that of the Murder of King CHARLES; but it overthrew the whole Usurpation; they sunk under the Blast of Heaven into all manner of Confusion, and at length in Destruction and Death; and this, considering Christians, I say, cannot but take Notice of, as an open Declaration of Divine Justice against the horrid Fact; nay, it has always, in all Ages, been understood thus; and he it of good Princes, or of bad, Divine Justice has so warily pursued their Murderers, that very few have ever escaped in the World who have lifted up their Hand against them.

"But we are arrived to an Age wherein we can say what we please, and justify what we say: The first Argument brought to justify Brutus in the villainous Assassination of Julius Cesar is, that Julius Cesar was an ill Man, and the like: This has been the Foundation on which all public Murders have been justify'd: Nothing can be said of Julius Cesar which the Regicides did not say of the Blessed Martyr, whom they condemn'd to Death. Now, indeed, if I were to speak of Brutus, I might enter upon a Vindication of Julius Cesar; but as I am speaking to Christians who live under another Law, part of which says, *Vengeance is Mine, I will repay: Avenge not yourselves, but give place unto Wrath*; I say, to Christians, who give any Weight to Divine Laws, all Pretence to justify the Act of Brutus, from the Crimes of Cesar, is taken away.

"But then say these Men, we insist that it was a good Action then, and that Brutus reveng'd his Country's wrong only; now if I prove that Cesar had done his Country no wrong, but that he was vested with as legal an Authority and Power as the People of Rome themselves had, or as any of the lawful Princes of the World had, then I shall easily prove that Brutus, besides being an ungrateful Ruler to his Benefactor, was a Traytor and Murderer of his lawful Superior and Governor.

"To blacken Julius Cesar, in order to prepare to prove

him justly murder'd, the *London Journal* takes the same Method that the Conspirators did to animate one another in the Murder—namely, that Cæsar had for his Title only Power gain'd by Violence: That acquiring and exercising Power by force, is Tyranny; nor, says the Journalist, did ever any reasonable Man say, that Success was a Proof of Right.

"Here he runs a length, needless to follow, about usurping Power and calling it lawful Authority; and at last brings his truly Phanatical Inference as follows: 'Against any Man,' says he, 'using lawless Force, every Man has a Right to use Force.' Which is false; for then a private Man may go and assassinate the Person of any Prince, who his Country is at War with, which is a Thing all good Men detest and abhor.

"But come we nearer to these new Advocates for the King-Killing Doctrine: Let us take our turn, and look a little who were they whom Cæsar had thus Usurp'd upon, and how came they by those Liberties which he is said thus to have invaded? Obtained they not the city they liv'd in, the Dominions they were possess'd of, the Country they rul'd in, by the same Robbery and Violence that he exercis'd over them? Were they anything more or less than a Band of valiant Thieves, who merited to be rooted out from under Heaven? And shall Julius Cæsar be censur'd for making himself the Head of this Bold Troop of Plunderers? Was not his Title to rule them as good as their Title to rule the Latines? And had not he as much Right to tyrannize over them, and to murder and destroy them, as their Title was to attack the Tuscan, to besiege the Veientians, to make continual War upon the Samnites, to Murder the Citizens of Locri and of Capua, and many other Commonwealths and Cities, who they reduced by this like lawless Force?

"How came these People call'd Romans into the World? How seated they in Italy? How arriv'd they to that Country, which they then call'd their own dear Country? How could Brutus have the Impudence to say he murder'd Cæsar for the Love of His dear Country? He should have said it was for the Love of that Land which the Thieves and Rogues his Ancestors had, by lawless Force, taken from the lawful Possessors of, and whose rightful Dominions they, against all Right and Justice, possessed.

"But thus can Thieves and Robbers cant of Justice and Right, when they have got honest Men's Goods and Lands in their Possession: And thus the Roman People, being themselves a Race of Thieves and mighty Robbers, had no Reason to object that Julius Cæsar having led out their Armies to commit more Robberies in their Names, and by their consent, (for that it must be allow'd he did) usurp'd a little more Authority than they gave him; in which he did nothing but what he had been employ'd before to do upon other Nations, much more Innocent than they; and for this Brutus murder'd him, which was a villainous Act in him, whatever Julius Cæsar had done; and had no Principle in it but this, that he murder'd him because he would not rob any more in the People's name, and with their Armies, as he had done before, but would rob by his own Authority, and in his own Name; which he had, Forsooth, every Jot as much right to do, as they had to do all that had been done before in their Names.

"I am, Sir,

"Your most humble Servant,

"ANTI-KING-KILLER."

Out of consideration for your limited space I think it better to break off here. The remainder of Defoe's writings on the subject shall be forwarded in a short time.

W. LEE.

PURCELL PAPERS, No. IV.*—"FROM ROSY BOWERS."

"From Rosy Bowers," may, I believe, claim to be, upon the whole, the finest secular Soprano song in the English language, and therefore something of its history specially merits to be known. In the *Orpheus Britannicus* the music has simply this heading, very interesting, indeed, in itself, as coming, apparently, upon the authority of Purcell's widow:—

"The last Song the Author Sett, it being in his Sickness."

Dr. Clarke, in his *Beauties of Purcell*, entitles the song thus: "From Rosy Bowers. A Cantata." Now, in general, this word, *Cantata*, seems to convey the idea of a piece written expressly as chamber-music, and so far, therefore, is a word having the tendency to throw a singer off from the truest conception of the work. The admirable song now to be considered is, however, in the strictest sense, what a modern would call a *Scena*, and was written for the character of Altiadora, in D'Urfey's *Don Quixote*. This being the case, it really seems to have been a somewhat curious perversity upon the part of Sir John Hawkins, that he should have penned such a paragraph as the following. The *italics* are mine:—

"As to the chamber-music of Purcell, it admits of a division into vocal and instrumental; the first class includes songs for one, two, and three voices; those for a single voice, though originally composed for the stage, were, in truth, *Cantatas*, and perhaps they are the truest models of perfection in that kind extant. Among the principal of these are 'From Rosy Bowers' . . . the incantation in the Indian Queen, 'Ye twice ten hundred deities,' and that base song sung by Cardenio in 'Don Quixote, 'Let the dreadful Engines.'"

Sir John, apparently, here considers, and, as I apprehend, rightly, that a *Cantata* implies a piece of *chamber-music*, and then he mentions, as *Cantatas*, three songs, all most eminently *dramatic Scenas*, and, consequently, requiring for their thorough appreciation and execution, a knowledge of the stage-situations and surroundings.

So much having been offered as to these *Cantata* ideas, it is now proposed to show, that the whole conception of Altiadora's song is *most highly dramatic*; since it is strikingly calculated to afford every opportunity for displaying, not only the ability to perform a most varied recitative and air of the first class, but also the accomplishments of dancing, and of action fitting to the varied music.

As hardly anyone, now-a-days, ever thinks or looking into D'Urfey's works, the right Purcell Editor, when he comes, will, doubtless, deem it still the more advisable to state the general conception of the scene in which Altiadora's mad

* Vide 3rd S. vii. 80.

song occurs. Altisidora then is to be understood, as wishing to penetrate Don Quixote with the persuasion that she is quite overcome by love for him, and she offers, as if with the view of causing reciprocal feelings in that unparalleled Knight, to display at once her abilities and her own feelings in music, dancing, and action. All this, however, will perhaps be best explained, by citing the chief portion of a speech for Altisidora, which occurs just before the *Scena* is introduced:—

Altisidora.—"I intend to teize him now, with a whimsical variety, as if I were possess'd with several degrees of passion—sometimes I'll be fond, and sometimes freakish; sometimes merry and sometimes melancholy—sometimes treat him with Singing and Dancing, and sometimes scold and rail as if I were ready to tear his eyes out."

According to these ideas, D'Urfey has written his song in what he calls five "Movements," with directing words attached, in this order, namely: "Love, Gaiety, Melancholy, Passion, and Frenzy." As to the composer, the student of Purcell finds himself warranted in believing that there has never been any musician who could have surpassed the strength and feeling with which Purcell has carried out the author's conception of the scene in question.

Dr. Burney tells us that the eminent tenor-singer of the last century, Mr. Beard, used to sing "From Rosy Bowers," although, as we have seen, it is *pre-eminently, a woman's song*. However, this fact, perhaps, tends the more to show the interest attached to the music in itself, even when stripped of such important adjuncts as *its fitting action, and its true personalities*. Dr. Burney, however, has not told us another fact, which, it must be owned, does appear somewhat startling. Looking over the advertisements in the *Daily Courant* for the year 1704, I found that Richard Leveridge, the base-singer, had also laid hands upon Altisidora's song, and, we must suppose, expected to please the public with it, from the manner in which it is *particularised* in the advertisement, for, it must be observed, that it is, *comparatively, very seldom*, in these old advertisements, that the songs to be sung are particularised. Take, for example, the two following *tantalising* advertisements, each from the *Daily Courant* for 1704, and each partly relating to Purcell:—

"At the desire of several Persons of Quality.—At Chelsea College, this present Wednesday, being the 7th of June, will be perform'd a Great Consort of Musick, in which the famous Signiora Francisca Margarita de l'Epine will sing several English Songs of Mr. Henry Purcell's."

And again:—

"At the Theatre Royal in Drury Lane, this present Tuesday, being the 13th of June, will be reviv'd a Play call'd *The Rival Queens*, or, *The Death of Alexander the Great*. With some of the best songs compos'd by the late Mr. Henry Purcell, and perform'd by Mr. Leveridge."

And now then, reverting to Altisidora's song, let us take note of the ensuing advertisement:—

"At the Theatre Royal in Drury Lane, this present Thursday, being the 25th of May, will be presented a Comedy call'd *The Constant Couple*, or, *A Trip to the Jubilee*. With several Entertainments of Singing by Mr. Leveridge, particularly a Song compos'd by the late Mr. Henry Purcell, beginning 'From Rosy Bowers.'"

Another advertisement, only a few weeks later, again brings Altisidora's song before us:—

"For the Benefit of Mr. Williams.—At the Desire of several Persons of Quality. At the Theatre Royal in Drury Lane, this present Thursday, being the 29th of June, will be presented a Play call'd *The Fatal Marriage*. . . . All the parts being play'd to the best Advantage. With several Entertainments of Singing by Mr. Leveridge, particularly a Song compos'd by the late Mr. Henry Purcell, beginning 'From Rosy Bowers,' &c."

Upon the principle that the original singer of any celebrated song ought not to be passed over in mere silence, I would note that in this case the original singer appears to have been Miss Cross (also often called Mrs. Cross). Miss Cross was evidently a performer of a certain mark in her day; although, as to how far she was competent to do *full justice* to all the tasks of Altisidora, a friend studious in dramatic things tells me that no sufficient evidence exists. However, the following advertisement, which I find in the *Daily Courant* for 1705, will show that Miss Cross distinctly aspired to be at once the actress, dancer, and musician:—

"For the Benefit of Mrs. Cross. At the desire of several Persons of Quality. At the Theatre Royal, Drury Lane, this present Thursday, being the 8th of February, will be presented a Play call'd *Secret Love*, or *The Maiden Queen*. The part of Florimel to be performed by Mrs. Cross. With several Entertainments of Singing and Dancing by her. Particularly a Dialogue compos'd by the late Mr. Henry Purcell, beginning 'Tell me why, my charming Fair,' perform'd by her and Mr. Leveridge."

This is a very interesting advertisement, and we may safely affirm that it was not everyone, who, like Miss Cross, could thus have ventured to take an important part in one of Dryden's plays, give a display of dancing, and sing, with the best base-singer of the day, a serious duet composed by Purcell, and one absolutely requiring the true expressive style of singing, if any effect is to be attained.

In conclusion, it is pleasing to remember, that at least one classical vocalist of our own time has been identified with Altisidora's song. I allude to the late Miss Masson. I once had the pleasure of hearing that lady perform "From Rosy Bowers," and am therefore able to offer a testimony to the truly earnest and impassioned style in which she gave the admirable composition of Purcell.

ALFRED ROFFE.

Somers Town.

GENERAL LITERARY INDEX: INDEX OF SUBJECTS.*

OPHIR AND TARSHISH: continued from 3rd S. v. 440.

Whilst proposing this specimen of a General Literary Index, I am compelled to apologise for the space it will occupy; but, notwithstanding its length, I feel justified in offering it for insertion in "N. & Q.,"—inasmuch as it contributes, in the very important province of bibliography, to the fulfilment of its original Prospectus, viz. to "form a most useful supplement to works already in existence—a treasury for enriching future editions of them." In Watt's *Bibliotheca Britannica* two works are mentioned on this subject, which have not been noticed in this article, viz. *De Navigatione Salomonis*, by J. Blomius, 1660, 8vo; and *Pharus ad Ophir auriferum*, by J. L. Hannemann, 4to, 1712. Query, does Matthew Gwynne, in his learned treatise, *Aurum non Aurum*, &c., touch upon Ophir?

"The views of those who maintain the probability of voyages by the Phœnicians to distant lands—who suppose them to have sailed to the amber-coast of the Baltic, and even hint at their having reached America—receive some confirmation from the accounts preserved by the ancients of the circumnavigation of Africa."—*G. C. Lewis* ("N. & Q." 3rd S. vi. 61).

Purchas (vol. i. ch. i., entitled, "A large Treatise of King Solomon's navie, sent from Eziongeber to Ophir," and vol. v. p. 858), paid an early attention to this subject—the navigation of the Phœnicians, and the Ophirian voyage—which, it is probable—

"comprehended all the gulfe of Bengala, from Zeilan (Ceylon) to Sumatra on both sides; but the region of Ophir we make to be from Ganges to Menan, and most properly the large kingdom of Pegu, from whence it is likely in process of time the most southerly parts, even to Sumatra inclusively, were peopled before Solomon's time."—P. 82.

Ophir (Opheir, Sophir, Sophora, the Sanscrit Supara of Ptolemy, see Humboldt's *Cosmos*, Bohn, vol. ii. p. 499), was a port to which expeditions were undertaken conjointly by Tyrians and Israelites, who sailed from Eziongeber, near Elath, on that branch of the Red Sea which is now called the Gulph of Akabah; see Purchas's *Pilgrimage*, p. 777, and Clarke's *Progress of Maritime Discovery*, p. lxxx. sqq., who observes:—

"The first mention of Ophir in Scripture occurs in the Book of Genesis x. 29, 30. . . . It afterwards appears in the name of a distant country, in the first Book of Kings; when the ships fitted out by Solomon at Eziongeber, and conducted by Phœnician pilots, are described as bringing four hundred and twenty talents of gold from Ophir, and almag-trees and precious stones."

It may be necessary, Clarke continues, to mention the opinions of other writers; and first, those to whom venerable Purchas gave the appellation of "owls."

* Continued from 3rd S. vii. 457.

1. "Postellus, Goropius Becanus, Arias Montanus, Vatablus, Posevinus, Genebrard, Marinus Brixianus, Sa, Eugubinus, Avenarius, Garcia, and Morney, place Ophir in Peru."

"Arias Montanus (Bochart, *Phaleg*, pref. and ch. ix.), led by the similarity of the word Parvaim, supposed to be identical with Ophir (2 Chron. iii. 6), found it in Peru. This strange idea of one of the most learned Spaniards of his time—born 1527 A.D., died 1598—accounts for the following passage in Ben Jonson's *Alchemist*, Act II. Sc. 1:—

'Come on, Sir, now you set your foot on shore
In Novo Orbe. There's the rich Peru;
And there within, Sir, are the golden mines,
Great Solomon's Ophir.'

Arias Montanus fancied that Parvaim meant in the dual number two Perus: one, Peru proper, and the other, New Spain.—Smith's *Dict.*, cf. Ovalle's *Historical Relation of Chile*, ch. iii. (Pinkerton's *Collec.*, xiv.).

Pfeiffer, in his *Difficiliorum Scripturæ Locorum* Cent. iii. Loc. xvi., enumerates other writers who found Ophir in America, viz. Geo. Hornius, *De Orig. Americanorum*, lib. vii. cap. 8, 9, 10, fusissime et Notis ad Hist. Sulpit. Severi, p. 207 [p. 188.]; Erasmus Schmidius, *ut supra*, "N. & Q." 3rd S. v. 440; D. Dannhawerus, *Coll. Psychol.*, p. 233.

2. "Calmet, in his *Prolegomena* [Dissertations, &c., vol. ii. t. 2, pp. 55—64], has written a long dissertation to prove that Ophir was in Colchis, on the banks of the Phasis." [Cf. his *Dict. of the Bible*, s. v. "Ophir."]

3. "Cornelius a Lapide prefers the western coast of Africa." [Rennel, in his *Geographical System of Herodotus*, supposes there were distinct kinds of voyages performed by these fleets: that to Ophir from the Red Sea; and to the coast of Guinea from the Mediterranean. On the western coast of Africa, near Mozambique, there is a port called by the Arabians "Sofala," which, as the liquids *l* and *r* are easily interchanged, was probably the Ophir of the ancients. When the Portuguese, in A.D. 1500, first reached it by the Cape of Good Hope, it was the emporium of the gold district in the interior. In Smith's *Dictionary of the Bible*, there is a reference to Milton's *Paradise Lost*, xi. 390. Herbert (*Travels*, p. 368) says that, with a fair wind, Sofala might well be attained in a month's time; whereas the voyage to Ophir was triennial.]

4. "Vatablus [upon 3 Kings ix.], Genebrard, and Robert Etienne, the island of St. Domingo, or Hispaniola." Cf. Jackson's *Chronolog. Antiq.*, iii. 350, seqq., and Cluverius, *Introduct. Geograph.*, p. 548.

5. Juan dos Santos, Raphael de Volterre, Barros, Ortelius, Thomas Lopez, Le Grand, Huet, Pluche, Montesquieu, D'Anville, L'Abbe Mignot, and Bruce, who is supported by Dr. Vincent (*Voyage of Nearchus*, p. 280, n. 284), are all inclined to place Ophir in the kingdom of Sofala, on the eastern coast of Africa.

"Quentremère in a recently published treatise (*Mém. de l'Acad. des Inscriptions*, tom. xvi. pt. ii. 1845, pp. 349-402), still maintains with Heeren, that Ophir is the east coast of Africa. . . . Arabia and the Island of Dioscorides to the south-east of the Straits of Babel-Mandeb, may be regarded as affording intermediate links of connection between the Indian Peninsula and Eastern Africa, for the combined commerce of the Hebrews and Phœnicians. . . . The trade to Ophir might be extended in the same manner as a Phœnician expedition to Tartessus, might touch at Cyrene and Carthage, Gadeira and Cerne; and as one to the Cassiterides might touch at the Artabrian, British and East Cimbrian coasts."—Humboldt's *Cosmos*, Bohn's edit., vol. ii. pp. 600-602. Cf. Grotius ad iii. Reg. ix. 28.

Huet and others, see Purchas, pt. i., assert that the Cape of Good Hope was often frequented and doubled in Solomon's time. The facts on which the supposed law of monsoons in India is founded, which seem so cogent that they induced the historian Robertson to place Ophir in Africa (*Disquisition on India*, sect. 2), have been pointedly denied by Mr. Salt, in his *Voyages to Abyssinia*, p. 103.

6. "The learned Jesuit, Jean Baptiste Riccioli, who published his treatise of *Geography and Hydrography in Twelve Books* at Boulogne, in 1661, assigns Ophir to Sumatra: but Mr. Marsden, in his history of the island, does not subscribe to this opinion." The passage in Riccioli (on the merits of his work see "N. & Q.," 1st v. 235) here referred to, is as follows:—

"Ideo quinto dicimus probabilius esse nomine Ophir comprehenda esse non solum Ceylanum, sed etiam Sumatram, Aureamque Chersonesum, seu Malacæ regnum et Peguicum, nec excludendas Javæ aliasve insulas prædictis locis proximas, aut littoralia Indiæ citra et ultra Gangem: ita enim cum S. Hieronymo et Josepho sentiunt Acosta, Bergeronius, Morisotus, Sallianus, Virinus: tum Ribera, Pererius, Barrerius, Barradas, Malvenda, et alii penes Pinedam, c. 16, num. 9, et ipse Pineda ibi. Accedit Maffei, lib. 16," etc.

The work of Pineda here intended is, *Ad suos in Salomonem Commentarios Salomon Prævius, id est, de rebus Salomonis Regis Libri octo*, 1613, folio. He discusses the site of Tarshish in cap. xiv. In cap. xviii. he enumerates all the Indian gems, and records the discovery of the magnet by an Indian herdsman of the same name:—

"In the above account," adds Clarke, "I have necessarily omitted many authors, such as Josephus, St. Jerome, and Theodoret, who place Ophir in the Golden Chersonese of India; as well as Rabanus Maurus, Lucas Holstenius, and others, who fix it higher up in the Continent."

Pererius, says Sir W. Raleigh, takes it rightly for an island, as St. Jerome doth, but he sets it at the head of Malacca; but Ophir is found among the Malaccas further east. Book i. ch. viii. "Ophir esse Pegusivæ regnum, et regiones vicinas in India Orientali, præter alios probant Caspar Varrerius, lib. *De Ophira*; Fr. Stypmannus, *De Navigat.*, l. ii. c. 3, n. 35 *seq.*; Joh. Loesenius, *De*

Jure Maritimo, l. iii. c. 6, n. 2; Sallianus. *Amal.*, t. iii. p. 92; Cornelius a Lapide, Sanctius et alii ad c. ix. l. 1 Regum; Petrus Ravennellus, *Biblioth. Sacra*, p. 159; Gerhardus J. Vossius, *Lex. Etymol.*, p. 350; Theoph. Spizælius, *De Israelitis Americæ*, p. 34, *seq.*; et Martinus Lipenius, *De Navigatione Ophyrilica*, p. 518 *seqq.*" (Pfeiffer, *Opp. Omnia*, 1704, p. 247). To these may be added J. T. Buddeus, who, in his *Historia Eccles. Vet. Test.*, p. 331, assigns the locality to India: "quemadmodum et India auro, argento, simis et pavonibus, aut si mavis, psittacis abundat;" and remarks, that a voyage to the Arabian side of the Red Sea would not have employed them three years.

BIBLIOTHECARI. CHETHAM.

(To be continued.)

EARLY MENTION OF SEGARS.—In that very curious book called—

"A faithful Account of the Distresses and Adventures of John Cockburn, Mariner, and Five other Englishmen, who were taken Prisoners by a Spanish Pyrate," &c. London, 1730,—

the following passage occurs:—

"On the third day of our abode here arrived three friars, who were just come from over the mountains of Nicaragua. . . . These gentlemen gave us some segars to smoke, which they supposed would be acceptable. These are leaves of tobacco rolled up in such manner, that they serve both for a pipe and tobacco itself. These the ladies, as well as gentlemen, are very fond of smoking: but, indeed, they know no other way here, for there is no such thing as a tobacco-pipe throughout New Spain, but poor awkward tools used by the negroes and Indians."

From this account it would appear segars were unknown to English sailors sailing in the Spanish main a hundred and twenty-five years ago. Is there any earlier mention than the above? It is generally said their use came into England after the Peninsular war. I have, however, been told by old officers, that the usual method of smoking there at that time was by the *papelito*, or by wrapping tobacco up tight in a piece of paper, much as is done at present. The date of the introduction of any custom is most useful, not only as curious in itself, but as the means of detecting literary forgeries.

A. A.

Poet's Corner.

CLIMATE AND LANGUAGE.—Looking through Thomas Moore's *Diary* recently, I met with the following note (vol. iii. p. 267):—

"1821. August 14th.—Dined at Lord Holland's; company, Lord and Lady Sefton, Rogers, Humboldt, &c. Humboldt mentioned at dinner, a theory of Volney's (I think) with respect to the influence of climate upon language; that in a cold, foggy, atmosphere, people are afraid to open their mouths, and hence the indistinctness, and want of richness in the sounds of their language; whereas, in a soft balsamic air, which the mouth willingly opens to exhale, the contrary effect takes place."

This "theory" is not Volney's; it has a much earlier origin. Dr. William Falconer, in his able book on the *Influence of Climate, &c. on Mankind*, quarto, 1781, says:—

"The learned Dr. Arbuthnot* is of opinion that the air, or rather the temperature, has some influence in forming the language. The serrated close way of speaking of the northern nations may be owing to their reluctance to open their mouths wide in cold air, which must make their language abound in consonants. Whereas, from a contrary cause, the inhabitants of warmer climates, opening their mouths wider, must form a softer language, abounding in vowels."

X. A. X.

SIR ROBERT PEAKE, painter, picture-seller, and royalist commander was, according to Walpole (*Anecdotes of Painters*, ed. Wornum, 221) buried in the church of St. Stephen, London (no date being given).

David Lloyd (*Memoirs*, 577) says that Sir Robert Peake was buried at St. Sepulchre's, London, with great military pomp in July, 1667.

There can be no doubt that Lloyd is correct, and I hope this note may be of use to some future editor of Walpole's work. S. Y. R.

CURE FOR THE PLAGUE.—The following clever mock prescription for the cure of the plague occurs in "A new boke conteyneng an exortaciō to the sickes. The sycke mans prayer. A prayer with thanks at the purificatiō of women. A Consolatiō at buriall. 1561, 8vo, B. L.," noticed in Collier's *Bibliographical Catalogue*, i. 74:—

"Take a pond of good hard penance, and washe it wel with the water of youre eyes, and let it ly a good whyle at your hert. Take also of the best fyne fayth, hope, and charyte y^e you can get, a like quantite of al mixed together, your soule even full, and use this confection every day in your lyfe, whyles the plagis of God reigneth. Then, take both your handes ful of good workes commaunded of God, and kepe them close in a clene conscience from the duste of vayne glory, and ever as you are able and se necesseite so to use them. This medicine was found wryten in an olde byble boke, and it hath been practised and proved true of mani, both men and women."

J. Y.

HISTORY OF COKE.—The following advertisement, fixing the period when coke first came into public use in this country, will no doubt be acceptable to any future historian of our coal trade. I do not find that it has been noticed by any writer on the subject hitherto:—

"There is a sort of Fewel made by Charking or Calcining Newcastle coals which burns without smoak, without fouling the furniture; and altogether as sweet, and is much more lasting and profitable then Wood or Charcoal; it kindles suddenly, and is usefull either for Chambers, Roasting of Meat, Drying of Malt or Hops, Woolcoming, Distilling, Preserving, or any such like employment. His Highness the Lord Protector, with the advice of his Council, have encouraged and authorised the making

thereof in order to the preservation of the Woods of the Nation.

"If any shall desire to make tryal of it for any of the use aforesaid, which will cost little or nothing the experiment, they may repair to London at *Northumberland Wharff*, near *Chearing-Cross*; and according to the satisfaction they receive therein, they may be supplied from time to time with what quantity they shall have occasion to use.

"Those that have made tryal of it, finde it very profitable to all those uses abovementioned.

"It is also very useful for the Tobacco Pipe burners."—*Public Intelligencer*, No. 139, from Monday, August 16 to Monday, August 23, 1658, p. 764.

This advertisement appears also in the succeeding number for August 30, but not in any of the previous numbers, so far back at least as my imperfect series extends. S. H. HARLOWE.

Queries.

JONSON OR JOHNSON?

In his *Curiosities of Literature*, ii. 237 (edit. 1863), Disraeli says: "I think I have seen Ben Jonson's name written by himself with an *h*;" and in "N. & Q." 1st S. ii. (the only volume, I believe, in either series, in which it is mooted), p. 167, N. A. B. raised the question; and, p. 236, MR. HALLIWELL answered it, beginning with—"Ben Jonson: so the name was spelt by most of his contemporaries;" and then he doubts of a MS. of the *Underwoods* being autograph, "not merely because the poet spelt his name without the *h*, but because the verses in question are only part of his *Eupheme*" (a part of the *Underwoods*).

Now, Ben died in 1637; and I have before me a collection, printed in folio, of fifteen or sixteen *Masques*, consecutively pagged from 1 to 159, but without a general title-page; pages 9 and 47, only, show the date of the printing of the two *masques*, of which they are the title-pages, the former in 1617, and the latter in 1621, while the latest date of the performance of some of the others is 1630; and it is only on three of them that the author's name is given. Thus: on "Pan's Anniversarie," presented in 1625, the inventors, *Inigo Jones, Ben Johnson*; on p. 144, "Love's Triumph, performed in 1630, the Inventors, *Ben Johnson, Inigo Jones*;" on p. 151, "Chloridia, personated in 1630, the Inventors, *Ben Johnson, Inigo Jones*." (The precedence given to Ben's name in the latter two, it will be recollected, was the cause of the great quarrel between him and his celebrated colleague.) With these *masques*, and bound up with them, I have also before me, "The Magnetick Lady," "A Tale of a Tub," "Underwoods," with an "Address to the Reader," "Mortimer, his Fall, a Tragedie," all printed in 1640, and "The Sad Shepherd," and "The Divell is an Asse," printed in 1641, and each one of

* Arbuthnot, *Concerning the Effects of Air on Human Bodies*, 1783.

these, as well as the above-mentioned address to the reader, is "By Ben IONSON;" and, moreover, consecutively paged, "Horace his Art of Poetrie, made English by Ben. Johnson," "The English Grammar made by Ben. Johnson," and "Timber or Discoveries. By Ben. Johnson."

With this evidence, I have come to the conclusion, that from the surname of "immortal Ben," the *h* should not be dropped. I must confess, however, that I do not adopt this conclusion without some sorrow, for the long-used name of *Jonson* has so thoroughly distinguished the poet from the great lexicographer and the innumerable host of others who bear the name of *Johnson*, that I must always entertain for it what the French well term, a *prie d'affection*.

Of the very general adoption of *Jonson* as the true spelling, I have an illustration in the works above mentioned. When I acquired them, they were not bound, and some of them were not even cut. On handing them to a binder, he asked me how I would have the volume lettered, and I answered, in writing, in the words which I then understood were on the poet's tomb in Westminster Abbey, namely: "O, rare Ben Johnson." On the binder sending home his work, I found that he had lettered the book accordingly, but—he was not a Cockney—he had dropped the *h*. A few years afterwards, in 1843, I, for the first time, saw the tomb (or mural tablet?) in the abbey, and the impression remaining on my mind is, that *h* occupied its proper place in the poet's name.

ERIC.

Ville-Marie, Canada.

DUCHESS D'ABRANTES.—Can you inform me whether there are now in existence any descendants of the Duchesse of Abrantes, the celebrated wit and beauty of the time of the First Empire; the widow of Marshal Junot, and herself a princess of the ancient house of the Comenenes? and if so, whether the Duchesse of Abrantes, at present Lady of Honour to the Princess Clothilde, is connected either by marriage or otherwise, with the family of the above-named?

HISTORICUS.

BIBLIOGRAPHICAL QUERIES. — 1. *Menu de la Maison de la Reine* (Marie Stuart), par M. de Pinguille." This work was privately printed some years ago. Wanted, the complete title, editor's name, &c., as I cannot find it in the British Museum Catalogues.

2. *Life of Charlotte Smith*.

3. *Clarke's Letters of Scottish Prelates*. Wanted complete titles, authors' names, &c. of the two last.

4. *The Marchmont Papers*, ed. by Sir G. Rose, must surely be in the British Museum, yet I

cannot find it, either under "Marchmont" or "Rose." *

F. M. S.

BOTELER.—Can you refer me to any information respecting the Ralph Boteler, living in the time of Edward I., who married Maud, one of the daughters and co-heirs of Philip Marmion, by whom he had a son and heir, also called Ralph?

P. S. C.

LUIS DE CAMOENS.—A few weeks ago, in a provincial newspaper, under the head of "Art, Science, and Literature," it was stated that some unpublished poetry of Camoens had been found amongst the MSS. in the possession of the University of Coimbra. I should be glad to know from any of the correspondents of "N. & Q." whether this statement is true, and if so, to have a reference to some further notice of so interesting a discovery.

A description of the public monument lately erected under royal auspices in honour of the poet, from any recent visitor to Lisbon, would also be very acceptable.

E. H. A.

SIR SAMUEL CLARK.—Some time since I sent you a query respecting Sir Samuel Clark, Sheriff of London. I now find from Berry's *Hunts*, page 341, that he was knighted in 1712. He is there described of West Bromwich, but the only issue given is his son Samuel; in addition to this child he had a daughter, and possibly had other children. Where can I obtain particulars of his family, and with whom they intermarried, and when? †

GEORGE PRIDEAUX.

Highbury New Park.

CUBAN USE OF SPANISH WORDS.—I shall feel much obliged to any of your correspondents who can give me any information respecting the Cuban local use of the following Spanish words. They are generally terms relating to manufactures, many of them being connected with the sugar manufacture. If any of them are not merely provincial, they have been omitted in all dictionaries I have access to:—*Aguijones* con *casquillos* de *hierro*; *agujas jalmeras*; *alcayatas* (the Dictionaries only say "hooks"); *aretes* (ear-rings or ear-pendants); *arella*; *bombones* de *hierro* ó *cobre*; *balómetros*; *barrenas* llamadas *pasadoras*; *bocamangas* de *carretas*; *cachimbos*; *cubos* de *metal* para *pistoleras*; *cetros* de *madera* con *tijera*; *carrilleras* para *morrones*; *corones* para *trapiches*; *furos* para *hornas*; *guatacas* de *cubo*; *guardabrisas* para *mesa*; *guardabrisas* para *candeleros*;

[* *The Marchmont Papers*, 3 vols. Lond. 8vo, 1831, are entered in the Old Catalogue, Press mark 1293, h.—Ed.]

[† Sir Samuel Clark, citizen and skinner, was elected sheriff of London and Middlesex, on June 24, 1712; sworn and sealed bond on July 1, 1712. Has our correspondent consulted his will in the Prerogative Office? Vide "N. & Q." 2nd S. xii. 337.—Ed.]

fagot; fallebas; fuminos para dibujar; escantillones de carpintero; gatos ó lirones de hierro; geringas de candelero; hachas de viento; hebillas, hebillones, ó grampas con sus; pasadores para carruages; heniqueu ó susquil; huacal; marcadores de tonelero; marcarios de zapatero; machiembrados para carpinteros con sus hierros.

A Spanish writer, disparaging the character of instruction given in the South American schools, says that the highest attainment made was the art of making "jeroglificos de estile pastrano." What is the meaning of the last word?

COLON Y LUCO.

THE EPISCOPAL DRESS.—Can any reader of "N. & Q." fix the date of the first assumption of lawn sleeves by Anglican bishops as a portion of their ecclesiastical attire? I can find no authority for the costume. When was the canonical dress of bishops, in church, generally discontinued?

C. W.

EXTREMITY, EXTREME.—Perhaps some of your readers will kindly explain the exact difference between these words as used by the Chorus at the conclusion of the first Act of *Romeo and Juliet*:—

"But passion lends them power, time means, to meet,
Temp'ring extremities with extreme sweet."

A. H. K. C. L.

HAUF PLECK.—Can any one kindly tell me what probably would be the size of a *hauf pleck* about 300 years ago? According to Halliwell a *pleck* is a place, plot of ground, small enclosure, field. In Todd's *Johnson* it is a place.

H. W. COOKES.

HOLBORN: GEORGE AND BLUE BOAR.—Can any one inform me where I could obtain a print of Middle Row, Holborn, just executed from another in Faithorne's *Ichnographical Description of London* (temp. Charles I.)? This information appeared in "Archæology of the Month" (June), *Illustrated London News*. I wrote to the editor, but he never replied.

I also wish to know if any print exist of the late "George and Blue Boar" Inn, Holborn?—a place most interesting in English history as the scene of the finding of Charles I.'s letter in the saddle, by Cromwell and Ireton.*

A. P. WALTON.

WORDS CHANGED IN MEANING: HONESTY.—Has not this word undergone a change? Formerly it had that of honour, as, "Honesty (properly honour) is the best policy;" "Make Biddy an honest (honourable) woman;" that is, by

[* The "saddle letter," we believe, is now considered a palpable forgery, as its contents remained unknown till nearly a century after it was said to have been discovered. *Vide D'Israeli's Commentaries on the Life and Reign of Charles I.* v. 323.—ED.]

taking her to church instead of living with her out of wedlock. The distinction is important.

NEWINGTONENSIS.

M. E. JONES.—This lady is author of *The Lake* and other poems (printed at Liverpool), 1844. Can any of your readers give any information regarding the authoress, or tell me whether she has published any other works? R. I.

LITS, OR LYTS FAMILY.—Could any of your readers inform me, 1st, if there is anything known about Roger de Lit, who was a scholar at Eton in or within five years of 1560? 2ndly. Is there any record of the Lits, Lyts, or De Lits having settled in the Isle of Thanet? H. C. M. LYTTE.

SIR JAMES MACDONALD.—Information is desired on the following points in the life of Sir James Macdonald of Knockrinsay, Knight, the last chief of the Clandonald of Kintyre and Isla:

1st. Regarding his escape from Edinburgh Castle in May, 1615. His cousin Ranald M'Donald helped him, and the keepers were suspected of conniving at his escape; but I can find no information as to the manner of it.

2ndly. Regarding his residence in Spain (from 1615 to 1620) to which he fled, and where, it is said, "he was favoured by the king." In 1618, the Earl of Argyre, who had driven him from Scotland, repaired himself to Spain, on his conversion to Roman Catholicism; and there is some allusion to the two Scotchmen there plotting against the government of their own country.

3rdly. Regarding his residence in England from 1620, in which year he was recalled from Spain and pensioned by James I., to 1623, when he died. The only information on this point, known to me, is contained in a few of the original letters of the *Melrose Papers* printed for the Abbotsford Club, and in the *Thames of Cawdor*, printed for the Spalding Club. F. N. HAMILTON. Edinburgh.

ENGRAVED OUTLINES.—I lately selected from a printseller's portfolio two engraved outlines, which seem to have formed part of an octavo volume. They are numbered respectively vii. and viii. Opposite to each are verses in letter-press not paged. No. vii. represents a large square with a cathedral of Palladian architecture and palatial houses, rather dilapidated. Four stalls and a dozen poor-looking customers occupy the ground. The lines are:—

"Mother of praise and chosen seat of health,
Blest with firm uncontaminated faith,
Where the seven virtues found their safest home;
I see thee now barren of ornament,
With sorrow robed, and brimming o'er with vice."

No. viii. is a grove with a draw-well. An ecclesiastic richly draped, or rather heavily laden with crosses, and several priests are looking into it:—

"This strange well a treasure may hold,
Richer than silver, richer than gold.
Cheerfully drink, piously think,
'Tis the water of life you are suffered to drink."

I think the engravings are not more than fifty years old. The vendor bought them in a lot, and could give no account of them. Perhaps some reader of "N. & Q." may know their meaning, or to what book they belong. E. J. F.

QUOTATIONS.—Who are the authors of the following quotations? The first is—

"All goeth but Goddis will,"

and is prefixed to one of Mrs. Browning's poems, (*The Island*.) The second I came across in an old number of the *Cornhill Magazine*. I forget the title of the article in which it occurred, but it was as follows:—

"Dites moy où n'en quel pays,
Est Thais la belle Romaine,
Archiplada ne —
Qui fut sa cousine germaine?"

My memory fails to supply the name wanting in the third line. There was a second verse which ended thus:—

"Mais où sont les neiges d'autant?"

ORIELENSIS.

Whence the adage—

"Græcum est et non legitur."

Is it a mediæval gloss?

A. O. V. P.

SHAKESPEARE'S BROGUE.—Can any of your readers inform me in what No. of the *Westminster Review* there appeared (some years since) an article on the probability of Shakespeare having pronounced English with a brogue. W.

TERRIBLE DUEL.—In the *Romance of London*, Mr. Timbs describes a terrible duel, in the time of James I., between a Duke of B — and a Lord B — concerning a Countess of E —. Who are the three persons alluded to? E. H.

TOURNAMENTS.—In the *Chronicle of the Grey Friars*, printed for the Camden Society, I find, under the date of 1411, the following entry:—

"xii^e A^e [Henrici IV.] Thys yere there came a Cardinelle to London. And menny justes and batteles ware in Smythfelde."

Is there anywhere any account to be found of these doings at Smithfield? MELETES.

[* There is some obscurity in the account of this "terrible duel." The details of it are printed in Dr. Millingen's *History of Duelling*, ii. 14–21. The Doctor states that the narrative was found in manuscript in the library of Mr. Goodwin, author of *The Life of Henry VIII.*, and signed R. Deerhurst, and that "the duel was fought by two gentlemen of that period." Now Thomas Goodwin was the author of *The History of the Reign of Henry V.* fol. 1704, not of Henry VIII. Can Mr. Timbs fix the date of the occurrence in the reign of James I.?—ED.]

MARIA JULIA YOUNG is author of a book called *Voltaireana*, 4 vols. published about 1800. Does this miscellany consist of translations from Voltaire's works? R. I.

Queries with Answers.

"A COPY OF YOUR COUNTENANCE."—I write to ask if any of your correspondents have ever heard the phrase, or can trace its origin, of "That is a copy of your countenance," meaning, a deception? as if one should say, he did not wish to do anything it was well known he wished to do, and some one should answer, "Oh, that is only a copy of your countenance." It has been an old phrase used habitually from father to son in a family of my acquaintance, but none of them can say where the phrase came from. There is an idea, out of *Don Quixote*. H. M. HERDS.

[The phrase, "That is a copy of your countenance," which we have occasionally heard, but which is not of frequent use, *civilly* implies, "That is not spoken sincerely," "You have used disguise, you have prevaricated." If "copy," in this expression, "copy of your countenance," is to be taken in the ordinary sense of the word, the allusion may be to the copy, or impression, of an engraved plate, which, as we know, totally reverses the plate itself, making left hand right, &c. "That is a copy of your countenance," i. e. quite the reverse of the reality. We would, however, suggest that the word "copy" itself may, in this particular instance, be the modern representative of some older term signifying concealment or disguise.]

BLACK WARDERS.—Was any Scotch regiment ever known as Black Warders, or Black Watch? Supposing such to have existed, can any subscriber give a list of names of officers, or refer to any source where such list could be obtained about the years 1615–1625? T. W. CLARKE.

[The corps, which has been known for more than a century under the appellation of the 42nd Highland regiment, and which, at different periods, has been designated by the titles of its successive commanders, as Lord Crawford's, Lord Sempill's, and Lord John Murray's Highlanders, was originally known by the name of the *Reicudan Du*, or Black Watch. This was an appellation given to the Independent Companies of which the regiment was formed. It arose from the colour of their dress, and was applied to them in contradistinction to the regular troops, who were called Red Soldiers, or *Seidar Dearag*. From the time they were first embodied, about the year 1729 or 1780, till they were regimented, the Highlanders continued to wear the dress of their country. This, as it consisted so much of the black, green, and blue tartan, gave them a dark and sombre appearance in comparison with the bright uniform of the regulars, who, at that time had

coats, waistcoats, and breeches, of scarlet cloth. Hence the term Du, or Black, as applied to this corps.—*Stewart's Sketches of the Highlanders*, i. 223-261.]

HOLBEIN'S "DANCE OF DEATH."—I have before me two editions of this work—one engraved by Hollar, and the other by Deuchar. The former edition has thirty subjects, and Deuchar's has forty-two. In Hollar's edition there are four subjects not in Deuchar's; and in Deuchar's there are sixteen subjects not in Hollar's. Deuchar's edition is dated 1786; Hollar's has no date, but the letter-press description looks like type of the end of last century. Will any reader of "N. & Q." be kind enough to give a list of Holbein's undoubted subjects in the "Dance of Death"?

JAMES J. LAMB.

Underwood Cottage, Paisley.

[The following is a list of the engravings in the first edition of Holbein—viz. *Imagines Mortis*, *Lugduni sub sede Clementini*, 1547. They are forty-nine in number—1. The Creation of all Things; 2. The Temptation; 3. The Expulsion from Paradise; 4. The Consequences of the Fall of Man; 5. A Cemetery; 6. The Pope; 7. The Emperor; 8. The King; 9. The Cardinal; 10. The Emperor; 11. The Queen; 12. The Bishop; 13. The Duke; 14. The Abbot; 15. The Abbess; 16. The Gentleman; 17. The Canon; 18. The Judge; 19. The Advocate; 20. The Magistrate; 21. The Preacher; 22. The Priest; 23. The Mendicant Friar; 24. The Nun; 25. The Old Woman; 26. The Physician; 27. The Astrologer; 28. The Miser; 29. The Merchant; 30. The Ship in a Tempest; 31. The Knight; 32. The Count; 33. The Old Man; 34. The Countess; 35. The New Married Lady; 36. The Duchess; 37. The Pedlar; 38. The Husbandman; 39. The Child; 40. The Soldier; 41. The Gamesters; 42. The Drunkards; 43. The Idiot Fool; 44. The Robber; 45. The Blind Man; 46. The Waggoner; 47. The Beggar; 48. The Last Judgment; 49. The Allegorical Embleme of Death.]

GLOTTENHAM MANOR, SUSSEX.—I am at present residing upon a farm called Glottenham, within one mile of Robertsbridge, Sussex, Salehurst parish. In the rear of the farm buildings are the remains of a castle or castellated building, with the moat at present quite dry. The ground is an offshoot of Etchingham parish, though Etchingham is distant some five miles. Can any of your readers give me information concerning these ruins? I can only ascertain in the neighbourhood that they are believed to be the remains of a castle, upon the strength of which my landlord calls his estate *Glottenham Castle*. Any information regarding Glottenham would also oblige.

G. E. M.

Manor of Glottenham in Mountfield is a portion of "Castle Guard" rent due to the Duke of Devonshire. The various grants of the crown connected with the Honour of the Rape of Hastings,

seem to imply a manorial jurisdiction over the whole rape, appendant to the tenure of the Castle. Horsfield (*Sussex*, i. 563), informs us, that "Glottenham is a manor on Mrs. Righton's estate. In a wood, called the Castle Wood, is the site of the ancient mansion" [of the Etchingham family?]; "a space of seven rods by ten rods is contained within the foundations. As the adjoining farm is called Mountfield Park, it is probable there was once a park belonging to this mansion. The space is completely surrounded by a moat, now nearly dry." Some particulars of this locality may also be found in Rouse's *Beauties of Sussex*, i. 23, and in Sir W. Burrell's *Sussex Collections* in the British Museum, Addit. MS. 5679, p. 333.]

AN IRONICAL COMPLIMENT.—

"He, i. e. Bp. Hacket, did not live to finish the palace (at Lichfield), nor did his successor, Wood, though rich, willingly do anything to it. Sir Simon Degg, a gentleman of that country, to incite him to undertake it, dedicated to him a book entitled *The Parson's Counsellor*, and then in the preface compliments him upon the subject of having most nobly restored to the church that demolished fabric for the good of his successors, although at the time he had not so much as turned over one single stone towards it. But I think the good Abp. Sancroft by his authority forced him at last to do something, though full against his will. So vast is the difference in the moral characters of men under the same call and obligation."—*Life of Lord Keeper Guildford*, i. 280.

E. H. A.

[Dr. Thomas Wood, who was a thorough Puritan, became Dean of Lichfield in 1663. Bishop Hacket complains frequently and in no measured terms of his obnoxious conduct there. See the Bishop's correspondence with Abp. Sheldon in the Tanner MSS. xlv. 66, 69, quoted in the Surtees Society's *Miscellanea*, vol. xxxvii. p. xiv. Dr. Wood became eventually Bishop Hacket's successor at Lichfield, through the unworthy intervention of the Duchess of Cleveland, whose favour he gained by contriving that his niece, a wealthy heiress, to whom he was guardian, should marry the Duke of Southampton, the Duchess's son by Charles II. His subsequent gross and flagrant neglect of his episcopal duties led to a remarkable and unusual exercise of discipline on the part of Abp. Sancroft, namely, the suspension of Bishop Wood from his episcopal dignity and functions, which took place in April, 1684. The instrument of suspension, taken from Archbishop Sancroft's registers at Lambeth, is printed in D'Oyly's *Life of Sancroft*, i. 194. The Bishop submitted some time after, and the suspension was taken off in May, 1686.]

Replies.

MINIATURES ON IVORY.

(3rd S. vii. 453.)

In reply to the query of Mr. Beck relative to the date of miniature painting on ivory, I beg to state that I have in my possession a miniature which may throw some light on the subject. I was unfortunately unable to take it to South Kensington

till I was informed by those who were arranging the collection of miniatures that it was too late for them to receive it; it is therefore not exhibited.

It is a miniature, or rather a small picture, painted on ivory, $6\frac{1}{4}$ inches long, and $1\frac{1}{2}$ inches wide, and represents Frederick V., Elector Palatine, and his wife Elizabeth, daughter of James I. of England, afterwards King and Queen of Bohemia. They are represented as walking on a terrace accompanied by two attendants, and in the background is a bird's-eye view of the Castle of Heidelberg and its gardens, to which the electress is pointing with her fan. It is painted in transparent water-colours on ivory, and is executed with the most minute accuracy. The figures are delicately stippled, the remainder being painted in the same manner as the illuminations of ancient manuscripts. The architectural details of the castle are given with such minuteness as to enable me to fix the date of the painting.

The elector was married in 1613, and in 1614 took upon himself the government of his electorate. During his short reign, between 1614 and 1619, he carried his castle-palace of Heidelberg to its greatest extent of splendour. He raised the "big towers," building on the top of it a large circular saloon. He erected the "English Building" for his wife on the northern rampart: he transformed the old chapel of the Rupert's Buildings into a royal hall, substituted a *platform with a balustrade* for the high roof of the building where the great gun was kept; and, lastly, filled up the "Round Bastion," substituting a handsome *balustrade* for the original parapet. These works were all completed in 1619, and in the month of September of that year he and the electress left Heidelberg for Prague to accept the crown of Bohemia, and never afterwards returned; for the Thirty Years' War then broke out, he was put under the ban of the empire, and being deprived of his dominions, he and his queen became fugitives on the face of the earth, and never again visited Heidelberg.

All the above alterations in the castle, even the balustrades, are most minutely given in the miniature, which agrees in the very smallest detail with a view of the castle taken in 1619, and it consequently could not have been painted before that year; and it can hardly have been painted later, for it is not likely that any artist would have represented the elector and electress standing in state on a terrace, pointing with pride to their magnificent castle after they had been deprived of their dominions, and were houseless wanderers on the world at large. Moreover, the "Octagon Tower" at the corner of the castle is represented entire, and just as it was in 1619. In 1622 and 1623 the castle underwent two sieges, in one of which the upper portion of this tower was destroyed, and was not rebuilt till 1649, and then it

was not restored in the same form it had in 1619, and as it is here represented. So that, if the architecture is any guide, this painting and view of the castle must have been done between 1619 and 1623.

Frederick died of the plague at Mayence, 1632, and Elizabeth died in London, 1632. I am therefore disposed to fix 1619 as the date of the painting, that being the only time when the elector and electress could have been properly represented as pointing with pride to the splendid palace which they had only just finished. The style of painting is not that of a later period, and the costumes quite correspond with the time.

The miniature is most probably the work of some German artist. It is imbedded in an ivory frame, with a wavy moulded border round it; and the whole is so closely glued up within an outer frame under a glass that it cannot be taken out to be examined without breaking it to pieces. It is enclosed in a box of walnut wood, with a sliding lid. This may be a single and exceptional work, but it is quite clear that the art of painting with transparent water-colours on ivory was understood early in the seventeenth century. It is not possible to see whether it is painted on a thick piece of ivory or a thin sheet, but I should rather suspect the former; and I am disposed to think that the sawing ivory into thin sheets for painting was the consequence of there being a demand for it as a ground for miniatures, in substitution of the card and vellum of the earlier artists.

OCTAVIUS MORGAN.

9, Pall Mall.

JUBILEES OF THE ROMAN CATHOLIC CHURCH.

(3rd S. vii. 440.)

Lists of the great or *ordinary* Jubilees may be seen in many Catholic treatises of theology and canon law, such as Bouvier, *Traité des Indulgences et du Jubilé*, translated by Canon Oakeley; and Ferraris, *Prompta Bibliotheca*, arts. "Annus Sanctus" and "Jubilæum." But the following is a correct list of the greater Jubilees:—

Popes.	A.D.
Boniface VIII.	1300
Clement VI.	1350
Urban VI.	1390
Nicholas V.	1450
Paul II.	1475
Alexander VI.	1500
Clement VII.	1525
Julius III.	1550
Gregory XIII.	1575
Clement VIII.	1600
Urban VIII.	1625
Innocent X.	1650
Clement X.	1675
Innocent XII.	1700
Benedict XIII.	1725
Benedict XIV.	1750
Pius VI.	1776
Leo XII.	1826

I presume that your correspondent requires a list of the *ordinary* Jubilees only. The Popes have been accustomed to grant *extraordinary* Jubilees, occasionally in times of great necessity, or for obtaining particular favours from heaven. There have been moreover ordinary Jubilees granted for particular dioceses. And of late years extraordinary Jubilees have been granted: in 1829, by Pius VIII.; in 1833 and 1842, by Gregory XVI.; in 1847, 1850, 1854, 1858, and in the present year 1865, by the reigning pontiff Pius IX. F. C. H.

Your correspondent A. O. V. P. will, I think, find the required information respecting the "Jubilees of the Roman Catholic Church," in Staveley's *Romish Horseleech*, chap. ix., "On Jubilees and Pilgrimages," pp. 85—96, edit. 1779. At least, a perusal of the chapter referred to will repay the reader, as it throws considerable light on the doctrines and practices of the Church of Rome. E. C. HARRINGTON.

The Close, Exeter.

SHAKESPEARE FAMILY.

(3rd S. vii. 175, 498.)

The name of Shakspeare has been ever associated with my almost religious veneration; and the recent allusions to his family in "N. & Q." are as a "ticket of leave" for this communication; but, as age and infirmity have for some years held me in solitary confinement, within the four walls of my study, I am unable to satisfy myself whether much if not all of what I here write about the "Swan of Avon" has not already appeared in print. If such has been the case, I request that the Editor of "N. & Q." will for my sake and that of his trustworthy periodical, commit this sheet to the flames.

From my MS. Genealogical Collections (No. 58), it appears that a Thomas Shakspeare was, at the close of the reign of King Edward III., a Controller of the Customs in the ancient port of Youghal. Let the archivists of Ireland proudly endeavour to link the Thomas with John of the next notice, and the discoverer will merit at least a statue *à perennius*.

In the reign of Queen Elizabeth —

"John Shakspeare, now of Stratford-upon-Avon, in the County of Warwick, Gent., whose Parent and Great-Grandfather and late antecessor (*sic* in my copy), for his faithful and approved service to the late most prudent Prince King Henry the Seventh of famous memory, was advanced and rewarded with lands and tenements given to him, in those parts of Warwickshire, where they have continued by some descents in good reputation and credit. We therefore" (say the Heralds of the day, William Dethick, Principal King-of-Arms of England, and William Camden, Clarendon), "have assigned and granted," &c.

As I feel that this heraldic patent of arms must have appeared heretofore in print, I shall not occupy more of your space. The copy which I have of the patent is stated to have been taken from the original in the Heralds' Office, marked G. 13.

The John Shakespear, Esq., who died in 1775, was an Alderman of Aldgate Ward.

Further references in my Collection are to the *Gentleman's Magazine*, vol. lxxvii. 609; *id.* lxxxvi. part ii. 204; *id.* lxxxvii. pt. i. 35, &c.

J. D'ALTON.

I am very glad to find this subject mooted in the pages of "N. & Q.," and I hope the discussion may enable us to add some branches to the (as at present ascertained) meagre family tree of the poet.

It may be interesting to your readers to know that there is now living at Wolverhampton a poor man named George Shakspeare, who earns a precarious livelihood by net-making. This man claims to be descended from Humphrey, the poet's brother, and his pedigree is as follows:—

Pedigree of George Shakspeare of Wolverhampton.

John Shakspeare, buried at Stratford, 1601 =

William, the poet. Humphrey, son of John S., bap. May = 4, 1590, at Stratford.

Humphrey, son of Humphrey S., bap. = Feb. 2, 1639, at Lapworth.

John, son of Humphrey S., bap. April = 9, 1678, at Lapworth.

John, son of John Shakspeare, born = Mary at Charlecote, 1697 (a carpenter).

Edward, son of John S., d. 1770, at = Charlecote.

Edward, son of Edward S., bap. March = 15, 1761, at Charlecote, died 1828, aged 66 (*sic*).

John, son of Edward S., b. 1782, died = at Henley-in-Arden, 1855.

George Shakspeare, son of John S., b. Oct. 10, 1812, at Henley-in-Arden.

This pedigree is unsupported by any documentary evidence further than the church registers,

and no register can be found for John the son of John, who is stated to have been born at Charlecote in 1697; but those who have taken part in the search say that the Charlecote register is conspicuously defective at the part where the entry might be expected to be found, that in fact there are several missing leaves from the register in the sixteenth and seventeenth centuries. The entry, therefore, of John son of John is made upon the oral testimony of Edward son of Edward, who stated to his grandson that John son of John was a carpenter, and was born in the year named at Charlecote; and that his wife named Mary was a clever cow-leech.

George Shakspeare seems to have received and prized as an heir-loom the statement and injunction of his grandfather, often repeated to him as follows: "Don't forget we are of the poet's family. Remember we are of the poet's family."

This Edward, son of Edward, was for many years a servant at a private lunatic asylum at Henley in Arden, where he died in 1828, æt. sixty-six; and John his son was employed in the same establishment, his wife acting as laundress.

George Shakspeare tried to obtain the curatorship of the birth-place at Stratford. Mr. John Shakspeare, it will be remembered, having left an annuity of 60*l.* for a poor descendant of the poet's family to act in that capacity, and his case was strongly recommended by Lord Dartmouth and others. Whilst, however, the investigation of his pedigree was proceeding, the prize of the curatorship was lost by the result of the lawsuit instituted by Mr. John Shakspeare's relatives; and it was not until the approach of the tercentenary that the search was prosecuted to the point at which it is now terminated. In that search he has been greatly assisted by Mr. George Griffiths of Wolverhampton, the writer of several works upon Free Grammar Schools. Accompanied by Mr. Griffiths and by Mr. Gibbons, surgeon, of Wolverhampton, he went to Stratford during the Tercentenary festivities, and stated his claims to be regarded as the lineal descendant of the poet's family to certain of the chiefs of the Stratford festivities, and amongst them to the Mayor of Stratford. His leading object seemed to be the securing of the curatorship, but he does not seem to have met with much encouragement.

The above is taken principally from a local newspaper. H. S. G.

P.S. It may be worth while to add, that the name of Shakspeare is quite common in the neighbourhood of Wolverhampton, Dudley, &c.

TOADS IN STONE.

(3rd S. vii. 388, 428, 460.)

Several communications on this subject have lately been made to "N. & Q." There is, however, one fact well authenticated which should appear in print and be perpetuated, and I have authority to make the communication.

In 1860, when the masons were at work, making alterations in the house at Eatington Park, in Warwickshire, the seat of E. P. Shirley, Esq., M.P., they found a toad immured within a small cavity in a brick wall of the old mansion, which was known to have been built in 1740. The toad, therefore, had existed in that cavity without food for a period of 120 years. The object of the masons for so immuring the toad cannot be known; but they have established a curious physiological fact. The animal was alive when found, and lived in a bottle for about six weeks, and then died, it was thought from the cold weather. There can be no doubt how the toad got into the wall.

I also heard last year of a large toad which was found in a cavity in an old apple tree at Wonham manor, the seat of Mr. Albert Way, and which was discovered when the tree was blown down.

I have heard of various instances of toads having been found in stones, "without any crack or fissure," but I have never heard that these stones had been carefully examined by any scientifically skilled geologist or mineralogist, to state what was the geological formation of the rock, or the peculiar condition of the bed, and form and size of the cavity in which the toad was found, and whether toads were the class of animals in existence cotemporary with the formation of the rock.

A toad found in a rock *may* be as old as the rock, if not introduced by some means into the rock at a later period. If the rock be of igneous origin, his condition at the time of its formation will be a curious problem, and might go far to prove the truth of the fables of the salamander, inasmuch as frogs, toads, and salamanders are of the same class of animals. If the rock were aqueous, and formed by a gradual deposit, a full-grown toad (provided such animal existed at the time such rock was formed) must have sat very still for a very long period to have become encased in the growing rock: and it is strange that these should be the only animals so found. If the rock was one of sudden or rapid formation, it is curious that toads alone of the various animals then existing, should be the only ones so preserved entire and alive.

The more probable and generally received opinion is, that some young adventurous toad in its early peregrinations had accidentally slipped into a crevice or fissure in a rock, whence it could not escape, which fissure at last became

filled up by a deposit of silt washed in by rain, or by an infiltration of calcareous matter, perhaps both, and so continued to exist in a hybernating state till at length liberated by the quarryman or mason. But all this must depend upon the geological formation, and the nature and condition of the bed of stone in which the animal is found.

OCTAVIUS MORGAN.

ARTISTIC (3rd S. viii. 8).—Perhaps the best engraving of a blacksmith's forge with a blacksmith at work is a mezzotint by Earlom, after a picture by Wright of Derby. E. H.

In reply to ARTISTIC, I would mention the portrait of William Haulbrook, the Blacksmith of Marlborough (1659), working at his forge. It is prefixed to his *Life*, published, I think, about 1744. Underneath the portrait are these lines:—

"I am the Loyal Blacksmith who was a prisoner in chains,
But bloody Bradshaw was hang'd like a Rogue for his pains."

J. H. W.

HESTON HUMPHREYS (3rd S. viii. 10).—Mr. Heston Humphreys horsewhipped the Duke of Bedford at the Lichfield races on Whittington Heath, in Sept. 1747. The parties guilty of the riot and assault were tried the August following. The races were held annually in the second week in September. After the year 1745, when party spirit ran very high, there were two race meetings, the Whig meeting being held a fortnight before the Tory meeting.

I have two engravings and one woodcut representing these races and the duke's mishap. There is also a ballad upon the subject. In one place it is entitled "The Lord's Lamentation; or, the Whittington Defeat." In the *Foundling Hospital for Wit*, No. V., it is called "The Lichfield Defeat." E. H.

GONZALEZ DE ANDIA, HEREDITARY KNIGHT OF THE GARTER (3rd S. vii. 492).—It does not appear from the diploma cited, that the Order of the Garter is at all mentioned in it. The Collar of the Order of the Garter had not then been introduced. Is it not most likely that the king sent to his "well beloved Domingo Gonzalez de Andia" his Livery Collar of the Suns and Roses? No such person was a Knight of the Garter; nor is there any instance of the Order having been conferred with hereditary succession to the honour. A search in the Public Record Office might disclose the real fact. Y.

LORD HOWDEN inquires for hereditary Knights of the Garter. In Collins's *Peerage*, i. 206-7 (ed. 1778), he will find the singular commission granted

in 1644 by Charles I. to Edward, Marquis of Worcester, in which occurs this passage:—

"The title of Duke of Somerset to you and your heirs male for ever; and from henceforward to give the Garter to your arms, and at your pleasure to put on the George and Blue Ribbon."

Blanche Lady Wake, whom HERMENTRUE mentions in 51 Edw. III., I think can be no other than Blanche, daughter of Henry Plantagenet, Earl of Lancaster. HERMENTRUE says, from Burke's *Extinct Peerage*, that this Blanche died in 1349; but I think she is here in error, as on referring to that work, I find that Blanche's husband, Thomas Lord Wake, is said to have died in 1349, and that no date at all is given for Blanche's death. CHARLES F. S. WARREN.

Over Vicarage, St. Ives, Hants.

ZINC SPIRES (3rd S. vii. 461, 503).—At the time that Dalston spire, spoken of by J. C. J., was being recovered, I sent and obtained a piece of the old zinc, as I was at the time collecting all information I could about zinc. I found the piece of metal thus obtained to be far too thin, and also of inferior quality, being brittle, and, as J. C. J. says, "hard and stubborn;" but let me add for his information, that good zinc is very soft and ductile; it will bend, and bend *again*, without cracking; and a reference to the work executed in high relief by stamping in an iron mould, will show still more that this is so. I believe the spire at Dalston was recovered in the same mistaken way as before; and unless a better sort of sheet zinc has been used the same result will take place. But from inquiries I have made as to the mode in which Ilford church spire has been done, I believe there is no such disappointing results to fear there.

JAMES EDMESTON.

CURIOUS CHRISTIAN NAMES (3rd S. vii. 404).—A correspondent mentions his having found in a parish register "the very uncommon name of Wylgeforde given to a daughter in two different families in 1582 and 1584." This is *St. Wilgefortis*, Virgin and Martyr, who was crucified with ropes, and who prayed that she might have a man's beard, so that her sex being mistaken, she might be preserved from insults to her chastity. Hence she is represented in old illuminated books of *Hours*—too often ignorantly called *Missals*—with a long beard, crucified with ropes, in a blue, or red robe, tied round her feet, or ankles. This saint, thus depicted, is still to be seen on the roodscreen of Worstead church, Norfolk. F. C. H.

LORD BACON AND SIR JOHN CONSTABLE (3rd S. viii. 4).—MR. CORNEY may be right as to the use of the word "brother" by Daniel, but he is wrong as to Bacon, who called Sir John Constable his brother as being the husband of his wife's sister. It is known, by the way, upon what authority

Nickolls states that Sir John Constable was knighted on Oct. 7, 1007? There is a letter of Bacon's in which he speaks of the king having "most graciously, at his humble request, knighted, the last Sunday, his brother-in-law, a towardly young gentleman." Now Oct. 7, 1607, was a *Wednesday*. The date attached to the letter in the modern printed copies (1603) was, I believe, introduced by Dr. Birch. In the earliest printed copy (*Remains*, p. 78) it has no date; and it cannot, I think, have been written so early.

Bacon left Sir John Constable *all his books*. Is there any chance of finding what became of them?

J. S.

DEMOSTHENES' ADVICE (2nd S. vi. 70; 114, 3rd S. vii. 430.)—The answer to the question, "Is the saying, in which Demosthenes is supposed to have spoken of action [*ἡ δράσις*] as the one thing necessary to make an orator, to be found in the works of any Greek author who wrote before the time of Cicero?" must, I believe, be given in the negative. I have already shown from Aristotle (*Rhetoric*, iii. 1, 2) that *δράσις*, as "the art of delivery," was recent in his day. The best, indeed the only, description we have of it in Greek, besides Aristotle, is in the *Ion* of Plato; *Ion* being one of the rhapsodists, or actors (*ὑποκριταί*), Socrates asks him,—

"Whenever you recite verses, or tell the pathetic story of Andromache, Hecuba, or Priam, are you not excited beyond yourself (*ὑπερὸν ἑαυτοῦ ἐκείνην ἑστῶτα*), and does not your soul think itself carried away in ecstasy (*ἑκστατικῶς*) to Ithaca or Troy?"

The reply is,—

"When I am reciting any tale of pity my eyes are filled with tears; but when it is awful or terrible, my hair stands on end, and my heart leaps. . . . From the stage I constantly see the spectators weeping, looking aghast, or astonished, in unison with my recitation."

So Hamlet (Act II. Sc. 2) remarks like effects as to the story of Hecuba in the actor, but not in Polonius the spectator. Plato beautifully compares the effect of this kind of elocution to the loadstone which attracts iron rings, imparts that property to other rings, and forms a chain of them. This is in part on the principle of *imitation* (see that word in Rees's *Cyclopædia*), whereby one auditor sympathises with another, by the art of the actor, who is the loadstone, whilst the auditors are the magnetised rings. *Ion* was complete master of his art, his passion was only simulated, for, being a tragic and not a comic actor, he says,—

"I must act my auditors weeping, that I may laugh when taking their cash; for if I set them laughing I weep, for I lose their money."

This word, *δράσις*, is not here used by Plato, but he explains the feeling by the word *κατέχευται*, "he is possessed, since he is held fast." To the attractive powers of the rhapsodist, or actor, the

repulsive powers of Socrates, by his dialectic method, afford a striking contrast, the effect of the latter being forcibly described by Plato as like the shock of the torpedo, *νάρκη θαλάσσια* (*Meno*, xiii.).

T. J. BUCKTON.

CHARTULARY OF WHALLEY ABBEY (3rd S. vii. 376.)—I rather think that *in factum* is the correct reading. There was in the Roman law a class of actions denominated *Actiones in factum*. If any of your readers should wish to enquire into the nature of these actions, I would refer him to Ortolan, *Explication des Instituts* (1843) pp. 1061-1068. But as far as the Chartulary is concerned, it is enough to observe that in the Middle Ages writers who affected classicality at the expense of precision were in the habit of using this term of the Roman law to designate what in the Latin of our English Common Law were styled, *Actiones de Transgressionem super casum*—an expression to which the modern reader might be disposed to apply the remark which in the *Promptorium Parvulorum* we find made on the word *plegium* (a pledge)—"Latium est Anglie, et non alibi." To the modern lawyer, these actions are known as "actions on the case."

P. S. C.

SYNAGOGUE OF THE LIBERTINES (3rd S. vii. 460, 505.)—It is not necessary to recur to the theory that *Λιβερτινῶν* may have been corrupted into *Λιβερτινῶν*. The latter word is, as Mr. Buckton correctly states, simply the Greek adaptation of the familiar Latin term *Libertinorum*; as *κοιδάρετον* (St. Matt. v. 26) of the Latin *qualrantem*; and as many other foreign words are employed in the New Testament.

In accordance with this fact, the following remarks of Bishop Marsh may be acceptable to your correspondent:—

"Whatever meaning we affix to this word—whether we understand emancipated slaves, or the sons of emancipated slaves—they must have been the slaves or the sons of slaves to Roman masters; otherwise the Latin word *libertini* would not apply to them. That among persons of this description there were many at Rome who professed the Jewish religion, whether slaves of Jewish origin or proselytes after manumission, is nothing very extraordinary. But that they should have been so numerous at Jerusalem as to have a synagogue in that city, built for their particular use, appears at least to be more than might be expected. Some commentators, therefore, have supposed that the term in question, instead of denoting emancipated Roman slaves, or the sons of such persons, was an adjective belonging to the name of some city or district; while others, on mere conjecture, have proposed to alter the term itself. But the whole difficulty is removed by a passage in the second book of the *Annals* of Tacitus, from which it appears that the persons whom that historian describes as being *libertini generis*, and infected, as he calls it, with foreign—that is, with Jewish superstition—were so numerous in the time of the Emperor Tiberius, that four thousand of them who were of age to carry arms were sent to the island of Sardinia; and that all the rest of them were ordered either to renounce their religion or to depart from Italy before a day

appointed. This statement of Tacitus is confirmed by Suetonius, who relates that Tiberius disposed of the young men among the Jews, then at Rome (under pretence of their serving in the wars), in provinces of an unhealthy climate; and that he banished from the city all the rest of that nation, or proselytes to that religion, under penalty of being condemned to slavery for life if they did not comply with his commands. We can now, therefore, account for the number of *libertini* in Judaea, at the period of which [St.] Luke was speaking, which was about fifteen years after their banishment from Italy."

H. W. T.

In the number for December, 1864, of De Rossi's interesting *Bullettino di Archeologia Cristiana*, CANON DALTON will find the article for which he inquires. Chevalier De Rossi's opinion is that the *Libertines* referred to in the Acts were *Judei Libertini*, Jews who (or whose fathers) had been made slaves in war, and afterwards gained their liberty. These emancipated Jews had a synagogue of their own at Jerusalem. I am surprised so good an antiquary as your correspondent MR. BUCKTON does not know De Rossi's periodical. It is to be had in London, I believe, of Molini, the Italian bookseller in King William Street, Strand.

G. R.

WORDS USED IN DIFFERENT SENSES (3rd S. vii. 425).—To *insense*, i. e. to make another sensible of one's meaning and purpose, is a very common use of this verb, both in Ireland and in the northern and midland counties of England. I have not seen it noted that the word is employed in the same signification by Shakspeare, *King Henry VIII.*, Act V. Sc. 1, where Bishop Gardiner says to Sir Thomas Lovell:—

"Sir (I may tell it you), I think I have
Insensed the lords o' the council that he is
(For so I know he is, they know he is,
A most arch heretic."

H. W. T.

COMMON SAYING (3rd S. vii. 494).—A curious variation of the saying referred to by your correspondent ST. SWITHIN, was once used in conversation with myself by a Polish Jew. After discussing some points connected with our respective creeds, he pulled something out of a small bag, and asked me if I knew what it was. I replied that it was a phylactery. He then observed, in a severe and caustic tone, that there were many teachers of our church who would not have known him to be an Israelite at all; and that if he had chanced to fall ill, and die in their parishes, they would have had him buried like any other person amongst themselves (a consummation from which he seemed to shrink with sincere horror); but that any clergyman who knew Hebrew could tell at once, from this little sign, that such a person ought to be conveyed to the burial ground set apart for members of the Jewish faith. He adverted upon sundry parties whom he stated as being, to his knowledge, entirely ignorant of the

very elements of the sacred language; and concluded in the following words, which I wrote down at the time (February, 1861), and which I transcribe from my note:—

"Ah! those parsons who do not know Hebrew have no business to be parsons. They should be butchers; they do not know Aleph from a bull's foot."

It gives even more than ordinary point to this man's sarcasm, which was spoken in a very bitter tone, as I well remember, if he was aware of the identity presumed to exist between the Hebrew letter aleph and a *bull's head*, to which the most ancient form of that letter in the Phœnician alphabet bears a rude resemblance, as Gesenius has remarked.

H. W. T.

TOASTS (3rd S. vii. 501).—MR. WILLIAM BATES quotes the story of the Earl of Stair's famous toast from the *Anecdote Library*, 1822, in which Lord Stair's "Master King William" is made a contemporary of the Empress Maria Theresa and Louis XV. The scene of the story is the Hague, where Lord Stair was British Plenipotentiary in 1742-3, immediately before the Dettingen campaign, when George II. was king, whom he served in the double capacity of ambassador and commander-in-chief.

The *Anecdote Library* has confused this Lord Stair with his grandfather or father, who both served King William III.; the former, Sir James Dalrymple, whom King William created Viscount Stair, as Lord President of the Court of Session; and the latter, John, second Viscount and first Earl of Stair, as Secretary of State for Scotland, in which capacity he earned the hatred of his countrymen by his share in the barbarous massacre of Glencoe, and his exertions in favour of the Union with England, which were so arduous as to shorten his life. His son, the ambassador and field-marshal, was, however, generally beloved and admired by his countrymen. It has been remarked that rarely, if ever, have men of such eminent talent been produced by one family in three successive generations.

SCOTUS.

A wish having been expressed that the "Climax of Toasts" should be turned into a metrical form, as a mnemonic aid to diners out, the following attempt is with great deference submitted to them:—

L'Abbé de Ville proposed a toast,
His Master, as the rising Sun;
Reisbach then gave the Empress Queen,
As the bright Moon, and much praise won.
The Earl of Stair, whose turn next came,
Gave for his toast his own King Will,
As Joshua the son of Nun,
Who made both Sun and Moon stand still.

F. C. H.

COUTANCES (3rd S. vii. 494, 508).—MR. J. WOODWARD will find, by reference to the histories, by

Duncan and Durell, of the Channel Islands, that they were formerly within the diocese of Coutances.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

COMPUTATIONS OF REGNAL YEARS (3rd S. vii. 478.)—"O that I had been writ down an ass!" exclaims our old friend Dogberry; but I doubt whether he would have found it a very pleasant process to "write *himself* down an ass" in the august pages of "N. & Q." Yet this is, on my own account, the object of my present communication. I really am astonished at my own stupidity. Not until I had sent you my query on this subject, did it occur to me to subject the Rolls to the simplest possible test—that of the coincidence between the days of the month and those of the week. Having tried this test, may I now state, for the benefit of any one who may be puzzled as I was, that the Michaelmas Rolls of Edward III. really belong to the year previous to that for which they are dated, *i. e.* that the Roll for Michaelmas, anno 38, contains the Michaelmas Term for anno 37, and the Hilary Term for anno 38. While the Paschal Rolls of Richard II. are dated for the regnal year of which they contain the commencement, *i. e.* the Roll for anno 4 is that for 1381.

As the one object of all my researches, here and elsewhere, is truth, I hasten to acknowledge at once that this discovery entirely disproves my suggestion concerning the sons of the Black Prince. The dates of the arrival of news to King Edward must be as follows:—

Mich. 30, Feb. 25	1365
Pasch. 39, July 7	1365
Pasch. 41, May 3	1367

The first time, news was brought of the birth of Prince Edward. The second, letters concerning the birth of the same prince. The third, letters concerning the birth of Prince Richard, whose nativity Froissart has correctly placed in 1367.

The remainder of the dates in my "Notes from the Issue Rolls," Nos. 1 and 2, must also be read, when taken from the Michaelmas Rolls, a year earlier than those given. Having once discovered the test which I must apply, I shall be careful to date my future "Notes" correctly; and I beg your pardon Mr. Editor, and that of your readers, for having unwittingly misled you. I was not the only person mistaken, for I asked "an opinion" on the subject from a competent judge before writing to you. My informant appears to have been mistaken as well as myself; and the dates of the Rolls are certainly not such as any person would at first have supposed. HERMENTRUDE.

SASH-WINDOW (3rd S. vii. 508.)—Unlike the window that opens and shuts on hinges, and with a horizontal movement, the sash-window works up and down like a *shuce*. Hence I have always

thought that sash-window meant sluice-window, *Sasae*, in old English, a *shuce*: so, in Dutch, *sas*. Sash-window = sassee-window. SCHIN.

COLD HARBOUR (3rd S. vii. 483.)—Notwithstanding the ingenious theories put forward as to its derivation, I believe Cold Harbour is a nickname and nothing else. In looking for the origin of names, I venture to think that we do not pay sufficient attention to the proneness of the labouring population of all countries to that kind of humour (often a very poor sort of wit) that consists in affixing a stigma to persons, places, and things, by coining a name for them. We know that a great number of established surnames originated in that way, and that almost every collier and miner in England and Wales has a fresh or second name given to him by his fellows, derived from some personal peculiarity or from some incident in his career. As to nicknames of places, I may mention as an illustration that Sir Roderick Murchison, in his *Silurian System*, calls in aid local names as illustrative of the character of the soil. Speaking of the coarse drift, loading the surface of the old red sandstone in the western part of Herefordshire, he says (first edit. p. 512), it "renders whole parishes arid, as indicated by the appellations of 'rough moors,' 'labour in vain,' &c. One name of a place in that district, marked in the ordnance map, is "Cold Heart."

If a far-fetched derivation is to be sought for "Cold Harbour," why not for the above, or for a variety of other names of houses and cottages, *e. g.* "Knave's Castle," "Folly" (the latter generally coupled with the name of the builder of the house), and a variety of other names of frequent occurrence? But to come still closer to the point, I know a house in Shropshire, built within the last forty years on uninclosed nameless ground, and that house acquired the name of "Cold Harbour;" and on my asking, some twenty years ago, the first occupier of the house, how the name was acquired, he told me the masons who built it so christened it over a jug of beer! I will only add, that I know several "Cold Harbours" which could not have had any relation to a Roman road.

J. E. DAVIS.

Rownall Hall, Leek.

WILLIAM, EARL OF ULSTER (3rd S. vii. 478.)—Several of the *Annals of Ireland* make mention, under the year 1333, of the assassination of this young earl. Those (edited for the Irish Archaeological Society by Dean Butler) of *Friar John Chyn*, who lived at the time, state the occurrence to have been in that year, "sexto die Julii in octabis Trinitatis;" the earl being "20 annorum etatis, unicum et unius anni filium relinquens heredem." The word "Julii" here must, by some accidental mistake, have taken the place of the word *Junii*: Trinity Sunday having fallen that

year on the 30th of May, and its octave, or first Sunday after, on the 6th of June. There is an English *Inq. p. Mort.* of the earl's, in 7 Edw. III., which, I conclude, gives the day of his death; and possibly, too, the precise age of his infant heiress, future wife of Lionel of Antwerp.

J. KYNASMON EDWARDS.

WYVIL: CLIFTON (3rd S. vii. 257.)—It may assist the inquiry into William Clifton's descent to state, that he was solicitor of Excise at Edinburgh from c. 1720 to c. 1760; that his wife's name was Mary Diryck (qu. Derrick?); and that his children were: 1. William, afterwards Vicar of Embleton, Northumberland; whose son afterwards held a living somewhere in the south. 2. Humble, died young. 3. Humble. 4. David Barnaby, died young. 5. David, born 1724; married Katherine, daughter of James Baird of Chesterhall. 6. Christian Catherine, wife of Edward Wyvil; and possibly other children. Probably, therefore, he or his wife were connected with some of the Humbles of Yorkshire. We have the somewhat uncommon name of Clifton, associated with the very uncommon ones of Diryck and Humble: a fact which may help some of your readers to identify this family of Cliftons. P.

"FROM THENCE" versus "FROM THERE" (3rd S. vii. 437.)—Your correspondent C. E. P. would have fortified his position in claiming for the first of these expressions a place in classical English, had he, in my opinion, noticed the fact that the use of such words, as *there*, *thence*, as adverbs is in itself a corruption; though, like many other words and phrases originally used in very different or even opposite senses, they have forced for themselves by the necessities of our thought, a well-ascertained position in our colloquial and written language. *There*, *thence*, are but oblique cases of the pronoun *the*: the *ce* in *thence*, though not apparent to the eye, reveals itself to the ear, as the *es* or *'s* of the possessive case. And bearing this fact in mind, it seems to me a better expression. In *from thence*, rather than *from there*, you revert as it were to the primary meaning of the word—an inflected pronoun in possessive case with a preposition before it. PAUL A JACOBSON.

West Derby.

N. D., A MINIATURE PAINTER (3rd S. vii. 495.) As Nathaniel Dance, R.A., is not recorded as a miniature painter, the pictures in question were probably painted by Nathan Downer; whose name appears in the Royal Academy Catalogue for 1771 and 1773.

U. O. N.

Westminster Club.

"THAT'S THE CHEESE" (3rd S. vii. 397, 465, 505.)—In a work recently published, entitled *Stray Leaves from the Diary of an Indian Officer*, appears the following passage:—

"Few who use the word *cheez*, are aware of the exact meaning. It is simply the Hindoostanee word for *thing*. In my young days we used to say that so-and-so was just the thing, whereas now we hear that it is *just the cheez*."

The author also states that the Anglicised word "bosh" is also of Hindoostanee origin; and signifies, as in our language, nonsense.

C. S. REVELL.

None of the explanations of the meaning or origin of this popular, or rather slang phrase, appears to me very satisfactory. I am disposed to think that it is a corruption of good Saxon, thus:—The word *choice* was formerly written *chose*, from Eyrjan=to chese; or Ang.-S. ceorān, to choose:—

"Now thou might *chese*,
How thou couetist to cal me, now thou knowst al mi
names."—*Vision of P. Ploughman*.

When one says, "That's the cheese," I understand it to mean: That is just the proper thing—just what I would have *chosen*; or, taking for the orthography of the word its agreement with the original orthography and orthoëpy, "That's the *chese*, or choice." I need hardly refer here to the fact, that *ceorān* belongs to that class of words which change the *z* into *s*. PAUL A JACOBSON.

West Derby.

KILPECK CASTLE (3rd S. vii. 476.)—From a pedigree in my possession of the Pye family, Lords of Kilpeck Castle in the Mynde Park, Herefordshire (which they possessed from before 25th Henry I. (1124) until the flight of King James II., when they disposed of it and retired to the Continent), I find the following references:—

"There is an interesting account of Kilpeck Castle. See *Gentleman's Magazine* for Sept. 1789."

Also see —

"Dugdale's *Baronage*, vol. i. p. 597; Pedigree of Pye Family in Noble's *Memoirs of the Cromwells*, vol. ii. p. 99."

THOMAS BALGUY ALLEN.

Tombland, Norwich.

CLARET (3rd S. vii. 494.)—The practice of drinking claret in Scotland and Ireland continued some time after the flight of James II. In Campbell's *Life of Lord Loughborough* (vi. 29), it is stated that excellent claret was drawn from the cask at the rate of eighteen-pence the quart; and that the extinction of the "Poker" society (a promilitia association at Edinburgh) was effected by the tax on French wines (cir. 1757), which doubled its price. Hence the joke of John Home:

"Firm and erect the Caledonian stood,
Old was his mutton and his claret good;
Let him drink port, an English statesman cried;
He drank the poison, and his spirit died."

T. J. BUCKTON.

NETTLES PROOFS OF HABITATION (3rd S. vii. 460.)—I had noted this in *Glencreggan* (ii. 207),

When speaking of a vitrified fort on the western coast of Cantire; and I quoted some interesting remarks on the subject from *Pictures of Nature around Malvern*, by Edwin Lees, F.L.S., who says,—

"However much Nature may adorn solitary spots of her own selection, she refuses to throw any but the rankest and most lurid plants where the ground has been contaminated by human vices. So prophesied Isaiah of the structures of Idumea: 'Thorns shall come up in her palaces, nettles and brambles in the fortresses thereof;' and how often are we reminded in the present day of where some dwelling or garden has formerly been, by the nettles, thistles, or wormwood, that almost choke the spot. This appears to be the case generally in the world; for either weeds delight to dog the footsteps of man, go wherever he will, or the turning up of the soil and the manure left there unsets it for the old flowers of the country, but makes a pabulum for rank strangers, which they quickly take advantage of. Thus, North America has become a garden for English weeds; and Professor Buckman told me that he saw them among the backwoods of Ohio wherever the ground was upturned. Seiden says that Russian steppes are peculiarly fertile in weeds called 'burian' wherever cultivation has loosened the soil. They rise, he says, to an incredible height; and 'These thistles, as in the Pampas of Buenos Ayres, distinguish themselves by acquiring a size, a development, and ramification which is truly marvellous.'—*Rambles of a Geologist*, pp. 364-5.

CUTHBERT BEDE.

FAMILY NAMES: DOOLITTLE (3rd S. vii. 459.) The name of Doolittle is still to be found in Kidderminster, and has existed there for upwards of two centuries. Of this family was the Rev. Thomas Doolittle, born at Kidderminster, 1630, who was vicar of St. Alphage, London, from 1654 to 1669; after which he was a celebrated non-conformist divine, and the projector of the first meeting-house. A sketch of his life and a list of his works (of which the *Treatise on the Lord's Supper*, and *A Call to Delaying Sinners*, have passed through numerous editions), will be found in Chambers's *Biographical Illustrations of Worcestershire*, pp. 222-3.

CUTHBERT BEDE.

"THOUGHTFUL MOLL." (3rd S. vii. 495.)—This and similar stories are to be found in "N. & Q." 1st S. v. 363, 459, and 601.

AN OLD SUBSCRIBER.

DANIEL AND FLORIO, p. 4, col. ii.—The subscription to Mr. Anthony Bacon is, "Your entire loving brother." The subscription to Mr. John Constable is, "Your loving brother and friend."

BOLTON CORNET.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of Science, Literature, and Art. Edited by W. T. Brande, D.C.L., and Rev. G. W. Cox, M.A., assisted by Gentlemen of eminent Scientific and Literary Acquirements. Part IV. (Longmans.)

We are glad to chronicle the steady progress of this useful work. The present Part completes the first of the three volumes of which the work is to consist.

England as seen by Foreigners in the Days of Elizabeth and James the First. Comprising Translations of the Journals of the Two Dukes of Wirtemberg in 1592 and 1610; both illustrative of Shakespeare. With Extracts from Travels of Foreign Princes, and others, Copious Notes, an Introduction, and Etchings. By W. Branchley Rye, Assistant Keeper in the Department of Printed Books, British Museum. (J. Russell Smith.)

If Mr. Rye deserves credit for the happy idea of producing a book which should exhibit the endeavours made by intelligent foreigners, in the days of good Queen Bess and James the First—

"... the gift to gie us
To see ourselves as others see us,"—

he is equally deserving of credit for the manner in which he has worked out that excellent idea, for the industry and intelligence with which he has collected his materials, and for the pleasant manner in which he has laid the same before his readers. After an introduction, which occupies some hundred and thirty pages, and which, treating of Foreign Travel, Foreign Travellers, Englishmen Abroad, Handbooks of Travel Talk, the Biography of Frederick Duke of Wirtemberg, his endeavours to obtain the Garter, the embassy to invest him with it, and a vast store of information upon cognate subjects, we are presented with a translation of the Travels of that Duke, as also those of his second son Lewis Frederick, Prince of Wirtemberg. These are followed by similar translations from various other travellers, the majority Germans, but among them a Swiss, a Dane, a Spaniard, and a couple of Dutchmen. What they saw and what they tell, combined with Mr. Rye's illustrations, furnish a series of very curious pictures of England in the Olden Time, and make a book replete both with information and amusement, the information being made doubly useful by means of a capital Index.

Notices to Correspondents.

THE INDEX TO OUR SEVENTH VOLUME will be circulated with "N. & Q." of Saturday the 16th inst.

GOSWICKERS, whose article on Euclid Illogical appeared in "N. & Q." of Jan. 5, 1864, We have a communication for this Correspondent. When shall we direct it?

W. H. Holland's *Lesquer* is in the Grenville Collection of the British Museum. See the Grenville Catalogue, Part I. p. 331.—Burton's *Diary* is entered in the new catalogue (p. 194) under "Burton (Thomas), M. P., the press mark 609 l. 1.—The Paston Letters are in the Reading Room, press 202 b.

P. O. P. The appalling accident at the fall of the Suspension Bridge at Angers occurred on April 18, 1850. See the Annual Register of 1850, p. 52.

B. RAZMOW. There is no allusion to the mariner's compass in Acts xxviii. 13. The text may be thus paraphrased, "And from thence we reached a compass" (that is, we coasted round the eastern shore of Italy), "and came to Rhegium."

J. H. Three articles on "Coins placed in Foundations" have appeared in "N. & Q." 1st S. vi. 170; vii. 161; 2nd S. vii. 482.

INVESTIGATOR. The Female Light Dragons were the principal and most effective force of the cavalry disposable to all parts of Great Britain from 1791 to 1868. In "N. & Q." 2nd S. v. 156, all 308, will be found a full description of its nature and uses, and it was wholly distinct in all respects from the Volunteers or Yeomanry of this country.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 2d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in Monthly Parts. The Subscription for SEVENPENCE Copies for the Year is forwarded direct from the Publisher (including the Royal-privilege Index) in 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. BROWN, 15, WATERLOO SQUARE, LONDON, W.C., where also all Communications from our Readers should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JULY 15, 1885.

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Notes.

BLACKFRIARS BRIDGE.

Papa, do you remember the old Blackfriars Bridge with its elegant nine arches? This question may probably be asked in many a domestic circle of the next generation. It is just about a century since Blackfriars Bridge was first built, and very nearly a quarter of a century since it began to show chronic symptoms of failure and decay, and the skill of our eminent engineers was required to prevent the old structure from making away with itself. No less than ten years and three-quarters were consumed in building it, and it cost from first to last 152,840*l*.

As a curious question of longevity, is there to be found among us one who can call to mind the battle of the arches—the elliptical of Mr. Robert Mylne the engineer, *versus* the semicircular of Mr. Thomas Simpson the mathematician? *Pendente lite*, Dr. Johnson, as is well known, engaged in the controversy in behalf of his friend, Mr. Gwynn, one of the competitors, and wrote three letters in *The Gazetteer* in opposition to the elliptical side of the question. The palm of victory was ultimately awarded to the Scotch engineer.

The last day of October, 1865, will be the 105th anniversary of the commencement of the old Bridge, when the first stone was formally laid in the north abutment, with much state and the firing of several rounds of cannon, by Sir Thomas

Chitty, the then Lord Mayor. Under the stone was deposited money in gold, silver, and copper coins of the reign of George II., namely, a five guinea piece, a two guinea piece, a guinea and half-guinea, a crown, a half-crown, a shilling, a sixpence, a halfpenny, a farthing, together with the silver medal given to the architect, Mr. Mylne, by the Roman Academy of St. Luke. There was also inclosed in the cavity under the stone a plate of pure tin, containing the famed Latin inscription* eulogising the political merits and social virtues of the great commoner, William Pitt, after whom it was originally intended the Bridge should be named. But long before it could be formally christened, it was so widely known as Blackfriars, that all attempts to alter its designation were wisely abandoned. On Wednesday, Nov. 19, 1768, the Bridge was made passable as a bridle-way, and was finally opened for traffic on Sunday, Nov. 19, 1769. It may not be generally known, that Iolo Morganwg (i. e. Edward Williams, the Bard and last of the Druids), the most indefatigable of literary Welsh antiquaries, worked as a common mason on this Bridge.

The site of the old Bridge may be considered classic ground; for here lies embedded "in a tongue unknown to our citizens," the memorable specimen of "City Latin," the scholastic effort of that "famous citizen of credit and renown," Mr. John Paterson, nicknamed by the wits of his day, Busby Birch, LL.D. The luckless solicitor to the Corporation never heard the end of his "City Latin." Churchill, in his poem founded on the story of the Cock Lane Ghost, thus expresses the popular feeling against Paterson as well as Mylne:—

"What of that Bridge, which, void of sense,
But well supplied with impudence,
Englishmen, knowing not the Guild,
Thought they might have a claim to build,
Till Paterson, as white as milk,
As smooth as oil, as soft as silk,
In solemn manner had decreed,
That on the other side the Tweed,
Art born and bred, and fully grown,
Was with one Mylne, a man unknown;
But grace, preferment, and renown
Deserving, just arrived in town:
One Mylne, an artist perfect quite,
Both in his own and country's right,
As fit to make a bridge as he,
With glorious *Patavinity*,†
To build inscriptions, worthy found
To lie for ever under ground."

The Ghost, book iv.

A witty and critical dissection of this inscription also appeared in a pamphlet, entitled—

"City Latin, or, Critical and Political Remarks on the Latin Inscription on laying the first stone of the intended new Bridge at Black Fryars; proving almost every word, and every letter of it to be erroneous, and contrary to the

* *Vide* "N. & Q." 1st S. vi. 20, 89.

† *Patavinity*, bad Latin.

practice of both Ancients and Moderns in this kind of writing: interspersed with curious Reflections on Antiques and Antiquity: with a Plan or Pattern for a new Inscription. Dedicated to the venerable Society of Antiquaries. By the Rev. Busby Birch, LL.D., F.R.S., F.A.S., F.G.C., and M.S.E.A.M.C., i.e. Member of the Society for the Encouragement of Arts, Manufactures, and Commerce. London, 8vo, 1760, second edition, 1761."

This sparkling frisky squib, from the pen of Bonnel Thornton, was let off more in merriment than rancour. The witty author followed up his whimsical strictures in another droll pamphlet, entitled—

"Plain English, in Answer to City Latin; or Critical and Political Remarks on the Latin Inscription on laying the first stone of the intended new Bridge at Black-Fryars: showing the several applications made, or proposed to be made, to the Universities of Oxford, Cambridge, &c. &c., the London Clergy, the Lawyers, the College of Physicians, &c. for a proper Latin Inscription; likewise pointing out the supposed Author of the Inscription, first in English, and the real Translator of it afterwards in Latin. By a Deputy. London, 8vo, 1761."

Of course, the finding of the foundation stone of the old Bridge is anticipated with some curiosity; not so much on account of the coins in circulation when George the Second was king, but as a memento of one of the most notable transactions in our civic history, and deserving to be preserved among the other interesting relics now in the custody of the worthy librarian of the Corporation Library. J. Y.

Barnsbury.

SHAKESPEARE EMENDATIONS.

Pericles.

"Opinion's but a fool that makes us scan
The outward habit by the inward man."

Act II. Sc. 2.

Has it been noticed that Simonides is here made to say the reverse of what he means? I had noted among my marginalia—Query, for *by* read *not*. Now, however, I am more inclined to adopt the reading of my friend Mr. Crawhall—

"The inward habit by the outward man."

The transposed applications of habit and man are easily understood, and not unaccordant I think with the taste of the day, while their use in these senses probably led to the intentional or unintentional transposition by the transcriber or printer.

In Marston's *What You Will* (Act II. Sc. 1), Lampatho says to the fop:—

"Sir, I protest I not only take distinct notice of your dear carities of exterior presence, but also I protest I am most vehemently enamoured of, and very passionately dote on, your inward adornments and habilities of spirit."

"1st Fisherman. O sir, things must be as they may; and what a man cannot get, he may lawfully deal for,—his wife's soul."—Act II. Sc. 1.

In the absence of any explanation of this last

saying, evidently a proverbial one, I would offer the following:—

As a rule a man cannot deal for (sell or bargain about) what he neither possesses nor is likely to possess. Some schoolman-humourist, however, discovered the following exception. A man's wife is his goods, his chattels; a man may do what he likes with his own. Ergo he may sell or bargain about his wife. But his wife's soul is a part of his wife. Ergo he may sell or bargain about his wife's soul, though he cannot get or obtain it. Hence, when a man talked largely, as Pericles seemed to here, of trying for or dealing with things beyond his sphere or powers, and which he has no chance of obtaining, the unbelieving listener ironically quoted a precedent—"Yea, friend, what a man cannot get, he may lawfully deal for—to wit, his wife's soul—I know of no other case" (*subaud.*).

"1st Sailor. Slack the bowlines, there. Thou wilt not, wilt thou? Blow and split thyself."

The bowlines are slackened when reefing or furling, and in either case men must go aloft. But what meaning can be got out of "Thou wilt not, wilt thou?" I can only find one, and that one almost too ridiculous to mention. It is that some sailor refuses to go aloft, causing the ejaculation "thou wilt not," and then when struck shows fight, and brings out the "wilt thou?"—a far-fetched explanation, not harmonising with the next phrase nor with the punctuation, and above all not falling in with the popular ideas as to the courage and achievements of Elizabeth's sailors.

But if we turn to Marina's recollections of her nurse's oft-repeated tales of the incidents of her birth, we find that the violence of the waves and wind—

" . . . from the ladder-tackle washes off
A canvas-climber " (Act IV. Sc. 1.),

the nurse's canvas-climber being what is called in nautical phraseology a topman; for with large crews, such as would man a ship carrying a king and a queen, the daughter of a king, certain of the crew are specially told off for duties aloft. So frightful an incident fixed itself in the nurse's memory, and her land phrases are preserved by Marina. But there was an accompanying circumstance, which, as exemplative of a seaman's unconcern in danger and disregard of death, also infixed itself in the nurse's mind, and became an oft-told tale. How is the loss received? "Hut" says one, "wilt out?" Is it not then likely that this happened when in that very storm the topmen, as shown by the order "slack the bowlines," were just going aloft, and when a sudden heel and heavy sea washed one off the shrouds? and is it not likely that it was the first sailor, who, brought up in the school of Prospero's boatswain, said "Thou wilt out, wilt thou?" His short elegy is then followed by an angry objurcation to

the winds that caused the misfortune, and were then threatening to split the sails—"Blow and split thyself."

Othello.

"*Cassio.* One that excels the quirks of blazoning pens,
And in the essential vesture of creation,
Does tyre the Ingeniver."—Act II. S. 1.

Instead of the last line one of the quartos gives, "Does bear all excellence," and, looking to the context, it is clear that this, whether a gloss or first draft, gives in more prosaic terms the general meaning intended to be expressed. What it wants is a sufficient rise in hyperbole to conclude fitly the hyperbolic praises of the previous lines, and a poetical phraseology that will carry on the simile commenced in "vesture." Turning again to the folio reading it will readily be seen, I think, that the word "tire" cannot mean "weary," but that as a verb suggested by, and having reference to, vesture, it must either be the shortened form of "attire," or formed (perhaps for the nonce as is not unfrequent in writers of that day) from "tire," a head-dress, and meaning to make or form a head-dress, and this either transitively or agentally in the sense of "arrange a head-dress," or reflectively, in the sense of "to act as." But if creation be represented as a vesture, it follows that Desdemona, as a part of creation, should (agreeably to the last given meaning of tire) be part of the dress; and, giving the word this sense, we obtain the plain meaning corresponding with the reading of the quarto—that creation being the vesture, she, Desdemona, is the tire, tiara, or crown of it, one who "tops all."

Again, if all creation be represented as a vesture, it can only be as the regal robe of God its ingener or artificer; and hence therefore we may consider ingeniver as the representative of some form of ingener, this being a term the more appropriate that it signified a deviser or maker of anything, whether of works of art, fortifications, or head-dresses. The exact form is unimportant, but I would prefer the French *ingenieur*, as this, printed *ingenierr*, might easily have been changed by an ignorant compositor into ingeniver.

And now a word or two on the probable origin of the phrase, an origin which will strengthen the above views if indeed they need strengthening. To me these two lines always had an echo, as it were, of Scripture sound, and I cannot but think that they were formed on the remembrance of verses 25-6 of psalm cii.:—

"Thou hast laid the foundation of the earth, and the heavens are the work of Thine hands, . . . they all shall wax old as doth a garment, and as a vesture shalt Thou change them, and they shall be changed."

This being combined with the thought of Desdemona as a pure daughter of Eve, the last, and therefore, according to the previous gradation of creation, the crowning work of God. Combined

perhaps with these, and assisting the association of the two, may have been the remembrance of the ray, circlet, or "glory" which surrounds the head of sacred images or pictures, and the phrase forasmuch as man is the glory of God. Possibly the reader who has not paid attention to the frequency with which Shakespeare draws from Scriptural sources, and to the frequency with which these form his phrases, may consider my remarks more subtle than sound, but the addition of the word "essential" strongly corroborates them, and illustrates how fully and perfectly Shakespeare elaborated a thought, and how comprehensively and succinctly he expressed it. Desdemona is represented as a being of purity and love—a female Abdiel 'mong Italian women; and hence Cassio is made to break out into such expression-seeking praise, as to call her the top of creation as creation is "essentially" and without "the accident" of sin, or as it was when it was beautiful before God, and pronounced to be very good.

B. NICHOLSON.

LUIS DE LEON.*

The works of Luis de Leon principally consist of original poems; a treatise entitled *De los Nombres de Christo*; and another known under the title of *La Perfecta Casada*; translations from the classics, and a version of the "Canticle of Canticles," besides an explanation of Psalm xxvi., and an Exposition of the Book of Job. He also wrote a treatise in Latin, entitled *De utriusque Agni typici et veri Immolatione legitimo Tempore*, first published at Salamanca in 1587.

The translation, however, of the "Canticle of Canticles" (*Cantar de los Cantares*) is considered to have been one of the earliest of his works. But I cannot discover the exact date of its publication. It was probably about the year 1571, or 1572. As to the merits of the translation, I have no means of forming an opinion; and have, therefore, no right to pronounce any judgment. It seems, however, that the authorities of the Inquisition were led into a serious error respecting the intentions of Luis de Leon. In 1572, he published a vindication of himself; stating, in most forcible and eloquent terms, what had been his object and intention in the translation; and how he had consulted the Archbishop of Granada, and obtained his approbation of the work. And that he had also written to Arias Montanus, to ask his opinion and that of the Professors at Louvain, on the subject, &c. The persecution which its author had to endure, was evidently the work of a secret enemy of Luis de Leon, who envied his merit and rising fame. Others were soon found to denounce him as a Lutheran. The times were indeed dangerous to the Spanish Church; and at such

* Continued from p. 6.

periods how often did it happen, that the innocent suffered instead of the guilty? * Luis was at last honourably acquitted by the tribunal, his great friend having been one of the Grand Inquisitors, viz. Cardinal Don Gaspar de Quiroga.

As it seemed necessary to many of his friends, that something else should be done to vindicate his reputation, he published in Latin, 1580, an extended "Commentary on the Canticles," with a literal and symbolical interpretation. This work, no doubt, met with the approbation of his superiors.

The most eloquent of his works, as well as the most devout, viz. *De los Nombres de Christo* ("The Names of Christ"), was written during his confinement in the prison of the Inquisition at Valladolid. The first edition, I believe, was published in 1583; the second appeared in 1585. The work is divided into three books, and is thrown into the form of a dialogue, the two principal speakers being *Sabino* and *Marcello*; whose remarks appear more like sermons, or dissertations on the names of Christ, than discussions carried on in the form of a dialogue. The character of our Saviour is beautifully portrayed, under the different names given to Him in the Holy Scripture: such as, "the Bud of the Lord;" "the Way, the Truth, and the Light;" "Pastor," "Father," "King," "Jesus;" "the Prince of Peace;" "Spouse," "Son," and "Beloved." As Ticknor justly observes:—

"Many parts of this work are eloquent, and its eloquence has not unfrequently the gorgeous colouring of the elder Spanish literature; such, for instance, as is found in the following passage illustrating the title of Christ as the *Prince of Peace*, and proving the beauty of all harmony in the moral world, from its analogies with the physical," &c.—*History of Spanish Literature*, vol. ii. p. 42, London, 1849.

The passage in the original Spanish will, I am sure, be acceptable to many† of your learned readers, who may be conversant with the language:—

"Quando la razon no le demonstrara, ni por otro camino se pudiera entender, quan amable cosa sea la Paz, esta vista hermosa del cielo que se nos descubre agora, y el concierto que tienen entresi aquestos resplandores que luzen en él, nos dan sufficiente testimonio. ¿Porque, que otra cosa es sino paz, ó ciertamente una imagen perfecta de paz, esto que agora vemos en el cielo, y que con tanto deleyte se nos viene á los ojos? Que si la Paz es, como San Augustin breve y verdaderamente concluye, una orden asseçada, ó un tener sosiego y firmeza en lo que pide el buen orden, esso mismo es lo que nos descubre agora esta imagen.

"Adonde de el exercito de las estrellas puesto como en ordenança, y como concertado por sus hileras luzo hermosisimo; y adonde cada una dellas inviolablemente guarda su puesto; adonde no usurpa ninguna el lugar de su vezina, ni la turba en su officio, ne menos olvidada del

suyo rompe jamas la ley eterna y sancta que la puso la Providencia, antes como hermanadas todas, y como mirandose entre sí, y comunicando sus luzes las mayores con las menores se hazen muestra de amor. . . . Y todas juntas templan á vezes sus rayos y sus virtudes, reduziendo las á una pacifica unidad de virtud, de partes y aspectos diferentes compuesta, universal y poderosa sobre toda manera. Y si assi se puede dezir, no solo son un dechado de paz clarissimo y bello, sino un pregon, y un leer que cõ bozes manifestas y encarecidas, nos notifica quas excellentes bienes son los que la Paz en sí contiene, y la que haze en todas las cosas," &c.—*Libro Segundo*, p. 177, Salamanca, segunda impression, MDLXXXV.

This passage gives a fair specimen of the flowing and harmonious style of the *Los Nombres de Christo*.

But the other prose work of Luis de Leon, entitled *La Perfecta Casada* ("The Perfect Wife"), published in 1583, appears to have been more popular, and extensively read, than the preceding one.* The title is certainly very attractive. The work is dedicated to a newly-married lady, named Doña Maria Osorio. It contains many excellent lessons on the holy state of matrimony; and forms a kind of commentary on chap. xxvi. of Ecclesiasticus, as well as on a portion of chap. xxxvi. There are also some excellent remarks, founded on the Book of Proverbs, respecting good and bad wives; and the mistakes and erroneous notions into which many ladies fall, respecting the nature and duties of the married state. The following is very true, and very applicable to the present times:—

"En lo qual (estado) se engañan muchas mugeres que piensan, que el casarse no es mas que dexar la casa del padre, y passarse á la del marido, y salir de servidumbre y venir á libertad y regalo. Y piensan que con parir un hijo de quando en quando, y con arrojarle luego de sí, en los brazos de una ama, son cabales mugeres," &c.—P. 2, edit. Salamanca, 1586.

Space will not allow me to dwell on the great merit of Luis de Leon as a sacred and lyric poet. His poems and translations from the classics were published by Quevedo, and may be seen in the last tome of his works published at Madrid, 1804—1816 (*Obras del Maestro Fray Luis de Leon*). His most celebrated ode, commencing with the words—

"Quando contemplo el cielo
De innumerables luces adornado," &c.—

has been translated by Bowring, in his *Ancient Poetry and Romances of Spain* (London, 1824, p. 228). Consult also, tom. v. of the *Parnaso Español*, and Bouterwek's *History of Spanish and Portuguese Literature* (London, 1823, p. 240); likewise Ticknor's *History of Spanish Literature* (London, 1849, p. 38, vol. ii.). Luis de Leon's Life, however, has yet to be written; as both Ticknor

* See the account of the judicial proceedings in tomes xi. and xii. of the *Collection de Documentos Inéditos*.

† Ticknor gives only a poor English translation.

* Several editions of this work have been published. I possess the second, 1586. Another beautiful edition appeared in 1903, at Salamanca.

and Bouterwek have given us somewhat scanty accounts of it. J. DALTON.

P.S. The account of the literary labours of Luis de Leon would be incomplete, were I not to mention that to him was intrusted by his friend Cardinal Quiroga, the correction and revision of the works of St. Teresa. This important commission he faithfully and lovingly performed, the interesting particulars of which he sent in the form of a letter, addressed to the Prioress of the Carmelites at Madrid. This letter is prefixed to many of the Spanish editions of the works of St. Teresa. It is dated "En San Felipe de Madrid, à 15 de Setiembre, 1587." (See *Obras de Santa Teresa de Jesus*: Edición completísima, formada con vista de las mas acreditadas asi nacionales como extranjeras, de las publicadas hasta el dia. Madrid, 1851. Tomo i. p. xix.) J. D. Norwich.

THE MS. COLLECTIONS OF THOMAS DINELEY.

Thomas Dineley, though not to be ranked with John Leland, and still less with William Camden, was a zealous follower in the steps of John Weever, our prince of *Old Mortality's*, and his labours may be compared with those of Captain Richard Symonds, whose diaries, combined with church-notes, have been printed for the Camden Society. He lived a little after Symonds, in the reign of Charles II.: and his collections, after remaining in manuscript for nearly two centuries, are at length, like those of Leland and Symonds, in part committed to the safe custody of the press.

It is, however, exactly ninety years ago since the Editor of Camden expressed his opinion that Dineley's *Notitia Cambro-Britannica: a Voyage of North and South Wales*, well deserved to be printed:—

"The Quarto MS. seems highly worthy to see the light. Is there no probability that his Grace [the Duke of Beaufort] could be induced to give it the publick? The drawings are too interesting to remain locked up; and it seems the best and fullest account of the Principality."—*Letter to Mr. John Price, Librarian of the Bodleian*, June 24, 1775.

At length, in the year 1864, the present Duke of Beaufort has liberally printed, at his own expense, but for private circulation, 100 copies of the *Notitia Cambro-Britannica*, or, as it is otherwise entitled, "The Beaufort Progress through Wales," the occasion of its being written having been the progress which the first Duke of Beaufort made in the year 1684, he being the Lord President of Wales, and his business being to review the Militia of the several counties of the Principality, and re-establish, if possible, the waning loyalty of the Welsh towards the House of Stuart. In the Fifteenth Part of *The Herald and Genealogist* (now on the eve of publication) I have given, in abstract, an account of this memor-

able Progress, which I am inclined to regard as an extraordinary measure, and not, as Lord Macaulay has alluded to it (*History of England*, 12mo, 1860, ii. 171) as one of frequent recurrence.

The book is very handsomely printed in quarto, is edited by Charles Baker, Esq., F.S.A., the Duke's Steward of the Seigniories of Gower and Kilvey; and has the "interesting drawings" which were mentioned by Mr. Gough, very neatly engraved on wood.

Besides this volume of Dineley's MSS., there are three which are in the possession of Sir Thomas Edward Winnington, Bart., at Stanford Court, Worcestershire, namely—

1. In 12mo, containing his *Observations in Holland*, where he attended Sir George Downing on his Embassy in 1671.

2. A thick quarto volume, containing two compositions: one being *Observations in a Voyage in the Kingdom of France*, made in the year 1675; and the other his *Irish Itinerary*, written in 1681.

3. *History from Marble*: being ancient and modern Funeral Monuments in England and Wales, by T. D. gent. The dates 1680 and 1683 and others about that time may be found in it. This was exhibited by Sir Thomas Winnington, at the annual meeting of the Archaeological Institute at Worcester, in the year 1862, and I believe is briefly described in the Catalogue of the Temporary Museum formed on that occasion.

The *Irish Itinerary* has been published, in portions, with engravings of the drawings, in the *Transactions of the Kilkenny Archaeological Society*, edited by Evelyn Philip Shirley, Esq., F.S.A. It was commenced in 1856, but is not yet completed.

Dineley's MSS., like those of Symonds, appear to have been dispersed, and it is therefore impossible to say how many he may have left behind him. Not many months ago, another, that is evidently his—or one of his friend Mr. Theophilus Alys of Hereford, to which he made additions—appeared in the Catalogue of a London bookseller. It was thus described:—

"339. Curious old Volume of Miscellaneous Subjects in Manuscript, comprising Old Epitaphs, Poems, and commonplace Memos.; including curious Pen and Ink Drawings, appear to have been originally written by Theophilus Alys and Thomas Dineley, between 1640 and 1680. 8vo, bound. 10s.—*Catalogue of Lincoln & Son*, August, 1864.

Beyond the fact that the volume was sold, I have been unable to learn anything further about it. It will be a subject of regret to future antiquaries if it is again lost sight of. May I therefore beg its present owner to acknowledge his good fortune?

And if any other of Dineley's MSS. should be existing, in the knowledge of the readers of this, it will be desirable that they also should be placed upon record. JOHN GOUGH NICHOLS.

CURIOUS STORY ABOUT THE ORIGINAL OF THE "PILGRIM'S PROGRESS."—A man of more than ordinary intelligence, who keeps a book stall in this town, told me the following story, and assures me it is true: would it be worth investigation? For a long period there was an old book, which he understood to be in Spanish, on his stall, but where he had got it he knew not. He sold it to a gentleman one day, about four years ago, for a shilling, and two or three days after the purchaser returned and handed him a sovereign, at the same time stating that he had sold it to the Earl of Derby, and had secured such a price as enabled him to give the additional sovereign. On inquiring what the book was, he says the gentleman told him it was the original of "*The Pilgrim's Progress*" in Spanish. He assures me strongly, and I have no doubt of his truthfulness, that such is the story. Should such a work be in the library of the noble earl it can be easily ascertained.

S. REDMOND.

Liverpool.

PHAER'S "ÆNEID OF VIRGIL."—I have a copy of this work in black-letter type, and English ballad measure, wanting a few verses at the end.

Phaer worked easily, for at the end of each book he states the number of days employed in the translation, and these are generally few: as e. g. at the end of book five—

"Per Thomam Phaer in foresta Kilgerran finitum iiii Maij, Anno 1537, post periculum ejus karmerdini; opus xxiiij dierum."

Kilgerran is in Pembrokeshire. What was the *periculum karmerdini*?

The translation is more literal than that of Homer by Chapman, but wants the wild fire and grace of the latter. Many of the words are racy nevertheless, and many also obsolete. In the sixth book Deiphobus says:—

"My goodly spouse this while my weapons alloway she cloin'd

From all my house, and from my head my trusty sword purloin'd."

Does *cloined* mean cleaned or collected? Further on Deiphobus says—

"O gods, redub them vengeance just!"

At least a thousand good old words might be recovered from this not very rare volume.

O. T. D.

THE CANTON: PLANTER.—

"The *canton*," says Morgan, "is a fit bearing for the *planters* of colonies. The *canton* sinister is also suitable for the Western Colonies."

The *canton* is conspicuous in the arms of families named Hodges. Sir Joseph Hodges, Bart., a merchant of London towards the close of the seventeenth century traded with Spain, and probably with the West Indies. Francis Hodges about the same period was first treasurer(?) of

Nova Scotia, and afterwards held the same appointment in Jamaica, where he settled estates in St. Elizabeth (parish.)

The term *planter* is often erroneously taken to mean one who planted trees or sugar canes in the West India colonies, instead of a planter or establisher of a colony. In Newfoundland the proprietors of nothing but fisheries are denominated *planters* from the planters or founders of the colony. SP.

TWO SOVEREIGNS.—Although our Cuttlean hebdomadal is not a bank wherein to deposit good *mots*, if there is an exception to every rule, perhaps that exception may be made in favour of the following, which for its genuine and natural originality may be entitled to a corner in "N. & Q.," for I thought at the time I heard it, and think so still, that, in its way, it would be difficult to produce anything superior to it; and although my experience in law courts ranges nearly over a quarter of a century, I do not remember its parallel for smartness, at the same time that there was not the smallest effort about it. In a court of justice in this town, a few days ago, I was present, when a poor illiterate Irish-woman came forward to prosecute another female who had stolen some twenty-eight shillings from her. A lawyer, who prides himself on his oratorical powers, and his knowledge of common and statute law, rose up to cross-examine the poor unsophisticated daughter of the Green Island, he being engaged to defend the prisoner, when the following dialogue took place:—Lawyer: "Tell me, good woman, what sort of money had you?" Witness: "Eight shillings in silver, and a sovereign in gold."—Lawyer (drawing himself up in the dignity of forensic elevation): "Tell me, good woman, did you ever see a sovereign in any thing else but gold?" The poor woman looked the very personification of humility, but replied without the least hesitation, "Oh, yes, sir; I saw Queen Victoria, (God bless her!)" A shout of laughter that culminated in an absolute cheer followed the answer. The lawyer sat down, and was "silent" afterwards for more than "half an hour."

S. REDMOND.

Liverpool.

Queries.

MINIATURE OF CROMWELL.

The Exhibition of Miniatures leads me to inquire if any of your correspondents can give information respecting one of Cromwell, of which I heard West, the President of the Royal Academy, speak with the highest enthusiasm. The anecdote relating to it was to me curious and interesting, and must no doubt be known to many, who may be able to correct mistakes, and supply

the blanks which I make, as I write from memory after the lapse of many years. West, when painting, I think, the "Dissolution of the Long Parliament," was most anxious to see authentic portraits of Cromwell. He heard of a miniature in the possession of — (one of the Russell family). She was an old lady, very infirm and bedridden; but Lord — Russell offered to mention his desire to the lady. Great objections were made, and many communications took place; at last the lady consented, on the specific condition that all present should be in *court dress*. "This," West said, "was to me a serious difficulty, as from national feeling I have a special aversion to that costume; but the condition was absolute, and rather than lose a sight of the portrait, I consented to put on the sword and other paraphernalia. On the appointed day I found that the carriage had been sent to the bankers, where the miniature was deposited, the servants being put in full costume, as if going to Court. When I arrived at the house, I was ushered with great state to the room, where I found the lady propped up in bed, with her head dressed with plumes and jewels, as if going to a drawing room." The box was opened, and she gave him the miniature. After some remarks, he expressed his admiration of it, and said it was by far the most expressive portrait of Cromwell he had. . . . Upon this the lady stretched out her arm, seized the miniature, and covered it up. The first impression of West was, that the lady was seized with a fit of derangement; but he begged to see the portrait again; she was evidently much excited, and positively refused. Lord — Russell then endeavoured to persuade her to allow another view of the miniature; all in vain. At last, partly exhausted, partly relenting, she consented, while saying, "You must know that in my presence he is never to be spoken of but as *My Lord Protector*." West said that he had the miniature in his hand for a good while afterwards, taking special care to speak frequently of the Lord Protector.

Not long after the lady died, and he inquired of the executors about this portrait. He was told that the box had been received from the bankers, but the miniature was not in it; and when West spoke to me about it, he said it had never been discovered. He added, that probably it must have been sent abroad, but that the execution was so beautiful that it would certainly appear again.

T. B. N.

HERALDIC QUERIES.

1. *Hance, Hans, or Hansby*. — In Berry's *Encyclopædia Heraldica* I find Radulph Hans, alias Hansby of St. Giles or Beverley, East Riding, Yorkshire. The following coat of arms was granted to him Oct. 10, 1682: Az. three shel-

drakes, closes arg., chief erm. Crest: A pheon or. I wish to know the names of his ancestors as far as they are given in the records, and also his descendants as late as 1684.

2. The Mackalls of Beverley, Yorkshire. Did any member of this family emigrate to Maryland? If one can be found, please state his ancestors to the time of Lancelot, who married Frances, daughter of Sir Richard Sandford of Hardlee Castle, co. Salop.

3. Who was Thomas Beauchamp (*temp.* Edward III.), whose daughter Elizabeth married Walter, grandson of John Lee Mauchell?

4. Who was Wm. Threlkeld of Melmarby, Cumberland, *temp.* Rich. II.? Arms, arg. a maunch gules.

5. Who was Wm. Thornborough (*cir. temp.* Hen. VI.), whose daughter Margaret married Wm. Mackall? He was of Yorkshire or Westmoreland. Arms, erm. fretty gu., chief of the last. Crest, a tiger sejant, arg. pellettée.

6. Catherine Huddleston, married John Mackall, *temp.* Henry VI., Lancashire, Lincoln, Cambridge, and Cumberland, gu. a fret arg.

7. I know that Thomas Blenkinsop was of noble Northumbrian family; he lived about 1520. Please give his ancestors.

8. The ancestors of Wm. Boteler, first Lord Boteler of Wem?

9. I find in Fuller's *Worthies*, (1) Hyde Winsbury or Wynnesbury, 16th Rich. II.; (2) Simon de Winsbury, Hen. IV.; (3) John de Winsbury, 7th Hen. VI. Please name any others that may be found. Arms, or, a fess counter company or and gu., a chief indented az.

10. I find in Fuller's *Worthies*, (1) Roger Sprengehouse, 7th Edw. I.; (2) Edward, 11th Hen. IV.; (3) Fulk Springseaux, 25th Hen. VI. Please name any others that may be found.

11. Who was Wm. Bromley, Yorkshire, about the time of Hen. VII.

12. I wish to have the pedigree of Oliver St. John of Bletshoe, the first husband of Lady Margaret Beauchamp. He lived *temp.* Hen. IV. and Hen. V.

13. I find in Fuller's *Worthies*, (1) Richard Sapcote, Sheriff of Cambridgeshire, 9th Edw. IV.; (2) Richard, sheriff, 25th Hen. VIII. Arms, sa. three dovescotes, arg. Please give the names of any others that may be found.

14. Seth Sweetser was one of the "Pilgrim Fathers;" his descendants lived at Stoneham, near Salem, Massachusetts. Is there such a family in England? JAMES OWEN DORSEY.

Baltimore, Md. U. S.

"CELER ET AUDAX." — Can any of your correspondents inform me if the regimental motto, "Celer et Audax," is of classical origin; and, if so, from what author is it taken? J. C.

"LA CLONIRA DI G. MAGAGNATI."—I have not been able to meet with any particulars respecting the following work, or its author, and shall feel obliged by being directed to a source of information:—

"*La Clonira; Favola Pastorale di Girolamo Magagnati; al Sereniss. Principe Don Ferdinando, Duca de Mantova, &c.* 12mo, Vinegia, 1612."

WILLIAM BATES.

CONY-GARTH.—There are three spots called by this name in the Ordnance Maps of Wilts and Dorset: one to the south of Marlborough, and about 1½ miles south of Savernake Forest station; the second a little north of Winterbourn Stoke, and about three miles west of Stonehenge; the third (spelt *Cony-gar*) about three miles to the east of Wimborne Minster. There is also a hill called "Conygorre Hill," close to Stowerpaine. Any information as to the meaning of the name, or what it represents, will greatly oblige

X. Y. Z.

"THE FIVE WOUNDS OF CHRIST."—Will any of your readers be good enough to give some particulars relative to this ancient work? It would appear that a reprint for private circulation from an ancient roll, intitled *The Five Wounds of Christ*, and consisting only of a few pages, was produced some short time since.

T. F. W.

MARY KERR HART.—I lately bought a thin 8vo volume, *Heath Blossoms; or, Poems written in Obscurity and Seclusion*, by the above-named lady. By the singularly sad and touching "Memoir of the Author," it would appear that she was a daughter of the sixth Marquis of Lothian, by his wife, who died at Farnham, 1792-3, when the poetess was an infant. The volume, published by subscription, and from "The dread of being overtaken by absolute penury," is dedicated to R. A. Dundas, Esq., M.P. for Ipswich. It had appeared some time subsequent to May, 1830, as an affectionate letter to the authoress from Lord Robert Kerr bears that date.

Can any correspondent of "N. & Q." give the name and date of the marriage of the mother of the author? Douglas and Burke are both silent upon the subject.

J.

Hoo.—What were the armorial bearings of Thomas Hoo, who, in 1447, was created a baron? What leads me to make the inquiry is that, in the Roll of Baronets (*Bibl. Cott. Caligula*, A. 18) supposed to be of the date of Edward II., the arms of Sir Robert de Hoo (Bedfordshire) are given as being "Quartile de argent et de sable, a une bende de or." But in a sketch that I have before me of the shield on the monument of John, third Lord Hunsdon, the quartering that I suppose to contain the arms of Lord Hoo and Hastings is shown as consisting merely of quarterly sable

and argent, *without a bend*; and it strikes me as singular that the more modern coat should be the simpler of the two.

MELETES.

KEMBLE'S "ODE ON THE AMERICAN WAR."—

"Mr. Kemble, in the latter part of the American revolutionary war, wrote and recited on the stage an Ode exhorting Britons to enlist and subscribe. We have heard that he afterwards ceased to be proud of it; and though it is said to have appeared in the newspapers, we have not been able to find a copy."—*Anecdotes of the Green Room*, London, 1812.

The above is from a very poor collection, published by Roche. Is the story true; and, if so, is the ode preserved?

W. P.

LYON, LORDS GLAUCIS AND EARLS OF STRATHMORE.—I am engaged in writing a genealogical sketch of this family, and shall be much obliged for any information as to its different branches which any of the readers of "N. & Q." can give me. The published pedigrees are all singularly incomplete, and give no information whatever as to its collateral branches.

Who was James Lyon of Easter Ogil, whose daughter Barbara married Thomas Ogilvie? Who did he marry, and what other issue had he? Who were the Lyons of Auchterhouse, which was I believe originally the property of the Ogilvies? Who were the descendants of Sir Thomas Lyon of Auldbar, and had he any other children than John and Euphemia? Burke, in his *Landed Gentry*, gives a pedigree of Lyon of Auldbar, but it appears to be inaccurate. Who were the Lyons of Lancaster? Peter Lyon (son of a John Lyon) lived in 1760 at a place called Skearton (*quere*, where is that?), and married Agnes—. Had James and Frederick Lyon, the younger sons of the first Earl of Kinghorn, any issue? Who was the Mr. Lyon who founded Harrow School, and was he any and what connection of the Scotch family?

H.

NESTORIAN CURSE.—

In *The Bible of every Land*, published by Bagster in 1851, 4to, p. 37, speaking of the Chaldeans or East Syrians, known by the name of Nestorians, it is said:—

"Their religious tenets are more uncorrupted than those of most oriental churches. They seem never to have practised image-worship nor auricular confession; and so great is their antipathy to popery, that they have a singular and most anti-christian custom of cursing the Pope regularly every day, his grandfather, grandmother, and grandchildren."

On whose, or on what, authority is this "anti-Christian custom" asserted? And, if there be good authority for the assertion, what possible reason can the Nestorians have for omitting from their curse, on the one side the Pope's father and mother, and on the other his children? Also: did the curse originate with Nestorius, the founder

of the sect, or his immediate followers, as a result of his controversy with Cyril of Alexandria, supported by Celestin, Bishop of Rome, and the condemnation of his doctrine of the existence of two distinct persons in Christ, by the third council of Ephesus, in 431, or was it adopted at a later date?

ERIC.
Ville-Marie, Canada.

THE NERVOUS SYSTEM.—The commentator on *Apuleius*, Basle, 1560, writes thus:—

"Spina dorsalis a medicis longum cerebrum vocatur: ex spinali medulla . . . ut suum ministerium impleant, nervi ministrantur."

Who first called the spinal marrow a protracted brain? Was not the nervous system known, in its broad essentials if not in its minute anatomy, 300 years ago, to the continental physicians?

GALEN.

QUOTATIONS IN PLUME'S "LIFE OF HACKET" WANTED.—May I ask you kindly to insert the following passages, which I have been unable to trace in my recent edition of Plume's *Life of Bishop Hacket*. Your learned correspondent F. C. H., who some months since gave me assistance in your pages, or some other reader, may give the references to the original sources of information which have eluded my persistent search:—

"Mirari in trunco, quod in fructu non tenes. *S. Hieron.*"—P. 6.

"Ἐβρίτια φέρει καὶ σπουδὴ προαιρέσεως, as John Patriarch of Constantinople [Jerusalem] said of Damascen. *In Vita.*"—P. 9.

"Joseph Scaliger would say he envied the learning of three men, T. Gaza, A. Politianus, and P. Mirandula. *In Opusc.*"—P. 85

"Liturgia infelicissime ad Scotiam missa. *Selden.*"—P. 42.

"Selymus threatened to St. Peter's at Rome to stable his horses in the church."—P. 72.

"It was said of Friar Giles that the Pope had marred a painful clerk by making him a powerful Cardinal."—P. 96.

"The Historian says of Charles V.: 'Mane frequentior cum Deo quam cum hominibus sermo.' *Florin. Raimond.* lib. i."—P. 101.

"In veteri viâ novam semitam querentes. *S. Hieron.*" P. 108.

"Quæ vobis mentes rectæ quæ stare solebant?"—P. 68.

"The Historian said of Marius he led the army and the army led him."—P. 68.

"Tum votorum locus est quum nullus est spei. *Seneca.*" P. 78.

"Tully said of a villain, 'Mortem quam non potuit optare obit.'"—P. 78.

"Post nubila Phœbus."—P. 72.

"The Historian said of the days of Nero, 'Alium horti alium thermæ trucidarunt.'"—P. 121.

"Erasmus' words, 'Mili adeo est invidia discordia, ut veritas displiceat editio.'"—P. 102.

I saw in Trinity College library, Cambridge, when collecting materials, many Common-place Books of the seventeenth century, such as Plume or Hacket might have compiled, with loose references or utterly destitute of even such hints.

Those who have had to verify quotations made by writers of that period will have a sympathy with me, knowing the extreme difficulty of the task.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

ARTHUR POLE, eldest son of Sir Geoffrey Pole, and nephew of Cardinal Richard Pole (*not* their brother, as in Burke's *Extinct Peerage*, 3rd ed. p. 432), is said in Froude's *Hist. of Queen Elizabeth* i. p. 428, to have married "a daughter of the Earl of Northumberland." The *Earls* of Northumberland in those days were Percies. There was for a brief interval John Dudley, *Duke* of Northumberland. But in neither Percy nor Dudley pedigree can I find this match.

J.

WEBB.—Can you give me any information respecting the parentage of Philip Carteret Webb, an antiquary of some note, who was born in the reign of King William III? MELETES.

Queries with Answers.

ELEANOR JAMES.—I have lately met with some printed broad-sheets, signed with this name. They are Addresses: To the King; To the Lords; To the Lords and Commons; Prayers for the Queen and Parliament; To Gentlemen Citizens, &c.,—all evidently the effusions of a well-meaning but rather odd and enthusiastic person, who seems to have been a *character*, and to have been charitably tolerated as such. She lived in the reigns of Charles II., James II., and William and Mary. She lectures them all in their turn, and all the world besides: was a zealous admirer of Dr. Sacheverell, "neither Popish nor Whiggish, not a drop of blood of either in her;" and very much given to fasting fourteen days and nights in order to avert, as she hoped, Divine Judgments upon the sins of the nation.

In one of these productions the following passage occurs:—

"I remember, in King Charles's Time, there was one *Roswell* a dissenting Minister. They had informed the King that he had preach'd Treason, and he was taken up and put into Prison, and the King was resolv'd he should die; but his Friends had made such Interest that the whole Court was against it; and the Duke of York and the Duke of Monmouth beg'd his Pardon, and the most part of the Lords; but the King was very angry with them, and would not hearken to any of them; and when they had try'd all Things, at last they came to me, and I went to the Prison to him, and he did confess that he did not say the Words that they alledg'd to his Charge; and I thought it was pity he should die, so I went to the King at night, with a Candle and Lanthorn; it was Eleven a Clock before I got there; for I think the next day he was to die; and when I came the King was in his Bed-chamber, and a Lord went in to tell him that Mrs. James was come to beg *Roswell's* Life; and I heard him say, 'Does Mrs. James come to beg *Roswell's* Life? then she shall have it,'—and yet I did not know the Man (i. e. *Roswell*), nor I never saw him but that time I went to

the Prison. . . . The King had a Divine Soul, for he never deny'd me any thing, but said 'It would please me well to have you come for your self.' And oſe time I came to ſpeak with the King in haſte, and he was in his Cloſet, and I entreated the Gentlemen to let me go; and they asked me who I would find? And I was aſhamed to ſay the King; but the King heard my voice and came out, and ſaid: 'This is my beloved, you muſt not hinder her from coming to me wherever I am, and whatever I am doing, for her Face is Sion ward.'"

Perhaps by this rambling ſtyle ſome of your readers may be able to recognise Mrs. Eleanor James, and inform us who ſhe was? J.

[Mrs. Eleanor James was the widow of a printer, and carried on that profeſſion after the death of her huſband. In the *Anecdotes of Mr. Bowyer*, p. 609, ſhe is ſtyled "a mixture of benevolence and madneſs;" an aſſertion that two letters there printed ſufficiently demonſtrate: the one addreſſed to the "Lords Spiritual and Temporal aſſembled in Parliament;" the other "Mrs. James's Advice to all Printers in general." She alſo publiſhed:—1. "A Vindication of the Church of England, in an Answer to a pamphlet entitled *A New Teſt of the Church of England's Loyalty*," Lond. 4to [1687]. 2. "Mrs. James's Defence of the Church of England in a Short Answer to the Canting Addreſs; with a word or two concerning a Quaker's good advice to the Church of England," &c., Lond. 4to, 1687. 3. "Mrs. James's Apology becauſe of Unbelievers," Lond. [1694?]. 4. "Mrs. James's Reasons humbly preſented to the Lords Spiritual and Temporal: ſhowing why ſhe is not willing, that at this time there ſhould be any Impeachment." Lond. 4to, 1715. 5. November the 5th, 1715, "Mrs. James's thanks to the Lords and Commons for their ſincerity to King George." Among the manuſcripts in the Britiſh Muſeum are the following: "A Letter to King William III." (Addit. MS. 5832, p. 192b), and "A Letter to the Lord Mayor and Aldermen of London," Sept. 29, 1715 (Lansdowne MS. 1024, p. 47). She gave a ſilver cup to the elder Mr. Bowyer in 1712, which was afterwards bequeathed by his ſon to the Company of Stationers, and is uſed on days of public feſtivity. She was alſo a benefactreſs to the church of St. Benedict, Paul's Wharf, where ſome of the communion plate preſerves her name. (Malcolm's *Londinium Redivivum*, ii. 471.) Malcolm (*ib.* i. 35) has alſo given the following deſcription of her portrait in Sion College: "Eleonora, conjux Thomæ James, a very good picture, whoſe features and eyes have a diſordered and ſingular expreſſion. Her hair is dark, and fancifully adorned with rich lace, which hangs over the ſhoulder in taſteful folds. Her gown is of red ſilk; and her hands are croſſed on a book, the binding of which is moſt minutely finiſhed, and very ſplendid. On a table open before her is a pamphlet, inſcribed *A Vindication of the Church of England*," &c. We cannot diſcover the date of the death of this ſingular woman.]

RICHARD BRINSLEY SHERIDAN.—I have read that Richard Brinsley Sheridan "died in Savile Row in the houſe in which Sir Benjamin Brodie lived." Now Sir Benjamin in his autobiography

ſays that he lived in two houſes in Savile Row, No. 14 and No. 16. In which did Mr. Sheridan die?

INQUIRER.

[It was ſtated by the late Hon. John Wiſton Croker in "N. & Q.," 1st S. ii. 81, that Mr. Sheridan died at No. 17, Savile Row. See alſo Cunningham's *London*, edit. 1850, p. 438.]

OBELISKS AT KEW.—Adjoining the railway at Richmond, on the ſide away from the town, there is a large graſs meadow extending apparently to Kew. I am not certain what the proper name of it is. In this meadow, or park, near the railway bridge over the Thames, there are two ſmall obeliſks a few paces apart, which may be ſeen from the railway. I have been told that they mark the place where ſome celebrated duel was fought. Can you inform me if this is true, and who the combatants were and of what date?

A. W.

[Theſe obeliſks are in the grounds called the old Deer park, within half a mile of the ſite of the royal palace of Shene, built by Henry III. George III., after his acceſſion to the throne, erected in the ſame park what is called the Royal Obſervatory for aſtronomical purpoſes, and the two obeliſks were afterwards added ſolely to facilitate aſtronomical obſervations. This eſtabliſhment was, firſt, placed under the ſuperintendence of the late Dr. Stephen Demainbray; and afterwards of his ſon, the Rev. S. G. F. T. Demainbray, B.D., but it has been abandoned many years.]

YORKSHIRE DIALOGUE.—Can any of your correſpondents inform me where I can find a copy of the patriotic dialogue, *in verſe*, between two farmers on the threatened invasion by Napoleon I.?

C. J. D. INGLEDEW.

Tyddyn-y-Sais, Carnarvon.

[There is a dialogue between two farmers, Willy and Roger, entitled "The Invasion, an Eclogue," printed in *The Yorkshire Dialect, exemplified in various Dialogues, Tales, and Songs*, publiſhed by John Ruſſell Smith in 1839, which commences—

"A wanton wether had diſdain'd the bounds

That kept him cloſe confin'd to Willy's grounds;" the dialogue itſelf being in the Yorkſhire dialect. We have before us two other editions of "The Invasion," but without the word "Patriotic."]

LUDOVICK BRODIE, W.S., died in Edinburgh at "a very advanced age" in 1758. Can any one kindly oblige me with the date of his birth, or his father's name?

F. M. S.

[Ludovick Brodie of Whytfield, Writer to the Signet, was born about 1681, and died in 1758. He was the ſecond ſon by his firſt wife (Miſs Hay, daughter of Hugh Hay of Brightmony) of Francis Brodie of Milntown and Inverlochtie, who was fined 10,000*l.* in 1685 for not conforming to the Teſt Act. Francis Brodie died in 1698.—See *The Genealogy of the Brodie Family*, by William Brodie, 1862, 4to.]

LAWRENCE CROSS.—Is anything known of this miniature painter; when, and where he lived?

JAMES BECK.

[Is not this Lewis Crosse of whom Walpole tells us, in his *Anecdotes of Painters* (vol. ii. p. 636, ed. 1849 and 1862), that he painted several portraits in miniature in Queen Anne's time; and that he had a valuable collection of the works of Peter Oliver, Hoskins, and Cooper, &c., which collection was sold at his house, the sign of the Blue Anchor, in Henrietta Street, Covent Garden, Dec. 5, 1722; and Crosse died in October, 1724?]

Replies.

ST. AUGUSTINE AND THE MYSTERY OF THE BLESSED TRINITY.

(3rd S. vii. 499.)

A correspondent, A. T. T., professing to answer the query of H. C. respecting the Vision of St. Augustine, acknowledges that he has not "books, or any facilities" by him; and is, therefore, unable to "give dates and authorities" as he should wish. This is certainly much to be regretted, as he has been led into sadly erroneous statements in consequence. He says, contrary to every other account, that the incident is not told of St. Augustine; but he thinks that the saint relates it of "a learned convert to Christianity, who lived in the fifth or sixth century. His name was Alanus; and, from being born in an island, [he] was surnamed De Insula." Even if this were correct, St. Augustine could hardly have known anything of him, as he himself died in 430. But the truth is, that Alanus de Insula did not live till eight centuries after St. Augustine. He died about the year 1294; and seems to have obtained his surname not from having been born on an island, but at Lisle: so that his proper name was *Alain de Lisle*, which was latinised by Alanus de Insula. Of course, there can be no question of his having been a heathen at any time; and "the main facts," which A. T. T. professes to know to be such, must be altogether abandoned.

F. C. H.

I see that, by mistake, the printer of my query on this subject in "N. & Q." has put "Dr. Stanley's *Sermons in the East*" as the source of my extract. I sent the query with that on "St. Agnes and her Lamb," and said that the book quoted was the same, viz. *Notes, Ecclesiological and Historical, on the Holy Days in the Kalendar of the English Church*, republished from *The English Church Union Kalendar*, 1864 (London: The Church Press Company, 1864). It was only in my query about "Abraham's Conversion" that I cited Dr. Stanley's *Sermons in the East*.

I should like to know where St. Augustine

"himself relates" the vision "as occurring to him."

H. C.

After a diligent search I can find no trace whatever of this legend, either (1) in the genuine writings of St. Augustine, or (2) in those of Cæsar of Arles and others, which have frequently been attributed to that father; or (3) in the elaborate life appended to the Benedictine edition of Augustine's works.

In reference to A. T. T.'s suggestion, I beg to observe, that it is just chronologically possible that St. Augustine might have related such a legend of a convert who lived in the fifth century, but not if Alanus lived in the sixth: seeing that the Bishop of Hippo, who was born Nov. 13, A.D. 354; died Aug. 28, A.D. 430. No such personage, however, as Alanus is mentioned in any of the works of St. Augustine, genuine or supposititious.

H. W. T.

ALBINI BRITO.

(3rd S. vii. 407.)

As your correspondent, L. P., has suggested that I am satisfied that the armorial bearings of De Toden, otherwise D'Albini, have been at last ascertained, I think I am obliged to say something. I had already pointed out that it was possible and probable that the family may have had two coats. It is known that great historical families in England used different coats at different times: not, in any case with which I am acquainted, "a fancy coat"; but sometimes the paternal coat, sometimes a maternal coat. But, I inquired, "whence comes the confusion, if it is a confusion, between De Albini and Trusbut?" I also asked, "Why do the coats assigned to De Toden and D'Albini stand 15 and 16 after other coats which came in before them?" (3rd S. v. 383.)

The friendly replies which appeared in "N. & Q." did not appear to satisfy their writers. I cannot say that they satisfied me. I think such cases as the Haddon glass, and the marshalling mentioned by WATERBOUGHET (3rd S. vi. 255), show that marshalling is one of the details which has to be looked into a good deal more, if we wish to understand what our forefathers meant. I feel certain that our modern idea of marshalling does not interpret the heraldic works which they left behind them.

I do not write now to add any fresh conjectures, but I will make a note upon one or two details in L. P.'s obliging communication.

1. He says that "the chevrons do not stand alone in Albini's seal, but, &c. . . . not indeed within the shield, but, thirteenth century fashion, arranged around it." If we are to understand that L. P. connects the objects visible outside ancient

shields with the contents of the shield, so as to be in some sense, "emblazoned with them," there will probably be some difficulty in accepting his statement without explanation. I say this with the knowledge, *e.g.*, that on the seal of Edward II. a castle appears on each side of his *throne*, and on the seal of Edward III. a fleur-de-lys in the same place, to mark, no doubt, the Castilian and French descents.

2. Strictly speaking the De Clares cannot be called "of the royal house." Richard de Clare, Earl of Hertford, m. Amicia, granddaughter of Robert Consul, illegitimate son of Henry I. His descendant, Gilbert de Clare, made a legitimate royal match by marrying Joan of Acres, daughter of Edward I. But their only son left no surviving issue. And Hugh le Despenser, marrying Eleanor de Clare, daughter of Gilbert de Clare and Joan of Acres, carried into his house and to his descendants the representation of the De Clares, whose name then ceased in history.

3. The inferences of L. P. are open to remark so widely, that I would rather not undertake the task of criticising them. But he will allow me to say, that he must not consider me to accept any, unless I distinctly say that I accept them.

There must be evidences at Belvoir which would give the true solution of these curious arrangements of the quarterings of the great lines centering in the house of Manners. It is too much to expect that the Duke of Rutland should allow himself to be drawn into any such inquiry as has been raised in "N. & Q." But any persons who are permitted to inspect the evidences, and to make use of them for the purpose of historical inquiry, would confer a favour on many readers of "N. & Q." besides myself, by giving the result of their search as to arms. D. P.

Stuarts Lodge, Malvern Wells.

CALDERON'S "DAUGHTER OF THE AIR."

(3rd S. viii. 8.)

It is unnecessary to have recourse to Scandinavian mythology, or the sporting columns of *The Times*, for an explanation of this title of two of Calderon's finest dramas. The poet himself takes care to explain it in more than one passage. *The Daughter of the Air*, in the figurative oriental language of Calderon, simply means a *bird*, and is applied to Semiramis in direct reference both to her story and to her name. Diodorus mentions that Semiramis, having been when a child exposed by her mother, was miraculously protected and supported by doves; and that it was from that circumstance she derived her name, Semiramis meaning in the Syrian language a dove. Calderon extends the meaning of the word to birds in general; and thus, by a local image, he

imparts to his heroine the very nature of her first friends and protectors:—

"And as in the language of Syria," writes Calderon, "he who says 'bird,' says 'Semiramis,' that name has been given to me from my having been the Daughter of the Air and of the Birds, who are my instructors."—

"Y como en la lengua Siria,
Quien dijo pajar, dijo
Semiramis, este nombre
Me puso, por haber sido
Hija del aire y las aves,
Que son los tutores mios."

Hija del Aire, p. 1, Jornada 1.

Diodorus mentions that at her death Semiramis disappeared from the earth, and took her flight to heaven under the appearance of a dove. Calderon, at the conclusion of the second part of his *Hija del Aire*, does not adopt this story of her death; but seems to refer to it in the last words which he puts into the mouth of Semiramis:—

"Hija fui del aire, ya
En el hoy me desvanesco."

Hija del Aire, p. 2, Jornada 3.

Some of the foregoing references have been given with his usual accuracy by Schmidt, in his *Die Schauspiele Calderons dargestellt und erläutert*, p. 365. He considers that the epithet "The Daughter of the Air" not only figuratively expresses the name of Semiramis, but symbolizes her character:—

"Der Name Semiramis selbst bedeutet Taube, s. Wesseling zu Diodor. ii. 4; nach Calderon Vogel im Allgemeinen. Die Vögel sind Symbol des Elements der Luft, und Sie ist Tochter der Luft, hochfliegend, aufgeblickt, und zerflattert, zuletzt spurlos und ungeliebt."

D. F. MAC-CARTHY.

Dublin.

DANIEL AND FLORIO, ETC.

(3rd S. viii. 4, 35, 40.)

The assertion contained in the last paragraph of my note on Daniel and Florio has been contested in a private communication, and is now contested in open court—so I must enter at once on my defence.

I ventured to assert that sir Francis Bacon and sir John Constable "were no otherwise brothers than as members of the honourable society of *Graves-Inne*." Now, they might have been brothers in point of consanguinity; or brothers by affinity, *alias* brothers-in-law; or brothers in the sense of associates. On each of these theories I submit some brief remarks:

1. I rely on the statement of Robert Stephens esquire, historiographer-royal, that sir Francis Bacon had only *one* brother; and we have seen that he died before 1612. No more need be said on that head. (*Letters of Bacon*, 1734, p. xxviii.)

2. It is admitted that Bacon "married Alice,

one of the daughters and co-heirs of Benedict Barnham esquire, alderman of London"; and that Constable married Dorothy, another daughter of the said alderman. (Birch, *Heads of illustrious persons*, 1747-52, l. 64 + *Calendar of State papers*, 1603-10, p. 400.) But the knights were no more brothers-in-law after they married than they were before—as witnesseth a learned writer on relationship, a master of arts in two famous universities, and a doctor of divinity:

"Now the affinity that ariseth unto me by my wife is easily computed thus:

My wives *consanguinei* or cousins are affines or allies to me, and are in the same degree of affinity to me, as they stand in degree of consanguinity to her.

And therefore my wives own father and mother are my father-in-law and mother-in-law, which to me is affinity in the first degree of consanguinity.

So my wives own brothers and sisters are my brothers-in-law and sisters-in-law, which is affinity in the second degree.

So my wives own uncles and aunts are my uncles-in-law and aunts-in-law, which is affinity in the third degree."—*The degrees of consanguinity, and affinity. Described and delineated.* By Robert Dixon, D.D. London, 1674. Sm. 8^{vo} p. 41.

3. It is certain that Constable was a member of *Graves Inn* in 1608 (*Calendar*, as above). It is certain also that Bacon became a member soon after 1580, and that he dates thence as late as 1624. (*Letters of Bacon*, 1763, p. 369). It afforded *pleasant walks and the choicest society*. So wrote Howell in 1621. Men who occupy chambers in the same house, are busied in the same studies, and mess together, may be said to lead the life of brothers—but in what sense Bacon used the word *brother* in the dedication of 1612, *no one can positively affirm*. The tenor however of the dedication is in favour of *associate*. So also is the subscription, "Your loving *brother and friend*."

The laxity with which the terms of relationship were formerly used is rather perplexing. Hoskins of Hereford was the *father* of Ben. Jonson; Randolph, Marmion, Cartwright and others, were his *sons*! Various instances occur in the *Familiar letters of Howell*, 1655. He addresses Ben. Jonson as "*Father Ben.*" and subscribes, "Your *son*"—"Your *son* and servitor." He addresses Christopher Jones esquire, of Graves Inn, as his "*Honoured father,*" and subscribes, "Your constant *son* to serve you J. H." As to *brother*, in the sense of *associate*, it is in daily use, and so are its equivalents all over Europe.

I shall conclude with an illustration in verse. Thus wrote the admired Randolph to the adoptive Ben:

"thou hast given me power to call
Phœbus himself my *grand sire*; by this grant
Each sister of the nine is made my *aunt*."

BOLTON CORNEY.

VOLTAIRE: DIOCLETIAN.

(3rd S. vii. 496.)

I cite the following passages from a French biography of Voltaire:—

"C'est dans le courant de cette année (1760) que le lieutenant de police dit à Voltaire: 'Quoique vous écriviez, vous ne parviendrez pas à détruire la religion chrétienne?'—'C'est ce que nous verrons,' répondit-il."—(*Lettre de Voltaire à d'Alembert*, 20 Juin, 1760.)

"Un autre jour Voltaire dit: 'Je suis las d'entendre répéter que quinze hommes ont suffi pour établir le Christianisme, et j'ai envie de leur prouver qu'il n'en faut qu'un pour le détruire.'"—*Histoire de la Vie et des Ouvrages de Voltaire*, par L. Paillet-de-Warcy, 2 vols. 8vo, Paris, 1824. (Tom i. p. 172.)

On turning to the letter of Voltaire to which I am referred for the former of these passages, I find that what he actually *did* write was as follows:—

"Herauld disait un jour à l'un de ces frères: 'Vous ne détruirez pas la religion chrétienne.'—'C'est ce que nous verrons,' dit l'autre."

No reference, it will be seen, is given for the second passage; but the fidelity with which the former is transcribed will enable the reader to form a judgment as to the correctness of the latter. I have cited it, as giving the sentiment ascribed to Voltaire in a French dress, and as evidence—*quantum valet*—that he did make use of some such expression.

For my own part, I scarcely think it likely that this passage is to be found in the works of Voltaire; if the idea had entered his mind, his caution would hardly have permitted him to embody it in words. If to any of his correspondents, it would have been to some one of the members of the Holbachian confraternity; and even to them he wrote in very different terms; such, for instance, as the following:—

"C'est un bon arbre, disent les *sociétés dévots*, qui a produit de mauvais fruits; mais puisqu'il en a tant produit, ne mérite-t-il pas qu'on le jette au feu? Chauffez-vous-en donc, tant que vous pourrez, vous et vos amis. Vous pensez bien que je ne parle que de la superstition; car, pour la religion chrétienne, je la respecte et l'aime, comme vous."—*Lettre à d'Alembert*, 28 Nov. 1762.

"Plus nous sommes attachés à la sainte religion de notre Sauveur Jésus-Christ, plus nous devons abhorrer l'abominable usage qu'on fait tous les jours de sa divine loi."—*Au même*, Fev. 1762.

"Je vois avec douleur qu'on a une bibliothèque nombreuse contre la religion chrétienne, qu'on devrait respecter. Vous savez que je ne l'ai jamais attaquée, et que je la crois, comme vous, utile à l'Europe."—*A Damienville*, 14 Août, 1767.

There is a passage, however, in a letter to this latter friend, which reminds one somewhat of that under discussion, and may perchance be the parent of it:—

"Serait-il possible que cinq ou six hommes de mérite qui s'entendraient ne réussissent pas après les exemples que nous avons de douze faquins qui ont réussi?"—24 Juillet, 1760.

Goldsmith, a hundred years ago, in his beautiful paper on the supposed death of Voltaire (*Citizen of the World*, Letter XLIII.), showed us what manner of character of that great genius we were to look for "among the journalists and illiterate writers of the age"; it is singular to observe with what fidelity the shallow, dishonest herd have handed down the old tradition. In 1848 was published an 8vo volume, entitled, *A Course of Lectures on Infidelity, by Ministers of the Church of Scotland in Glasgow and Neighbourhood*. In Lecture III., by the Rev. John G. Lorimer, occurs the following passage:—

"But we must not wonder at his (Voltaire's) reckless moral madness,—at what he said or did against Revelation. His motto, or watchword against the Saviour of Men was, 'Crush the wretch!' This indicates a spirit which was ripe for any wickedness, however unprincipled. The man who was such an enemy to what he alleged were evil principles and precepts in the Scriptures, and who was the mortal foe of Christian ministers as the greatest criminals (*Hinc illa lacryma*, Mr. Lorimer?), was himself a shameless adulterer, who, with his abandoned mistress, meanly violated the confidence of his visitors by opening their letters. To use the language of Horne, 'His total want of all principle, moral or religious, his impudent audacity, his filthy sensuality, his persecuting envy, his base adulation, his unwearied treachery, his cruelty, his profligacy, and his hypocrisy, will render him for ever the scorn, as his undoubted powers will be the wonder of mankind.' In the prospect of death he professedly recanted his infidelity, and confessed to a Roman Catholic priest, drove his infidel friends from him with withering execrations, and died in howling despair amid cries and exclamations which made all who heard—tremble." (!!)

Enough, perhaps too much, has been already said, from the time of Barruel downward, as to the real meaning of the celebrated phrase, "*écrasez l'inf.* . . ." with which Voltaire, imitating Cato of old, and his *delenda est Carthago*, was wont to round off his letters to his friends of the *coterie*, in order that they and he should not lose sight of the great work, which he thought it their mission to accomplish. This work was unquestionably the abasement and destruction of superstition and fanaticism, whose dire effects he had seen and deplored in the malignant persecution of the Sirvènes, and the infernal torments of Calas and La Barre. What other interpretation can be given of such passages as the following?—

"Je voudrais que vous écrasassiez l'inf. . . ; c'est là le grand point. Il faut la réduire à l'état où elle est en Angleterre; et nous viendrez à bout si vous voulez; c'est le plus grand service qu'on puisse rendre au genre humain."—*Lettre à d'Alembert*, 23 Juin, 1760.

"Poursuivez l'inf. . . ; je ne fais point de traité avec elle."—*A Dumilaville*, 3 Nov. 1762.

"J'avoue que je ne sais rien qui déshonore plus mon pays que cette infame superstition, faite pour avilir la nature humaine."—*Au Roi de Prusse*, 29 Août, 1742.

"On réduira la superstition à faire le moindre mal qu'il soit possible."—*A Dumilaville*, 21 Dec. 1763.

"Continuez, vous et vos confrères, à renverser le fan-

tôme hideux, ennemi de la philosophie, et persécuteur des philosophes."—*A d'Alembert*, 2 Dec. 1757.

"Criez partout, je vous en prie, pour le Calas, et contre le fanatisme, car c'est l'infame qui a fait leur malheur."—*Au même*, 15 Sep. 1762.

Now, is it not inconceivable, that, with or without examination of these passages, men can be found in the present day to pervert their obvious sense with such diabolical malignity?

With regard to the pillars erected to commemorate the persecution of Diocletian, and his alleged triumph over the Christian faith, I beg to refer FITZTHORPINS to the *Inscriptiones Antiquæ* of Gruterus (p. 280), and the *Annales* of Cardinal Baronius (an. 304). He may also turn to "Choice Observations on Diocletian" in *Select and Choice Observations concerning all the Roman and Greek Emperors*, by Edward and Henry Leigh, M.A., 8vo, London, 1670, where he will find the following:—

"There was a Column (as a Trophy of Extinguishing the Christian Faith) erected to him with this inscription:

"Diocletiano . Cæs . Aug.

Galerio in Oriente

Adopt.

Superstitione Christi ubique deleta

Et cultu Deorum ubique propagato."

Page 363.

This inscription was at Clunia (now Corunna), in Spain, and, according to Gal. Baluzius, was also to be found at Nicomedia, the capital of Bithynia, and a favourite residence of Diocletian. It is also cited, together with the two following, in *Inscriptionum Antiquarum Sylloge*, &c., a Guil. Fleetwood, Coll. Regal. apud Cantab. Socio, 8vo, Lond. 1691:—

"Imp . Maximian . Hercul . Cæs . Aug . Constantio . in Occid . Cæs . effecto . et . Imp . Reip . longe . et . late . aucto . Diocletiano . Principi . invicto . et . uno . temp . Collega . effecto."

"Diocletianus . Jovius . et . Maximinian . Hercules . Cæs . Aug . Amplificato . per . Orientem . et . Occidentem . Imp . Rom . et . nomine . Christianorum . deleto . qui . Rompub . evertabant."

These two latter appear also to have been at Clunia. Fleetwood appends the following note, which, as it appears of some importance, in referring either to him, or Gruter, I think your correspondent will like to see:—

"Si tanta tribus hisce Inscriptionibus quantum præ se ferunt, tribuenda est fides, Persecutio Diocletiana citius commoveri debuit quam A.D. 303; prima enim suadet, Christ. superstitionem eodem ferè tempore deletam esse quo Galerius Cæsar factus erat, quod erat A.R. 293. Secunda inscriptio, eodem tempore quo prima facta est. Et cum tertia, in eodem loco, eodem sensu, et iisdem ferè verbis posita est, diverso tempore factam non facile credo. Sed non hoc dico ad fidem auro illo Lactantii libro amoliendam (propter quem tunc terrorum orbis gratias maximas doctissimo Baluzio in æternum debebit), sed potius astruendam; nam que in illo libro reperta sunt, ut de hac Inscriptione multum hæream, faciunt.

Persecutio enim mota est A.D. 303 Kal. Mart., continuata est per annos octo, usque ad 311; at Diocletianus et Maximianus Herc. purpuram deposuere 305, nec illam unquam resumere Diocletianus, nec Augustus postea dici voluit. Ergo hæc Inscriptio facta est in anno 304, vel 305, et deletum est nomen Christianum in duobus annis; cum tamen sex sequentibus atrocissima sæviit persecutio. Sed et hæc et alia doctorum judiciis præmitto. Vivet in æternum nomen Christianum, nec erit unquam, quod de Tyrannis ferocientibus et stolidis Christi sponsa metuat."—Fleetwood's *Sylloge*, p. 115.

I find two of the above inscriptions in another collection *Hortus (Variarum Inscriptionum, &c., à P. Ottone Aicher, Salisburgi, 1676-84)*, with the note appended, "Leguntur etiam Arevaci in columnis pluribus." Vide *Pars Prima*, p. 168.

WILLIAM BATES.

Birmingham.

The impious boast of Voltaire, inquired for by FITZTHOPKINS, is quoted in the Abbé Barruel's *Mémoires pour servir à l'Histoire du Jacobinisme* Chap. i. p. 6, as follows:—

"Je suis las de leur entendre répéter que douze hommes ont suffi pour établir le Christianisme; et j'ai envie de leur prouver qu'il n'en faut qu'un pour le détruire."—Condorcet, *Vie de Voltaire*, édit. de Kell.

There is another passage very similar in one of Voltaire's *Letters to D'Alembert*, of July 24, 1760:

"Seroit-il possible que cinq ou six hommes de mérite, qui s'entendroient, ne réussissent pas, après l'exemple de douze faquins qui ont réussi?"

This is plain enough, I should imagine, to remove all doubt of the diabolical spirit and meaning of Voltaire.

F. C. H.

On March 11 there appeared a note from FITZTHOPKINS, inquiring whether there was any evidence of a certain dialogue represented by Mr. Danzy Sheen to have passed between Voltaire on his death-bed and his doctor. On April 8 there appeared a communication from F. C. H., in which he gave it as his opinion that it was very likely that the dialogue referred to did occur. This expression of opinion I considered at the time to be highly valuable, as conveying an assurance that if any evidence of the dialogue existed it would be produced. Three months have since elapsed, but no further communication has been made. Under these circumstances I am led to conclude that there is no evidence to support the statement contained in the sermon of Mr. Danzy Sheen.

MELETES.

DRAGON IN HERALDRY (3rd S. vii. 418, 449).—The angel of Edward IV. and the sovereign of George IV. furnish specimens of the dragon, but as these are conventional, like the unicorn, griffin, and other heraldic figures, we can only conjecture that such dragon was designed to represent the

crocodile, or the crocodile with some variations, perhaps partly from Cerberus. St. George and the dragon intended to be represented on the sovereign of George IV. is founded on the celebrity of a man who was perhaps once an unjust army contractor, but who became a defender of the faith, and was afterwards worshipped as a saint and martyr. His fame and popularity in Europe, and especially in England, proceeded from the crusades. (Gibbon, ch. xxiii. vol. iv. p. 125-9.) Hence, also, the dragon which he combated, and which typified St. Athanasius, who was deemed by the Arians to be a magician, although subsequently admitted as a saint. The Jews would carry away with them the tradition of this reptile of the Nile, and such of them as visited Egypt could not fail to know some of its habits. The inhabitants of Ombos, on the right bank of the Nile, not far from Assuan (Syene), worshipped the crocodile. Those of Dendera (Tentyra), on the opposite bank, persecuted and ate that animal. Hence Juvenal, an eyewitness, says,—

"Immortale odium, et nunquam sanabile vulnus
Ardet adhuc Ombos et Tentyra."—(xv. 35.)

The horned *cerastes* was worshipped in Egypt, and a most venomous snake, the *naja haje*, was an emblem of Cneph (*δ ἀγαθὸς θάιμων*), the good deity (*Egypt. Antig.* l. E. K., ii. 315, 318).

The dragon, *ἰχθυόεν*, *tannin*, and serpent, *נָחָשׁ*, *nachash*, seem to be interchangeable terms in Scripture. (Comp. Ex. iv. 3, with vii. 9.) The word rendered *dragon*, however, which occurs twenty-nine times, sometimes translated erroneously *whale*, means generally the *crocodile*. So also does the word *leviathan*, which occurs in five places only (Job iii. 8; xli. 1; Ps. lxxiv. 14; civ. 26; Is. xxvii. 1). In one passage (Lam. iv. 3) *tannin* means jackals (also named *נֶסֶח*, *ee*), which are said to "draw out the breast," and "give suck to their young ones," being of kin to the Arabic *ثَنَاب*, *thaanam*, wolf.

Many errors exist in modern as well as ancient natural history. The best reference on this subject (exclusive of heraldry) is Bochart, with notes by Rosenmüller (*Hierog.* ii. iii. 14; vi. 13-15).

T. J. BUCKTON.

KAR, KER, COR (3rd S. vii. 336).—Not having observed any reply to the inquiry made by F. C. B. regarding the etymon of *Kar* as a constituent of many names of places in the Eiseach Thal and elsewhere, I venture, though with some diffidence, to suggest the following:—

In the oldest dialects of Southern India, which are now proved to be of Turanian origin (taking that term in its generally accepted, though not fully admitted, sense, as referring to the earliest known races of central Asia), the word *kādū* means, 1, a tract of country, especially a wild uncultivated

region, a forest; 2, a village; 3, a place; 4, a limit, a boundary. In Rottler's *Tamil Dictionary* the last is given as the primary signification. It is a term constantly used in composition to signify wild, mountainous, &c. The Tamil *ḍ* in *kāḍu* is the hard, cerebral consonant, pronounced like *r*, and in the Telugu, Canarese, and other cognate dialects which have adopted the Sanscrit alphabets, it is actually replaced by the letter *r*, as in the words *Kārūr*, the name of a town, quasi "Hilton" [Hill-town], "Wootton" [Wood-town]; *kār-kona*, "the bison," literally "wild ox;" *kār-allamu*, "wild ginger;" and hundreds of other words and names of places, trees, plants, or animals, &c. The inhabitants of most of the hill-tracts of Upper India, and of many parts of the Himalayas, as shown by Mr. B. H. Hodgson, still speak dialects derived from the same Turanian source, although surrounded by the modern Hindu races using Aryan languages; and it is not unreasonable to infer that the frequent recurrence of this particular term in the Eisach Thal, is due to the early settlement of some Turanian tribe during the progress westward of successive waves of population from the *officina gentium* in Central Asia.

W. E.

LIKE A BIRD, IN TWO PLACES AT ONCE (3rd S. vii. 459, 501.)—It is singular that none of your correspondents have referred to *Tom Jones* for the occurrence, and probably the origin of this phrase. It is many years since I saw the book, and I have it not at hand. But I well remember that an attorney wishes for the privilege so expressed in a very early part of the story, and is introduced towards the end as using the same language again.

W. P. P.

EPIGRAMS BY W. S. LANDOR (3rd S. vii. 419.) Several of these epigrams appeared in the *Atlas* about 1855 or 1856, Mr. Landor being then a frequent contributor to that paper. Among my autographs I find the following epigrams by the same hand:—

"LEADERS AND ASPIRANTS.

"Palmerston lies and gives the lie
With equal volubility.
The 'artful dodger,' little John,
Is scarcely match for Palmerston.
Who next? Jim Crow; he prigs our letters,
And trips up Freedom like his betters."

"ON JUDGE HALIBURTON.

"Once I would bid the man go hang
From whom there came a word of slang;
Now pray I, tho' the slang runs thick
Across the Atlantic from *Sam Slick*,
Never may fall the slightest hurt on
The witty head of Haliburton,
Wherein methinks more wisdom lies
Than in the wisest of the wise."

PHILIP S. KING.

GIBBON'S AUTOBIOGRAPHY (3rd S. vii. 417, 483.)—Gervase Gibbon is, in the inscription on

the monument to his son-in-law, Sir John Lawrence, in Chelsea church, described as of Benesden (not Berenden, as the ingeniously incorrect Faullmer has it). Perhaps this may help MR. WOODWARD to discover the locality of "The Pump."

WALTER RYE.

Chelsea.

HERBA BRITANNICA (3rd S. viii. 10.)—It is generally supposed that the *Herba Britannica*, or *Δυσσάνθιον* of the ancients was our Water Dock, or *Rumex Hydrolapathum*. Muntingius contends for this in his *Dissert. Hist. Med. de vera herba Britannica*, and the authority of Dioscorides is also alleged in its favour. If the Water Dock is not found to possess all the virtues which the ancients attributed to their *Herba Britannica*, it is still undoubtedly a very valuable plant; and from having witnessed remarkable proofs of its virtues, I am persuaded that it is not so highly esteemed, nor so much employed, as it deserves. It is particularly efficacious in scrofula, and glandular swellings in the neck. We must always remember, however, that modern science has exploded the supposed virtues of very many plants, held in great esteem by our forefathers.

F. C. H.

DAUGHTER PRONOUNCED DAFTER (3rd S. viii. 18.)—JAYDEE has made a mistake, through happy ignorance of the *vulgar* pronunciation of both words of John Bunyan's rhymes. It really is to be read thus:—

"Despondency, good man, is coming arter,
And so, also, is Much-afraid, his darter."

The sound is much harder than *ah-ter*, *dah-ter*, though not so hard as the Continental *r*. Q. Q.

DAY FOR MARRYING (3rd S. vii. 493.)—An old farmer in Norfolk told me that he was married on the 31st of December, that he might give the lie to the old saying, that no one was married without repenting before the year was out. B. B.

HUDIBRISTIC COUPLET (3rd S. vii. 445.)—An earlier edition of Ray's *Compleat History of the Rebellion*, &c. than that mentioned by your correspondent, A. B. MIDDLETON, was printed at York in 1749. There is internal evidence, I think, of this being the first edition of the work. The lines in question are of much the same style and merit as other rhymes which occur in the volume, and which make it probable that they were written by the author himself. F. B.

[We would remind F. B. that thirteen years before the publication of the first edition of Ray's *History of the Rebellion*, a parody on these very lines appeared in the *Grub Street Journal* of May 13, 1736:—

"The coiner that extends a rope,
To coin again can never hope;
But he that coins and gets away,
May live to coin another day."

Vide "N. & Q." 2nd S. vi. 161.]

MEDLEVAL CHURCHES IN ROMAN CAMPS (3rd S. vi. 37.)—The Cistercian Abbey of Cupar-Angus, Scotland, founded by King Malcolm the Maiden, 1164, was built within the boundaries of a Roman camp.—*I'de Roy's Military Antiquities*, 133. ANON.

COLLAR OF EDWARD IV. (3rd S. vii. 492.)—It is clear that the Collar conferred by King Edward IV. in 1471 on Domingo Gonzalez de Andia was not the Collar of the Garter, but that of the King's livery, viz. of the Roses and Suns. It was not unusual to confer this upon foreigners, often accompanied by a grant of armorial bearings; but perhaps the Spaniard who received this grant had coat-armour already. I do not recollect any other grant of a livery collar to be worn in inheritance; but probably there is no need to doubt that the document communicated by Lord Howden has been correctly translated in that respect.

JOHN GOUGH NICHOLS.

The name of Gonzales de Andia does not occur in Sir Harris Nicolas's list of the Knights of the Garter, and I should rather think that the collar conferred upon him was something in the nature of what is now called a collar of S. S. I would, however, beg to inquire whether it was not unusual that the right to wear such a collar should be conferred on a man and his heirs? P. S. C.

THE REV. GEORGE RYE'S SERMON (3rd S. vii. 339.)—The second prophecy is taken from Lycophron:—

Αἰ, αἰ, τάλαινα θηλαὸν κεκαυμένη,
καὶ πρόσθε μὲν πέτρῳσιν οὐλαμφόροις
τρισεπέρου λίαντος, ὅν ποτε γυνῶσις
τρίτωνος ἠμύλαψε κάρχαρος κύων
Ἑμπνοὺς δὲ δαιτὶς ἠπάτων φλοιδόμενος,
τυτθὴ λέθητος, ἀφλόγοις ἐπ' ἐσχάταις,
ζυήργγας ἐστάλαξε καδέας, πίδα.

Cassandra, vv. 31-37, ed. Lipsie, 1788.

Of the last two verses Reichard says,—"Sane tropi valde duri et difficiles, sed amat hoc Lycophron." I do not understand the passage, and I add two translations, which have not much helped me. The first is by Lord Royston.

"Ah, luckless nurse! enwrapped in ruddy flame,
Then, when the Lion, sprung from triple night,
Steered his dark pine across the Ægean wave,
And hid a host within her hollow womb:
Who fearless leaped into the caverned jaws
Of the sea-monster, through the black abyss
Cleaving his bloody way; whose shadowy locks,
Singed in the flameless furnace, wave no more."

The second is from a "Specimen of a Translation of Lycophron," vv. 1-138, in the *Classical Museum*, May, 1822, p. 123:—

"Ah, wretched Motherland! to flames devote;—
First by that Lion, sprung of three nights' joys,
Whose crowding squadrons left his galley's sides,
Rapine and death o'er all thy coasts to spread.

Him though the sea-dog's jaws serrate ingulfed,
And in his entrail-chambers captive held,
Till, cleft a passage through the monster's side,
He sprang to life again,—all unimpaired,
Save that amid the heats of that pent home
Were shed the cresting terrors of his mane."

H. B. C.

U. U. Club.

TO CLEAR THE GLASS (3rd S. vii. 494.)—The following extract from a note describing the Earl of Essex's expedition to Cadiz, may help your correspondent to the meaning of this expression:—

"To inculcate discipline and subordination, and to impress the sacredness of their cause, Dr. Marbeck records that the Lord Admiral had service performed three times a day: in the morning, in the evening, and at bed time, at the clearing of the glasse."—*Walton's Life of Donne*.

PAUL A JACOBSON.

PROVERBS PREVALENT IN ROSSENDALE (3rd S. viii. 7.)—The proverb "It's the *still* (quiet) sow that eats up the draff" is universally prevalent in Scotland, as is also another, sarcastically applied when one, eating of anything, begins to dispraise it—"As the sow fills, the draff sours." The dialects of the Northern and Midland Counties of England seem identical with Scotch.

C. B.

Montrose.

THE TERM "PRETTY" (3rd S. viii. 7.)—De Quincy somewhere (qy. where?) tells a story of Coleridge gazing on a waterfall, and pondering in his mind what epithet would best describe its wondrous beauty. Presently come up a tourist and his wife, and the former immediately bursts forth with "That's sublime!" and Coleridge turns round and thanks him for having given him the one word wanting to describe the waterfall; but the wife jangles in with "Yes, it's very pretty," and poor Coleridge turns away disgusted.

I once heard the story told by the editor of a leading literary journal with this alteration, the epithet was "magnificent"! Ever since that day I confess I have not thought much of his critical ability. To make Coleridge satisfied with "magnificent"—an epithet applied to jewels, to a horse, to a woman—the critic I suspect knew but little of Coleridge and his mind. BRIGHTLING.

PARK OF ARTILLERY (3rd S. vii. 480.)—Your reply to the query "Park: How came the word Park to be applied to artillery?" as contained in your number, June 17, 1865, hardly satisfies me. I am aware of the signification of the work park, and also that artillery "parked" is occasionally surrounded with a rope. Some notion of the antiquity of the term park so applied, of which I am entirely ignorant, might assist us to a more definite solution. The idea which originally presented itself to me was, that the custom of protecting artillery, when halted, by surrounding it with obstacles of various descriptions, such as

abatis, palisades, caltrops, or chevaux-de-frise, obtained for the artillery thus enclosed the denomination park. Some of your correspondents may be able to confirm this idea, or supply a better.

G. S. D.

DECIPHERING MSS. (3rd S. viii. 12.)—I have long used both for parchment and paper the following recipe, taken from the *Wills Archaeological Magazine*, vol. iii. p. 127, and found it most successful:—

"Tannin, one drachm; water, one ounce; add a little spirits of wine to keep it from getting mouldy, and keep it well corked."

J.

GIBBON ARMS (3rd S. vii. 483.)—On monuments to several members of this ancient family in the parish church of All Saints, Sudbury, Suffolk, the arms are invariably Arg. a lion rampant gradant, between three eschallons sab. The monuments are to the memory of individuals who died between 1700 and 1744.

GEORGE VICKERS.

Hartest, Suffolk.

SASH WINDOWS (3rd S. viii. 38.)—From "*Chassia*. Ouvrage de menuiserie composé de plusieurs pièces qui forment ordinairement des carrés où l'on met des vitrages."

A. D.

Norwich.

QUOTATION FROM ARIOSTO (3rd S. viii. 10.)—The original is in Camoens:—

"Assi como em selvatica alagoa,
As raus, no tempo antiguo Lycia gente,
Se sentem por ventura vir pessoas,
Estando fóra da agua incautamente.
Daqui et dalli saltando, o charco soa,
Por fugir do perigo, que se sente:
E acolhendose ao couto, que conhecem,
Sos as cabeças n'agua lhe aparecem."

Os Lusíadas, c. ii. st. 27.

Mickle points out two passages in Dante which are used in this simile:—

"Come le rane inanzi alla nemica
Bischia per l'acqua si dileguan tutte,
Fin ch' alla terra ciascuna s'abbica."

Inferno, c. ix. l. 76.

And—

"E come all' orlo dell' acqua d' un fosso
Stan li ranocchi pur con muso fuori
Sì che celano i piedi, e l'altro grosso."

Id., c. xxii. l. 25.

H. B. C.

U. U. Club.

THE DUBLIN "COMET" NEWSPAPER (3rd S. vii. 390.)—The *Comet* was published, and I believe edited also, by Messrs. Brown and Sheehan, D'Olier Street, Dublin. The former left Ireland in virtue, it is understood, of an arrangement to that effect with the government of the day, and made America his home. *The Parson's Hornbook*, and *Valentine Postboy*, are from the same pen; and if MR. REDMOND will communicate with P.

Kennedy, keeper of an old book shop in Anglesea Street, Dublin, he may get one or other of the publications of which he is in search, or learn of shops in which they are likely to be picked up.

WILLIAM BLOOD.

SEA BATHING (3rd S. viii. 10.)—In the first volume of Cowper's *Poems*, published in 1782, the following verses occur:—

"Your prudent grandmamas, ye modern belles,
Content with Bristol, Bath, and Tunbridge Wells,
When health required it, would consent to roam,
Else more attached to pleasures found at home;
But now alike, gay widow, virgin, wife,
Ingenious to diversify dull life
In coaches, chaises, caravans, and hoyes,
Fly to the coast for daily, nightly joys;
And all, impatient of dry land, agree
With one consent to rush into the sea."

Retirement.

The foregoing affords a clue to the date required. Weymouth was the resort of royalty, and Margate of the cits (who went thither in the *hoy*); while Brighton was only a small fishing place, brought into note first as a watering-place by George IV. when Prince of Wales.

Z. Z.

HOLLES' CHURCH NOTES (3rd S. vii. 356, 407.) J. G. N. refers the inquirer after these notes to various Lincolnshire topographic works, in which they are quoted; but he does not mention the *Topographer*, vol. iii. 1790, in which I remember to have noticed many parishes extracted from them; how many I cannot say, it being now long since. The *Topographer* is, I think, little known, and it would be well if some one would give an account of it. How long it lasted, or what is the character of its contents, I am unable to say. I looked for it in Watt's *Bibliotheca* without success, but rather hastily, I acknowledge.*

In the vol. for 1850 of the *Lincoln Diocesan Arch. Papers* is a lithographed portrait of Holles' bluff, chubby, Saxon features, indicating corpulence, with a biographical sketch. It is contained in Prebendary Trollope's *Shadows of the Past*, connected with the *History of Grimsby*—a place the Holleses became connected with in the reign of James I., and which Gervase represented in Parliament. The plate was a contribution from the late much-esteemed R. Ellison, Esq., of Sudbrook-holm, the picture being in the Duke of Portland's collection. Holles had a young cousin, William, who served under him in the Civil Wars, commanding 200 soldiers on the royalist side. This accomplished youth, a partaker of his uncle's tastes and labours (transcriber it is believed of many of his Lincolnshire notes), was

[* The *Topographer* for the years 1789, 1790, and 1791, 4 vols. 8vo, contains a variety of original articles illustrative of the local history and antiquities of England. It was edited by Sir S. E. Brydges, Bart., and the Rev. Stebbing Shaw.—ED.]

killed in a skirmish at Muskham bridge near Newark, and buried in Winthorpe church—"cujus memorie (says Gervase) si pacem aliquando Deus dederit, monumentum voveo." There is, however, no trace of such a monument. In his notes on Lincoln Cathedral the cavalier's wrath breaks out in recording Dame Lucy Wray's epitaph (a Montagu of Northants): "This wretched epitaph was writ by that owle and changeling, Sir John Wray; however, the lady was a good woman." Sir John was a leading Parliamentarian. The monument was in the N.E. transept, and being cumbrous (with rail enclosure) was taken down in 1730. Holles' Notes are in the Lansdowne Collection, in the Addit. MSS. No. 6118. I find others referred to as "Darcy," 332, 529, &c.

LINDENSIS.

CLIMATE AND LANGUAGE (3rd S. viii. 26.)—The "theory" must be at least a century older than Dr. Arbuthnot, *Concerning the Effects of Air on Human Bodies*, 1733. In Milton's *Tractate of Education*, published at the request of Hartlib in 1644, and written, as its title avers, "above twenty years since," is to be found the following passage:—

"Their speech is to be fashion'd to a distinct and clear pronuntiatio, as near as may be to the *Italian*, especially in the Vowels. For we *Englishmen*, being far Northerly, do not open our mouths in the cold air, wide enough to grace a Southern Tongue; but are observ'd by all other nations to speak exceeding close and inward; so that to smatter Latine with an English mouth, is as ill a hearing as Law-French."

Dublin.

ΛΙΕΙΩΣ.

SHELVES AND TERRACES (3rd S. vii. 241, 308, 330, 362, 422, 463.)—A striking instance may be seen from the London and North Western Railway between Tring and Cheddington, looking westward. A gentleman travelling along the line told me some years ago, that it had puzzled Stephenson the engineer when making the railway, and that Stephenson told my informant he never could solve the problem of its origin to his satisfaction.

J. E. DAVIS.

Bownall, Leek.

OBJECTIVE (3rd S. vii. 474; viii. 16.)—The words *subjective* and *objective* are used in the following passage of Richard Baxter (1696), precisely in the modern or Coleridgean sense:—

"Whatever men may pretend, the *subjective* certainly cannot go beyond the *objective* evidence: for it is caused thereby as the print on the wax is caused by that on the seal."—Wordsworth's *Ecclesiastical Biography*, iv. 486, 3rd edit.

Baxter refers, in defence of this sentiment, to Hooker; who does not, I think, use these words.

I give this instance, because I happen to have it at hand; but I have no doubt that earlier instances might easily be produced: for the words, though they dropped out of use to a great extent

in the eighteenth century, are a part of our inheritance from the schoolmen. The definition, quoted in Johnson's *Dictionary* from Watts's *Logic*, would answer perfectly well for the modern usage.

It is perhaps worth while to refer to a note on the subject (the *object*, I ought perhaps to say,) in Sir W. Hamilton's *Discussions*, p. 5, 1st edit.

S. C.

BEEST (3rd S. vii. 458, 507.)—In Jamieson's *Scotch Dictionary*, I find—

"*Beist, Beistyn*: the first milk of a cow after she has calved.—*Scotch*."

"Anglo-Sax. *Beost, byst*; Teutonic *biest, biest-melch, id.* (colostrum). As this milk is in such a disordered state as to curdle when boiled, it is not improbable that it received this designation from Moeso-Gothic *Biests* = *fermentum*, q. in a state of fermentation."

"*Biest-cheese*: the first milk boiled to a thick consistence somewhat resembling new-made cheese."

In the Supplement to Jamieson's *Dictionary* there are given Mearns and Annandale, as districts where the words are in use. It is also used in Ayrshire. All being dairy districts, if not the chief dairy localities of Scotland. Besides *biestyn*-cheese there is a cake, or scone, made of the milk mixed with flour; which, being beaten into a batter, is afterwards heated, and approaches in appearance and taste somewhat to the pancake.

Biest-milch, and *Biest-butter*, are so named in Germany.

SETH WAIT.

WORDS USED IN DIFFERENT SENSES (3rd S. vii. 367, 425; viii. 37.)—As examples of this, the following Lancashire expressions I think are worth recording in the columns of "N. & Q.," viz. "To *beat* a fire;" i. e. to light or kindle a fire. "If he had as much *brass* in his pocket as he has in his face he would be a rich man." Here the word *brass* is used to express money and impudence.

H. FISHWICK.

BIBLIOGRAPHICAL QUERIES (3rd S. viii. 28.)—F. M. S. is informed that "*Menu de la Maison de la Roynie (Marie Stuart)*, fait par Mons. de Pinguillon, MDLXII," was one of the privately printed historical works of Thomas Thomson, Advocate, Edinburgh, the Deputy-Clerk Register of Scotland, and President of the Bannatyne Club. It forms a thin volume in 4to, and was issued in 1824.

T. G. S.

Edinburgh.

MARKET HARBOROUGH (3rd S. vii. 441.)—I quite agree with the late John Cade Esq., of Gainford, Durham, who deduces the name of Harborough from a Roman road, which he calls Hare Street. Hare is the A.-S. *here*, an army, and Hare-street is the A.-S. *herestræt*; Germ. *Heerstrasse*, a high, main, or military road. Harborough may, therefore, come from A.-S. *here*, an army, and A.-S. *burh, burh*, or *burg*, a castle, a

town, and signify a fortified place situated on Hare-street. It may also be the same word as Harborough in Cold Harborough for Cold Harbour.

In the Kingdom of Hanover there is a town called Harburg, with an old castle.

J. C. HAHN, Ph. D.

Heidelberg.

THE CHARTERS OF HOLYROOD (3rd S. vii. 448.) The verb *herbergare* is a corruption of A.-S. verb *herebirigan*, *hospitari*. In the passages quoted by G. I would translate *herbergare* by to harbour in, to inhabit. The other quotations referred to I have not seen.

J. C. HAHN, Ph. D.

Heidelberg.

SIR SAMUEL CLARKE (3rd S. viii. 28.)—Sir Samuel Clarke, Sheriff of London, was probably the ancestor of the present Sir Jervoise Clark Jervoise, M.P. for South Hants in the late parliament. Samuel Clarke, his son, married Mary Elizabeth, daughter of Thomas Jervoise of Herriard, Hants. (See Burke's *Peerage and Baronetage*).

The present baronet still possesses property in the neighbourhood of West Bromwich.

T. E. WINNINGTON.

"JOSEPH AND HIS BRETHREN" (3rd S. vii. 495.)—The author of this sacred drama, written in the form of a dialogue in seven parts, or acts, is Mr. J. F. Winks; it was printed by Winks & Son, Leicester, in 18mo, pp. 108. D. JONES.

42ND REGIMENT: "FREIGUDAN DU," OR "BLACK WATCH" (3rd S. viii. 30.)—T. W. CLARKE may obtain all the information he requires by consulting Richard Cannon's *Historical Record* of this celebrated regiment (London, 1845). The Record contains an account of the formation of six companies of Highlanders in 1720. It also gives the names of the officers who received commissions, when the Companies were regimented in 1739: together with a succession of colonels, lieutenant-colonels, and majors, down to the year 1843.

Much interesting information may also be gleaned from "The Legends of the Black Watch," which first appeared in *Colburn's United Service Magazine* for December, 1856. GIBSON.

Liverpool.

EDWARD DYER (3rd S. vii. 300; viii. 15.)—Many thanks to MR. SEREL for the information he has so kindly supplied me with. The following is an abstract of the commission:—

"Charles, Prince of Great Brittain, &c., Captain-General of the Associated Western Army which accompany the Petition for Peace, to Edward Dyer, Esquire, greeting. Whereas the Gentry, freeholders, and others of the Counties of Somerset, Dorset, &c., have resolved to become petitioners of the Lords and Commons of Parliament assembled at Westminster for speedy settling the peace of this kingdom, &c., and in case they cannot obtain so just a request, to settle the same by ye power of ye

sword, &c. Know ye, that we, in order to the aforesaid designe (we holding especial trust and confidence in your valour), do hereby appoint you to be a Colonel of a Regiment of Foote in that expedition. And for raising and completing y^e said Regiment, authorize and appoint you to list all men within the hundreds of Brent except Wington and Bearington, and in the parishes of Rodney-stoke and Cheddar, and the tythings of Meare and Eggorfie (?) &c. and to make Captains &c. under you of the choicest gentlemen and persons of quality in those parts, &c. And if you know of any persons who will not list themselves, to certify it to us, &c. &c.

"In witness whereof we have signed &c., at Oxford this 27th day of Jan^y 1644.

"CHARLES P."

This commission has been preserved by the descendants of John Dyer of Langford (parish of Burrington) who died 1697, and who was probably the son of Edward Dyer. If this is the case, Edward Dyer of the Commission cannot be the same as Edward Dyer of Sharpham, as the latter had issue two daughters, heiresses. I think he must have belonged to a family established at Burrington or the neighbourhood. This I should be glad to ascertain. I believe that Sir Edward Dyer, Chancellor of the Garter (*temp.* Eliz.) possessed estates at Banwell, not far from Burrington. If I could be supplied me with further information, I should be most gratified. C. H. M.

P.S. I have a copy of the pedigree in Phelps' *History*.

Miscellaneous.

BOOKS AND ODD VOLUMES

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JAMES TOMKINS is referred for a List of Prime Ministers to Haggis's Dictionary of Dates.

D. JONES. The imperfect volume is entitled, England, Wales, Scotland, and Ireland, Described and Abridged with the Historical Relation of Things worthy of Memory from a far larger volume done by John Speed. Lond. 1686, oblong 8vo.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JULY 22, 1865.

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Notes.

SIR E. BRYDGES'S SONNET ON "ECHO AND SILENCE."

At the end of the recently published third volume of the *Life and Letters of Washington Irving*, edited by his nephew, will be found (I speak, by the way, of Bentley's edition, for in that published simultaneously by Bohn the matter does not exist) an interesting *Appendix* of "Narratives and Letters," derived from Mrs. Fuller, the Emily Foster, referred to in the preceding volume. This concludes with a sonnet, which this lady informs us was written by Irving in 1832, while in London, in her scrap-book; and it would appear that she is under the impression that it was the original composition of this most graceful writer. Now as there can be no doubt whatever that the sonnet in question is the production of a different pen, and we cannot believe for an instant that Irving would take credit for the composition of another, we are forced to the conclusion that Mrs. Fuller has laboured under a misapprehension as to the originality and value of her friend's contribution to her album, and that, taking *au pied de la lettre* a request for "anything from his pen," he simply wrote from recollection a few lines, the beauty of which had caused them to be present to his mind; and we are the more strongly convinced of this, as the lady adds that, at the very time, "he declared it was impossible

for him to be less in a writing mood." This sonnet, which, in elegance of expression, epigrammatic point, and condensation of imagery, might add a leaf to the chaplet of any author, is the production of Sir Egerton Brydges, and in claiming it for this elegant writer, it is singular that I am but doing that which he has had, on more than one occasion, to do for himself, so strong a tendency has this favourite child of his Muse to wander abroad from its rightful paternity. It was written, as he informs us, in his twentieth year, and was first published in his *Juvenile Poems*, printed in 1785. The little volume was reviewed by Maty in the same year, in the May number of his *Review*, and this sonnet was one of the specimens selected by him. Somehow it got into the collection of Sonnets edited by Coleridge at Bristol, and was there attributed to Henry Brooke, the author of *Gustavus Vasa*, "who died, an octogenarian, before it was written." Wordsworth thus spoke of it to a relative of the actual author, and on this account the latter, in his *Recollections of Foreign Travel* (2 vols. 8vo, 1825), was led "to set himself right with the public, as to a little poem which he did not desire to have wrested from him." He speaks of it as "his best Sonnet," and adds:—

"The present Lord Chief Justice of the King's Bench, my school-fellow, class-fellow, and earliest and most intimate friend, the confidential companion of all my juvenile studies, by whose severe and classical taste I was urged to correct it over and over again, till, by repeated labour, I brought it to its present form, will bear testimony, from his own personal knowledge, that it is mine. I happen, too, to possess the MS. of each successive shape which it took. Mr. Wordsworth, as soon as he was apprized of his mistake, has had the goodness to acknowledge the claim, in the kindest and most flattering manner; and Mr. Coleridge has promised to take the earliest opportunity of correcting his error. I confess that what Mr. W.'s partiality has said of this sonnet has made me anxious to retain the credit of it. It ought to be original, for it cost me intensity of thought to bring it into so narrow a shape. I drew the first idea from these words in a short poem of John Walters of Ruthen (who died about 1797), 'Echo and Silence, Sister-Maids.' All the rest of the conception, imagery and words, are exclusively my own. At that time I studied the manner of Collins with enthusiastic intenseness."—Vol. ii. p. 16.

Southey, too, in a letter to Sir Egerton, gives his testimony to the authorship and merits of the piece, saying, "I know not any poem in any language more beautifully imaginative than your sonnet on Echo and Silence;" and thus we see that its author had good reason to be jealous of his property in the little poem which the reader may now desire to see:—

"ON ECHO AND SILENCE."

"In eddying course when leaves began to fly,
And Autumn in his lap the store to strew,
As mid wild scenes I chanced the Muse to woo,
Thro' glens untrod, and woods that frown'd on high,
Two sleeping Nymphs with wonder mute I spy!—

And lo, she's gone!—in robe of dark green hue,
 'Twas Echo from her sister SILENCE flew;
 For quick the hunter's horn resounded to the sky;
 In shade affrighted SILENCE melts away;
 Not so her sister!—hark, for onward still,
 With far-heard step she takes her list'ning way,
 Bounding from rock to rock, and hill to hill!
 Ah, mark the merry maid in mockful play,
 With thousand mimic tones the laughing forest fill."

Here the conception of Echo as a green-robed nymph, is original and striking, as opposed to the love-lorn maiden of classical fable, who had lost all external form and human semblance:—

"Vox manet; ossa ferunt lapidis traxisse figuram;
 Inde latet sylvis, nullôque in monte videtur,
 Omnibus auditur; sonus est qui vivit in illâ."
 Ovid, *Metamorph.*, lib. iii.

The reader may chance to remember a stanza of Barry Cornwall:—

"But Echo from the rock and stone
 And seas earns back no second tone;
 And SILENCE pale, who hears alone
 Her voice divine,
 Absorbs it, like a sponge that's thrown
 On glorious wine!"

The Lord Chief Justice alluded to above was Charles Abbott, Lord Tenterden, to whose severe taste our author admits his obligations in the correction and polish of his sonnets generally.

Sir Egerton Brydges reprinted his *Juvenile Poems* in his very rare and interesting *Anglo-Genevan Journal*, published by him at Geneva, in 2 vols. 12mo, 1831. Of this work only fifty copies were printed, and I obtained mine—where I imagine it was alone to be obtained—in the beautiful little city of Beza and Rousseau, and through the kindness of M. Cherbuliez, the very intelligent *libraire-éditeur* of that city, who was intimately acquainted with Sir Egerton Brydges, and published several of his books. In Part II. of this work is reproduced the following extract:—

"From the *Spectator Weekly Paper* of Saturday,
 19 Feb. 1831.

"ARCHDEACON WRANGLIAM.

"If the world at this moment can command attention for any other species of transfer than of funded securities, we will present them with an elegant little transfer from English into Latin, upon which no Chancellor of the Exchequer, present or future, will be able to pounce. It comes from a distinguished scholar, who, longer than any other man, keeps up the elegant tastes of youth and college; who contrives to adorn theological with classical pursuits, and who, amidst political strife and party contests, by the aid of kind feelings, bland manners, and high talents, preserves universal regard and respect. The original is a magical model of fancy, characteristic of the peculiarly refined and delicate tissue, spun from the brain of the contemplative printer of Lee Priory:—

"ECHO ET TACITURNITAS.

"Hæc arborum atque illæ forebantur comæ,
 Autumnus et frugum sinus colligerat;
 Sylvestribus Musam in lævis, per devotos
 Calles vagus nemorumque noctem, dum sequor,

Somno graves Nymphas stupens video duas;
 Enque evolavit!—viridi amicta tegmine
 Echo soror, Taciturnitatem deserit.
 Venantium namque ivit ad cælum fragor,
 Umbrisque territa liquet Taciturnitas;
 Secus ac soror, properantibus quæ saltibus
 Rupesque per collesque pernix emicat,
 Audita longè, celere precipitans iter,
 Jocosa jamque Virgo voces millies
 Imitata lætum replicat, audin? per nemus.

"F. W."

"Cestria, Januar. 1831."

These classical iambics will be read with some pleasure by the few "who keep up the elegant tastes of youth and college," and by these the following elegiacs, in which it is sought to express the same ideas, will not be devoid of interest:—

"ECHO ET SILENS.

"Cooperat Autumnus fraudes dispergere latè
 Largaque de pleno fundere dona sinu:
 Tunc ego per sylvas liber, vacuusque vagabar,
 Adfuit et studiis Musa petita meis.
 Ecce! duas vidi cumbentes gramine Nymphas,
 Hæc Echo dicta est, Nympha sed illa SILENS!
 Classica mox resonant: tenues vanescit in auras
 Nympha Silens; Echo conceita voce fugit,
 Atque pedes agitat celeres, lietaque sorore,
 Per jugâ, per sylvas, saxaque carpit iter:
 Dumque fugit ridens ludoque intenta jocoso,
 Excitat auditos ingeminate sonos.

"D. L."

The Sonnet has also been translated into *Grand iambics*, but I do not feel justified in claiming further space for their insertion.

WILLIAM BATES.

Birmingham.

NOTES FROM THE ISSUE ROLLS.—No. III.

Friday, 19 Oct. [1352]. To Engelbert Count de la Mark, son and heir of Arduif Count de la Mark, in money delivered to him, &c., 400 florins of Florence annually, &c., which the Lord [King] conceded to the said Arduif, by his letters patent, as well for his good service to the Lord King, as for his homage and fidelity paid to the King, 100*l.* (Mich. 27 Edw. III.)

Thomas Prior, valet of Philippa Queen of England, to whom the Lord King conceded 1*l.* mark per annum for the pleasing news which he brought to the said Lord King of the birth of Edward Prince of Wales. (*Ib.* and many others.)

Alianora Countess of Ormond, late the wife of Thomas de Dagworth, deceased. (*Ib.* and many others.)

Monday, 8 April [1353]. The expenses of the Duchess of Bretagne, residing in the Castle of Tykhill, 52*l.* 10*s.* (Pasch. 27 Edw. III.) [This was the Duchess Jeanne de Montfort, the heroine of Hennebow.]

To Philippa Queen of England, for the sustenance of the children of the Duke of Bretagne, in the custody of the said Queen, 100*l.* (*Ib.* This entry recurs periodically for many years.)

May. Radulphus Earl of Stafford, the King's Lieutenant in Aquitaine. (*Ib.*)

15 July. Henry, Duke of Lancaster, Lieutenant of the King in the Duchy of Aquitaine. (*Ib.*)

[From the Rolls for 44 Edw. III., which have been translated and published, I merely make the two following extracts, to inquire who is thus designated:—] The Lord de Leck, Knight, coming as envoy from the Duke of Albright.—Clasius del Haye, nuncio of the Duchess of Albright. (*Mich.* 44 Edw. III.)

30th May [1375]. The cerecloth of Edward I. renewed. (*Pasch.* 49 Edw. III.)

Sat. 31 May [1376]. To Geoffrey Chaucer, valet, to whom the Lord King assigned 20 marks per annum for his life, for the good service rendered by him to the said King, by his letters patent: this day, x marks, &c. *6l. 13s. 4d.* To Philippa Chaucer, late one of the damsels of the chamber of Philippe, late Queen of England, to whom the King assigned x marks per annum for her life, &c. by the hands of the said Geoffrey, her husband, &c. *68s. 8d.* (*Pasch.* 50 Edw. III.)

23 Sept. Domina d'Engoyne, and Domina de Luterell, invited to the funeral of Edward Prince of Wales. [Who were these ladies? The latter I presume to be identical with Elizabeth Luterell, to whom letters were sent Aug. 2, 1380.] (*Ib.*)

Thurs. 6 May [1378]. The Lord King in his chamber.—For mending a gold "ciphre." [Qu. what is this?] *5s.*—For mending two clasps of St. George, *6s. 8d.*—For gold "wyre" for two swords, *40s.*—For mending a white bear of silver [is this a badge?] and a gold chaplet, *6s. 8d.*—For mending a gold garter, *13s. 4d.*—For mending a cross, one vase for holy water, one thurible [and other articles] for the King's chapel, *40d.*—For mending a large gold circlet, and for a large pearl put in the said circlet, *26s. 8d.*—For mending the gold buckles of garters, *40d.*—For collars for greyhounds, with silver letters, *32s. 4d.*—For a silver seal for the County of Chester, *8s. 2d.*—For a great seal for North Wales, *60s. 9d.*—For a great seal for South Wales, *69s. 1d.* [With many other similar entries.] (*Pasch.* 1 Ric. II.)

May 6 [1379]. For John and Guy, sons of Charles de Blois to Sir Roger de Bello Campo, for their sustenance and clothing, *60l.* (*Ib.* *Pasch.* 2 Ric. II.)

20 June. The cerecloth of Edward I. renewed. (*Ib.*)

16 July. The Lord King in his chamber, for two "ciphre" and two pitchers of silver gilt, bought of Nicholas Twyford, goldsmith, London, and delivered for the nuptials of Philip de Courtenay, Knight, and Anne de Wake his wife. *22l. 17s. 4d.* (*Ib.*)

9 Dec. [1379]. To Geoffrey Chaucer, to whom the Lord King Edward, grandfather of the King, granted xx marks per annum, *6l. 13s. 4d.*—To the

same Geoffrey, to whom the present Lord the King granted xx marks per annum for his life, for his good service to the said King, by letters patent for Michaelmas term last past. *6l. 13s. 4d.* (*Ib.* *Mich.* 3 Ric. II.)

11 May [1380]. The executors of Guichard d'Angle, late Earl of Huntingdon, deceased. (*Ib.* *Pasch.* 3 Ric. II.)

15 June. Borzireogus de Siryne, Knight of the King of the Romans and Bohemia, coming as envoy to the Lord King from the King of the Romans and Bohemia, &c. [Concerning the King's marriage with Anne of Bohemia.]

Same day. Simon de Burleigh sent from the Lord King to the King of the Romans and Bohemia, on certain arduous and secret negotiations touching the Lord King. Master Robert Braybrooke, clerk, sent to the King of the Romans for negotiations of the said Lord King Bernardus Zedeletz, Knight, sent on a similar embassy, in the suite of the said Simon and Robert. (*Ib.*)

6 Mar. [1381]. To Geoffrey Chaucer, *Squire of the King*, by his own hands, assigned in payment of *22l.* which the King commanded to be paid him, of his gift, in recompense for his journeys as well in the time of the King Edward, the King's grandfather [when he was] sent by the said grandfather to Mounstreil [Montreuil?] and Parys, in France, to treat of peace between the King and his Adversary of France, as in the time of the present King, by reason of the contract of marriage between the Lord King and the daughter of his said Adversary of France. *22l.* (*Ib.*) [This entry is very perplexing. In 1381 the King was contracting marriage with Anne of Bohemia. When, then, did he treat for his marriage with a French princess? The intended bride could not be Isabelle, eldest daughter of Charles VI., who afterwards became his second wife, for she was not born in 1381. The only "daughter of the King's Adversary of France" whom this can have been, is Catherine, youngest sister of Charles VI., born Feb. 4, 1377; married Aug. 1386, her cousin Jean de Berry, Count of Montpensier, and died in Oct. 1388. She was only four years old in 1381; but no other French princess was unmarried at that time, or at any previous period subsequent to Richard's accession. Miss Strickland takes no notice of this embassy in her life of Anne of Bohemia.]

31 May. To Przemislaus, Duke of Theschenen [Saxony], Conrade de Kreyg, Master of the Court, and Peter de Wartenburg, Master of the Chamber of the Most Serene Prince and Lord, the Lord Wenceslaus, King of the Romans and Bohemia [these are called in the margin Procurators of the King of the Romans and Bohemia], *3000l.* (*Ib.* *Pasch.* 4 Ric. II.)

9 July. The cerecloth of Edward I. renewed. (*Ib.*) HERMENTRUDE.

THE GROWTH OF A MODERN MYTH.

The mode in which erroneous statements of fact creep into circulation and are perpetuated, is well exemplified by a recent inquiry in which "N. & Q." has unwittingly been the means of propagating error, which once having obtained currency, it may be very difficult to set right.

The age to which human life may attain has recently attracted much attention. One case in particular has been discussed in "N. & Q."—that of Mary Billinge, said to have reached the patriarchal period of 112 years.* This has been disproved by evidence which cannot be disputed, and her age reduced by twenty-one years. The mischief, however, had already been done. In a very thoughtful and well-written book recently published, entitled "*Man's Age in the World*" by an Essex Rector,† the following passage occurs at p. 147:—

"Abraham and Isaac both lived long lives, both perhaps inexactly recorded, as did Jacob, but not longer, under the blessing of God, than the human powers as they now exist."

To this is appended the following reference:—

"The utmost modern powers of man, authenticated, may be placed thus:—

"Thomas Parr,	A.D. 1635,	age 152.
Hy. Jenkins,	" 1670,	" 169.
Mary Billinge,	" 1863,	" 112.
Sarah Lee,	" 1864,	" 105."

Here Mary Billinge takes her place beside the venerable patriarchs who have figured so long before an admiring world; and since the error and its correction will circulate in different spheres, no doubt the record in the book will pass current as a well authenticated instance of extreme longevity in modern times. It is worthy of record as an instance of the mode in which error may innocently pass into circulation as undoubted fact, and I suspect that in reference to the subject of longevity, many recorded cases have no better foundation.

J. A. P.

Wavertree.

[This communication furnishes an additional proof that the series of PAPERS ON LONGEVITY, which we have in forward preparation, may be of good service in calling public attention to the fact, that most of the cases of alleged centenarianism rest upon no satisfactory evidence, and will not stand the test of thorough investigation. Our correspondent B., who dates from *The Athenæum Club*, is informed that the case of his military centenarian is under investigation, as indeed are several other instances which have recently been forwarded to us.

We take this opportunity of saying that we shall be greatly obliged by the communication of references to any contemporary notices of those well-known types of Human Longevity, HENRY JENKINS and THOMAS PARR. Of course we are in possession of all that is said of them in the *Philosophical Transactions*, and the authorities usually quoted—Ed. "N. & Q."]

* "N. & Q." 3rd S. vii. 154. For satisfactory proof that the lady was born, not in 1751, but in 1773, see same vol. p. 593.

"MEMOIRS CONCERNING THE AFFAIRS OF SCOTLAND, 1714."

I promise to repeat only so much of what has already appeared in the pages of "N. & Q." as may be necessary to elucidate my present subject.

On June 4th, 1864, an article was published in the *London Review*, asserting, without any shadow of proof, that the treasonable book, of which the above is the short title, was written by Daniel Defoe. Having thus placed the innocent "author of *Robinson Crusoe*" in an imaginary pillory, the Reviewer pitilessly pelted him with abusive epithets, such as "baseness," "pretended," "recalcitancy," &c. &c.; and derided, as hypocritical, his intensely pathetic "appeal to Honour and Justice," printed the following year, 1715.

In two following numbers of the *London Review*, a most able writer, using the appropriate signature of "A Lover of Honour and Justice," clearly proved that Defoe was not, and could not have been, the author of the *Memoirs concerning the Affairs of Scotland*.

In my first article on "Daniel Defoe and the *London Review*," in your columns, I did not follow the lines of argument already satisfactorily adopted by another, but endeavoured to show, by internal evidence, that no other than George Lockhart of Carnworth, could possibly have written the book. I am compelled, in this instance, to the unsavoury practice of quoting myself. ("N. & Q." 3rd S. vii. 60):—

"What people told to Lockhart in his own house in the utmost secrecy—and his replies—are contained, apparently verbatim, in the *Memoirs*. The same may be said of the secret conversations (whilst travelling), between the Duke of Hamilton and Lockhart; and also, between the latter and Captain Straton."

With this, and other similar proof, and in the absence of all evidence against Defoe, I concluded that the authorship of the book in question was fully established. That I was right will appear from the following paragraph, which I have recently discovered in *Read's Journal* of Saturday, the 30th January, 1725:—

"On Tuesday night last, his Grace the Duke of Hamilton, and Mr. Lockhart, son of Mr. Lockhart, who wrote the *Memoirs of Scotland*, had the misfortune to quarrel about the said *Memoirs*, at his Grace the Duke of Wharfedale's House in Lincoln's-Inn-Fields, and did propose to fight a duel, as yesterday morning; but the same was prevented, Mr. Lockhart being put under arrest before day, by Colonel Howard, who was then upon the Prince's Guard at Leicester House, and had notice given him of what was intended, by a justice of the peace, who was present when the quarrel happened."

One could without difficulty believe that the public violation of the duke's confidence—which I pointed out six months ago in "N. & Q." as a proof of Lockhart's authorship—was the cause of the quarrel above described. In any case it will be admitted that the authorship of these *Memoirs* is now settled.

W. LAM.

SECOND SIGHT.

Following instance of what I suppose would be a Second Sight was related often in my childhood, and also written down for me by an intimate, of undoubted veracity, who was close present at the time of its occurrence. This was the late Rev. Joseph Bowdon. He visited on the 27th of September, 1809, at the house of his brother, at Radford, near Kiddingfold, Oxfordshire. On that evening, the old shepherd in his brother's service, on returning from work, at about five o'clock in the evening, met, the Rev. John Austin, walking in the garden where he usually did when he visited a friend, the Rev. Samuel Rock, at Radford, whose house adjoined that of the old shepherd. The shepherd, whose name was John, came into the house, he said to his wife: "Hannah, so late in the evening, he is come." "No," she answered, "I have not seen him; he always calls upon me when he is here." "Yes," said John, "he is come. I have just now seen him walking in the garden." Scarcely spoken these words, when a man came to the door on horseback anxiously inquiring for the Rev. Mr. Rock, who was not at home. They asked what he wanted of him, and he said that the Rev. Mr. Austin was dying, and wished to see Mr. Rock. Upon this, the old shepherd, said—"No, that is not possible; for he is walking in our garden, and in his office." The man, however, rode off to the west, about seven miles distant, and finding he could not get there, took him at once to Brailles, where he attended Mr. Austin, who died that

fact of this case there can be no doubt. The clergyman was well known to me, and was incapable of deception. Old John the shepherd was a plain honest countryman, without any trace of imagination or enthusiasm about him; he had not the least idea of the affair being supernatural. Perhaps, however, he was intended as a serious warning to him; for he disregarded the spiritual advice of the Rev. Mr. Austin, and never troubled himself about it, and it was remarkable that shortly after his death, he was thrown from a horse, and never recovered his consciousness.

F. C. H.

USAGES IN SCOTLAND.—There are several customs still used in Scotland in regard to marriages, especially in remote districts. The bridegroom assembles at his residence, and proceeds to that of the bride, where the bride meets them, and the ceremony is performed. They then proceed in procession, preceded by a fiddler, to the future residence of the couple. All the young men present start off on foot or horseback, as the case

may be: and the one who first reaches the future home of the happy couple, is said to have won the brooch, and is entitled to salute the bride on her arrival; and I believe originally was entitled to some refreshment out of the kail-pot prepared for the approaching party.

On the arrival of the bulk of the marriage party, a *farle* of oat cake (i. e. the quarter of a circle into which this is generally cut), is broken over the bride's head. Then the person in charge of the house presents her with a pair of tongs as the symbol of her future right to rule over the household. The latter custom is not, however, necessarily performed on the day of the marriage, if the maiden home of the bride is at a distance from her future residence, but on her first arrival thereat.

In some large towns, such as Edinburgh, the custom of throwing money to the crowd, as shown in Hogarth's plate of the marriage of the Industrious Apprentice, is still continued; with this difference, that it is not done by the bridegroom in person, but after the happy couple have driven off. As soon as they have departed, generally followed by a volley of old slippers and satin dancing shoes thrown after them for *luck*, the crowd raises the cry of "Poor oot" (Anglicè, "Pour out"), which is responded to by a shower of coppers from the windows—a proceeding which leads to an amusing scramble, in which I have seen members of the police force most actively assist, and carry off no small share of the *loot*.

Another curious custom is that of washing the bridegroom's feet on the evening before the marriage day, but this has now become almost obsolete.

GEORGE VERE IRVING.

FLY-LEAF INSCRIPTIONS, EPIGRAMS, ETC.—Written in a Prayer Book presented to a young lady:—

"Small is the token ——— fair,
Yet take the wish with which 'tis given:
If Power Supreme should grant my pray'r,
'Twill smooth thy upward path to Heaven."

The following is from the fly-leaf of an old book. It reminds me of the style of Quarles' *Emblems*, and would be no unsuitable motto for that curious work:—

"Reader, if thou away these truths wouldst bear,
The laws of living well be sure to hear:
With Learning store thy mind, cease not to learn;
Without it, Life from Death none can discern.
Thou mayst get good by it, but if that thou it scorn,
Thou mak'st thyself, not me that writes forlorn."

On ——— having attained his majority:—

"Your tender ranks, where looms yon aching void,
With tearful eye, ye beardless minors scan;
But not your joy, ye sapient sages, hide;
No common truth, the world hath gained a man!"

The following are by a gentleman, deceased, late of the legal profession at Bury, Lancashire;

whose many friends will have no difficulty in recognising him by the initials "R. T. G." :—

" EPIGRAM.

" Jack says that of Law common sense is the base,
And doubtless in that he is right ;
Though certain am I, that in many a case,
The foundation is quite out of sight."

" A PUNNING VINDICATION.

" Hal's blamed for not leading a soberer life,
For spending his cash, and neglecting his wife ;
Just list to the truth, and then judge for yourself,
If the man's not belied by some slanderous elf :
He, in love with a girl, went discreetly to court her,
Got married, and now scarce does aught but sup-
porter!"

T. N.

Bacup.

THE COW AND CALF. — I had frequently heard country folks affirm, that in separating a calf from its mother for the purpose of driving it to market, it should always be led *backwards* out of the stall, for then the mother would not be aware of her loss. I have recently heard another piece of "folk-lore" on the same point, which is entirely new to me. A small farmer, in giving his boy directions about removing a calf from the cow, a short time ago, told him to cut some of the hair from the calf's tail; and to put this into the cow's ear, and then she would not grieve after her calf. This direction was given not at all as a jest, but in all seriousness, and with perfect faith in its efficacy.

H. W. T.

PRAYING BY MACHINERY. —

" Every one, no matter how he is occupied, incessantly repeats the favourite invocation of the Deity: 'Om, Mane, Pudme, Om,'—the precise meaning of which is not explained. People of a little extra pretension to respectability, as the Nono (i. e. the Deputy) and his attendants, always carry about with them a little bundle of sacred books, and many of them have constantly in their hands a prayer drum: a little cylindrical box three or four inches long, and two or three in diameter, usually of copper, filled with rolls of paper on which prayers are written, and revolving on a handle about eight inches long. A rotary motion is given to the cylinder by the movement of the wrist, and it is kept spinning round by a small weight attached to it by a string. Larger drums of the same kind are placed at the entrance of monasteries; and as a person passes in, he gives a good sharp twist to one or more of these, which go on revolving prayers for a considerable time. In many places they are often made to revolve by means of little windmills, which is carrying mechanical contrivances for facilitating devotion about as far as it is possible to carry them. The custom in its origin, and as it prevails in Mongolia and Tibet, is not so wholly destitute as might be expected of a rational interpretation. The revolving drums are intended solely for the benefit of those who are unable to read; they are turned by the hand, and the process is regarded as efficacious only so long as the personal exertion of turning them is persevered in. In Spiti they are made to roll off prayers with the least possible exertion on the part of the worshippers, or with none at all."—*Christian Remembrancer*, No. CXXVIII., p. 373 (Egerton's "Tour through Spiti.")

E. H. A.

MARY WOLLSTONECRAFT GODWIN.—The following lines by Mr. Roscoe on this lady were "written from memory" on a blank leaf of my copy of her husband's *Memoir* of this injured woman, by the late Dr. Shepherd, the biographer of Poggio, and may be acceptable to some of the readers of "N. & Q." :—

" By the celebrated Mr. Roscoe on reading this work.

" Hard was thy fate in all the scenes of life,
As daughter, sister, mother, friend, and wife ;
But harder still thy fate in death we own,
Thus mourn'd by Godwin with a heart of stone."

F. B.

Caton.

CURIOUS EPITAPH. —

" A stone was lately laid upon the grave of Captain Tully, with the following inscription, in one of the churches of Coventry :—

" Here lies the body of Captain Tully,
Who liv'd an hundred and five years fully ;
And threescore years before, as mayor,
The sword of this city he did bear.
Nine of his wives do by him lie,
And so shall the tenth when she does die."

British Journal, Dec. 29, 1724, p. 2.

W. LEE

Queries.

QUEEN ANNE AND CHARLES GERARD, SECOND EARL OF MACCLESFIELD.

Miss Strickland, speaking of Queen Anne's proceedings immediately after her accession to the throne, says :—

" The queen, too, testified some of her hoarded antipathies: Charles Earl Macclesfield was discharged by her from all the rich offices and sinecures with which he had been loaded by her sister and her spouse. Her Majesty's reasons, according to his own quotation of her words, were 'because he had thrown blood in her father's face'—a startling metaphor, whereby Queen Anne indicated her remembrance that he was the chief instigator in the calumny that loaded her father with the death of Lord Essex, who destroyed himself in the Tower at the explosion of 'the Rye-house plot.'"—*Lives of the Queens of England*, ed. 1865, vi. 216.

The following note is subjoined :—

" Lord Macclesfield was at that time entitled Lord Brandon; he had been banished for slaughtering a poor sentinel, who only did his duty by stopping him and another nobleman from entering the palace of Whitehall by the stairs that led from St. James's Park to the Long Gallery at a forbidden hour. The transaction was a cowardly one, for the two titled ruffians, setting upon the poor youth together, flung him over the balustrade, and broke his bones miserably on the pavement. For this detestable murder Lord Brandon was justly condemned to die, but his punishment was unwisely commuted by James II. to banishment. While in Holland, he became the author of the numerous attacks on King James, charging him with the death of Lord Essex, to which Queen Anne alluded. He returned as a patriot with the Prince of Orange; became a minister of state, and, when Earl of Macclesfield, enjoyed an immense share in the enormous grants which William III. bestowed on his

supporters."—*Trial of Lord Brandon for Murder; Howell's State Trials.*

Charles Gerard, the second Earl of Macclesfield, the nobleman referred to, died 5th Nov. 1701 (*Luttrell's Brief Historical Relation*, v. 108), *four months before Queen Anne's accession*, and therefore could not have been dismissed by her from any office.

My curiosity to know how this remarkable blunder could have arisen is enhanced by the reference "to his *own quotation* of her words."

The earl had a regiment of horse, and was lord lieutenant of Lancashire, Cheshire, Montgomery, Flint, Denbigh, Merioneth, and Anglesey, but I can learn nothing about his rich offices and sinecures. Assuredly he was not a minister of state.

I should like a little additional information about the trial of Lord Brandon for murder, *especially as to the time at which it took place.*

Sir John Reresby (*Memoirs*, 222), mentioning the pardon by James II. of Lord Brandon, after his conviction of treason says:—

"Which it must be owned was a great act of mercy in his majesty, this lord having been pardoned in the *late reign* (i.e. the reign of Charles II.) for breaking a boy's neck, when he was in his cups, of which being convicted, he was condemned as guilty of murder."

Hereupon Howell (*State Trials*, x. 1416), observes, "Of the trial for murder to which Reresby alludes, I know nothing more."

I do not believe that Lord Brandon was in Holland during the reign of James II. In September, 1688, he had a commission from that monarch to raise a regiment of horse, which was disbanded by the Prince of Orange in Jan. 1688-9. (*Luttrell*, i. 464, 495.) S. Y. R.

WHEN WAS THE BIBLE FIRST DIVIDED INTO VERSES?

It has been stated more than once that the first division of the Bible into verses occurred in the Greek Testament, printed by Stephens in 1551; and in the Latin version of the Old Testament by the same printer, in 1556. In the number of the *Quarterly Review* for April of this year, there is an article on "the great Printers Stephens;" in which the author, after mentioning the division into chapters, goes on to say:—

"The necessity of a smaller subdivision for exactitude of citation was more and more felt. The transition, a very simple one, from long to shortened sections, numbered in figures instead of noted by letters, was first made Robert Stephens in his Greek Testament of 1551; and extended to the Old Testament in his Latin Bible of 1556-7. . . . We learn the fact on the authority of his son, that this operation was the occupation of a tedious journey on horseback from Paris to Lyons."

Whether Stephens made a revision or re-adjustment of a division previously made—or whether,

as the reviewer states, that arrangement is the one which has been followed in Protestant versions, and also in Roman Bibles since the recension of the Vulgate under Clement VIII., in 1592—I have not at this moment the means beside me of verifying. But of this I am very certain, that it was not Robert Stephens who first made the division into verses, and that this operation had been performed at least a quarter of a century earlier than 1551. I have in my own library a Latin Bible, printed in 1527-28, in which the division into verses occurs—the verses being distinguished by numbers. The title of this Bible is as follows:—

"BIBLIA. Habes in hoc libro, prudens lector, utriusque instrumenti novam translationē editam a reverendo sacre theologie doctore Sancte Pagnino lucense concionatore apostolico Prædicatorii ordinis, etc., 1528."

The colophon is as follows:—

"¶ Veteris ac novi instrumenti nova translatio per reverendū sacre theolo. docto. Sanctem Pagninū Lucen. nuper ædita explicit. Impressa est autem Lugduni per Antonium du Ry calcographum diligentissimū impensis Francisci Turchi et Dominici Berticinum Lucensium et Jacobi de Giuntis Bibliopolæ civis Florentini. Anno dñi 1527. Die vero xxix Januarii."

The Bible is printed in paragraphs, the numbering of the verses being on the margin, and the commencement of each verse being indicated by the prefix ¶. The numbering is different from that of our present version. For example, the first chapter of Matthew is divided into forty-nine verses instead of twenty-five, as at present; while the second chapter has only twelve verses instead of twenty-three, as in our copies. But the division appears to be exceedingly judicious. After Revelations there is an address by Pagninus, "Thomæ Sartino Florentino;" and this is followed by the "Liber Interpretationum Nominum Hebraicorum," extending to sixty-nine folios. This, then, is the first edition of the Bible in which the text was divided into verses.

Pagninus was an Italian of the order of St. Dominic, illustrious for his skill in oriental and sacred literature. He was born at Lucca in 1466. He published several works, the principal of which was a Hebrew Lexicon; and died in 1537. The Bible which I have just described is said to agree more closely with the Hebrew text than any other Latin edition. Several privileges are prefixed to it: one of which is by Pope Adrian VI., prohibiting every one except Pagninus from publishing this edition. The Old Testament was finished in 1518, but the work did not appear till 1528. A. M.

BATHURST FAMILY.—1. What is the origin and explanation of the arms, crest, and motto as now borne by Lord Bathurst, and can any of your correspondents recommend me to probable sources of information on this point?

2. Lawrence Bathurst, said to have been of Bathurst, co. Sussex (near Battle), and to have been deprived of his estates in 1461 by Edward IV. for adherence to the cause of Henry VI. Can any one supply me with proof of this story, or recommend me to any probable sources whence I may gain the following information? (1) At what period the Bathursts were first settled at Bathurst (Bodherst or Botherst, &c.); (2) whether the acts of attainder of all persons so punished by Edward IV. are in existence in the House of Commons' Library or elsewhere; and, if so, whether the name of Lawrence Bathurst occurs amongst them?

3. Is there, or was there at any time, such a place as Batters in the Duchy of Luneburg? I am collecting materials for a History of the Bathurst family, and shall be grateful for any information on the subject. HENRY BATHURST.

8, West Cliff Terrace, Ramsgate.

BEATRICE OF COLOGNE, THIRD WIFE OF RICHARD, EARL OF CORNWALL.—Is anything known concerning this lady of a later date than her quarrel with her stepson in 1277, concerning which a document is printed in the *Fœdera* (ii. 87)? So far as I can hitherto ascertain, she completely disappears after this period. Did she die shortly after, or return to end her days in Germany? If the latter, did she ever marry again? Any information which may serve as a clue to the discovery of her further history is solicited by HERMENTRUDE.

BOHUN.—Where can I find any information respecting John de Bohun, son of Humphrey, Earl of Hereford, who in 10 Edw. I. was deputed by his nephew Humphrey (who had succeeded to the earldom on the death of his grandfather) to attend the king in his absence, for the performance of the office of Constable of England? (See Dugdale's *Baronage*, vol. i. p. 182.) P. S. C.

GENEALOGICAL INFORMATION: T. R. BARLOW. It appears that Thomas Richard Barlow, of Lancashire, was married in Ireland about 1758 to Susannah, daughter of Thomas Loftus of Killian or Killyan, or Killinan, and possibly may have died there.

Can any reader of "N. & Q." say where the aforesaid T. R. B. lived in Lancashire before he was married, and anything further as to his parentage, &c.? ANON.

GENTILITY FOR FOUR HUNDRED YEARS.—In the *Westminster Review* (July, 1853,) it is stated that in the time of Louis XV. "no gentleman could be presented at court who could not prove gentility for 400 years." Where is the authority for this assertion to be found? There were surely many minions of the French court of that period who enjoyed this distinction without meeting so difficult a requirement. But might not *proofs* be taken as such at that court which would not have

been admitted in any other? This would be one way of settling the question. SR.

THE OLD MAIDS' SONG.—Having lately taken up my abode at Leamington Spa, and wishing to gather all possible information respecting it, I have been acquainted with the following most interesting fact—that this town contains six hundred spinsters of a certain age.

This recalls to my memory an old song, of which I remember nothing but the first verse which runs as follows:—

"Threescore and ten of us poor Old Maids!

Threescore and ten of us, without a penny in our purse;
What will become of us? Poor old Maids!

We'll petition George the Third—Poor old Maids!

We'll petition George the Third, and our petition shall be heard."

In George III.'s time, seventy old maids seemed to be despairing; what would they say to the 600 at this famous Spa? Should any of your correspondents be able to supply the missing verses of the song above alluded to, it would very much oblige

ONE OF THE OLD MAIDS OF LEAMINGTON.

POST MORTEM INQUISITIONS.—I frequently find in genealogical writers such a sentence as the following:—

"This earl was found to be twenty years of age by the post mortem inquisition taken on the death of his father in such a year of Edward I."

Now the volumes bearing this title, published by the Record Commission, do not, so far as I have found, contain any of these chronological details, but are mere records of lands owned by various persons. Where, then, are the "Inquisitions" to be met with which do contain these particulars? HERMENTRUDE.

"THE PURGATORY OF ST. PATRICK."—As one of the Dramas of Calderon is entitled *El Purgatorio de San Patricio*, can you inform me of the source whence the Spanish poet drew the materials of this admired drama? In 1627 Juan Perez de Montalvan, the biographer of Lope de Vega, published at Madrid a small octavo volume with the curious title of *Vida y Purgatorio de San Patricio*. A second edition appeared in 1655. Now in 1627 Calderon was probably only in his twenty-seventh year, and was serving as a soldier in Flanders. When he returned to Spain, Philip IV. attached him in 1636, to the Court, for the purpose of composing dramas to be represented in the royal theatres. Was it about this period that Calderon composed his *Purgatorio de San Patricio*? If so, does he refer to Montalvan's *Vida y Purgatorio de San Patricio*, or state whence he drew his materials? According to Alban Butler, in his *Life of St. Patrick* (March 17), St. Patrick's Purgatory is a cave in an island in the Lake Dearg, in the county of Donegal. Many superstitious seem to

have been connected with the place in 1497. There are, I believe, some curious legends told about a certain *Ludovico Enio*, who holds a prominent place in Calderon's Drama, and who is mentioned under other names by several ancient writers, who style him Owen, Oien, Owain, Eogan, Euennius, or Ennius. I have read the "Introduction" to the *Purgatory of St. Patrick*, by Denis Florence M'Carthy, Esq., in his admirable translation of the "Dramas" of Calderon, London, 1853. But perhaps some of your correspondents may be able to throw some *additional* light on the subject. A work entitled *Essay on St. Patrick's Purgatory*, was published by Mr. Wright in 1844 (London), but I have never seen a copy of it, nor of Montalvan's work in Spanish.

J. DALTON.

Norwich.

QUARTERINGS.—

"Quarterings," says Edmonston, p. 182, "are not confined to the eldest son; on the contrary, all the other sons and daughters are intitled to bear the same tokens of such consanguinity."

Is not this a mistake, except in cases where a younger son receives as his share of the inheritance a portion of his father's estates, the arms for the families from which they descended being taken with them?

There are several examples of this latter rule of quartering, and in which the eldest brother also retained the quarterings for the dissevered estates.

SP.

RED FACINGS.—Can any of your readers inform me if red facings for infantry regiments in the English army were, at any time, a mark of disgrace? They were worn, if I mistake not, by the 41st when an invalid corps, and before they assumed the title of "The Welsh Regiment." They are also worn by three of the most distinguished fighting corps of the army at the present time.

The practice of cutting off the facings from the coatee of a soldier, when "drummed out," has existed from time immemorial; and I have heard it asserted that red facings, although not now a mark of discredit, originated in one or two instances in the regiment wearing them having been deprived of its facings for misconduct in the field.

MILES PEDITUS.

SHROPSHIRE LEGEND OF WILL O' THE WISP.—A curious version of a legend relative to this phenomenon is current in Shropshire. Can you or any one learned in such lore inform me if it is known in any other form, and how?—

In the days of St. Peter, that Apostle had occasion to travel it seems on horseback, and the badness of the roads cost his horse a shoe. Fortunately not far off worked a smith known as Will, who speedily relieved the Saint of any anxiety on his horse's account, in return for which St. Peter granted any wish that might occur as

being useful to him. William was old, had evidently enjoyed life, and had no objection to start again. His wish was granted, and a sad rake he proved. However, time brought him to his knees again, and departing this life, he "made tracks" for the lower regions; but meeting his majesty, was informed that he couldn't come in. He was too knowing, and couldn't say what might happen if he was let in. In short he was too bad even for him to speculate on. As he could not locate here, there was no help for it but to see what St. Peter would do for him; so he called on his old friend above; but St. Peter knew his man, and would not even wink at him, much less let him in. So poor Will had nothing else but to wander back to Nicholas, with the same success as before. Tired of this, he asked for a live coal, and getting one, has done nought else ever since but wander up and down deluding travellers to their death.

Such is the legend, altered in no important part from that in which I heard it a short time ago.

Query, whence is Wisp derived? OLIVER.

VIRGA ULNARIA.—In a charter of the reign of Edward I., the land therein granted is thus described:—

"Unam placeam terre quæ extendit se in longitudine a terra, &c., usque ad, &c., et continet sexdecim *virgas domini regis ulnarias cum pollicibus interpositis*, in latitudine vero continet sex *virgas domini regis ulnarias cum pollicibus interpositis*."

What is the translation and exact measurement of the *virga ulnaria*, and what is the meaning of *pollicibus interpositis*? Again, in another charter of about the same date, land is thus described:—

"Terra vero per visum legalium virorum mensurata habet in fronte decem *virgas ulnarias cum pollice interposito et quarterium*; in posteriori parte novem *virgas ulnarias cum pollice interposito et tria quarteria et tres pollices*; in profunditate autem undecim *virgas ulnarias cum pollice interposito et dimidiam duobus pollicibus minus*."

I have met with the same expression in numbers of charters from Edward I. to Henry VII., and should be very glad of an elucidation if any of your readers can help me. BENEDICTINE.

ARMS OF THE SEE OF WELLINGTON.—Can any reader of "N. & Q." tell me where to find a description of the arms of the see of Wellington, in New Zealand, which was founded in 1858?

SELBACH.

Queries with Answers.

NECROMANCY.—Why called *negro-mancy* and the *black art*? J. E. T.

[The change from "necromantia" (*νεκρομαντεία*) to "negromancia," "nigromancia," &c. took place in the middle ages, and it is not easy to say how or where the alteration began. In med. Latin we find *nigromanticus*

for necromanticus, as well as nigromantia for necromantia, and nigromantici for necromantici; in Italian, negromanzia, nigromanzia; in Spanish and Portuguese, negromancia, nigromancia; in Romance, nigromancia ("n.e tota magica sciencia"). Moreover negromancien, negromant, nigromancie, are terms recognised by some French lexicographers, though apparently without full approval; and in old French we find the line—

"Tant savait d'art et de *nigremanche*."

In tracing the terms in question through the various languages of modern Europe, it will probably be remarked that in the first syllable *i* occurs far more frequently than *e*. It would appear that the first change was from *necro-* (*νεκρο-*) to *negro-*; and that this subsequently became *nigro* from a supposed connection with the Latin *niger*. As the Latin form *negromanticus* occurs only in one passage that has fallen under our observation, we here subjoin it, as preserved by Muratori, *Rer. Ital. Script.* xiv. 930: "Dehinc evigilans, et somnium quod viderat animadvertens, mane facto mox Astrologos, *Negromanticos* quoque, et quosdam Magos . . . ut ad eum citius advertarent nuntium misit." (*Chronicon Brixianum* of Dr. J. Malvecius, begun about 1412.)

The term necromancy has not only its proper and literal signification, as implying divination by the aid of dead bodies or departed spirits, but is also used in a more general sense, to signify any kind of sorcery, witchcraft, or dealing with the devil. In common parlance, all such uncanny things are included in the "*black art*." Should the question be asked "*Why black?*" it might be answered, first, because of their unlawfulness and malignity; secondly, because they are supposed to be chiefly practised at night; and thirdly, because night has been also thought the time of *learning* them. "*Diabolus, a quo nigros libros noctibus discunt*" (cited by Du Cange). Indeed, the idea of blackness, as connected with arts magical, is of very early date, and may perhaps have exercised some influence in the verbal change from *necromantia* to *negromantia* and *nigromantia*. Thus "*μελα-νεία*" in med. Gr. was equivalent to magical arts or *præstigiæ*: *Μελανεία τινι χρησάμενος*.—Du Cange, *Gloss. Græc.*)

Hence also the more modern distinction between "*black magic*" and "*white magic*;" black being that which deals with the devil; white, that which by natural means produces surprising results, *vulgo*, conjuring tricks. So in Spanish, *Magia negra*, *magia blanca*; and again in French, *magie noire*, *magie blanche*.

The old English distinction between a "*black witch*" and a "*white witch*" is somewhat different: the black witch hostile and maleficent, the white beneficent and kind; but quite as much a witch as the other, as some of us have no need to be told.]

WALPOLE AND THE SCOTCH PEERS.—What is the full title of a pamphlet called *The Fatal Consequences of Ministerial Influence*, and who was the author? The copy before me wants the title-page, to compensate for which nearly all the

blanks left by the prudence of the author have been filled up by a contemporary hand, so that we may learn with whom, among the Scottish peers, Sir Robert Walpole's agents were successful or otherwise.

The Earl of Kincardine and Lord Elphinstone make an honourable figure in the pamphlet; but many others quite the reverse, selling their votes at the election of the sixteen representative peers without any attempt at concealment. UNEDA. Philadelphia.

[This pamphlet is entitled, "*The Fatal Consequences of Ministerial Influence* : or, the Difference between Royal Power and Ministerial Power truly stated. A Political Essay, occasioned by the Petition presented last Session of Parliament by Six Noble Peers of Scotland; and Addressed to the Noble, the Ancient, and the Rich Families of Great Britain. With an Appendix, containing copies of those Accounts of Illegal Practices at the last Election of P . . . s, which some N . . . le and others were ready to have given upon Oath, if required. London: Printed for A. Dodd, at the Peacock without Temple Bar, and sold by the Booksellers of London and Westminster. 1786." The name of the author must remain a query.]

PRIORY OF ST. DENYS.—Wanted, the date of the building of the Abbey [Priory] of St. Den, on the banks of the river Itchyn, near Southampton; also, a short account of it.

W. CLARKE.

[We learn from Dugdale that "this house was built for Black Canons to the honour of St. Denys about the year 1124, by King Henry I., as may be gathered from the names of the subscribing witnesses to his charter of endowment, William Corboile, Archbishop of Canterbury, A.D. 1122, and William, Bishop of Winchester, *ob.* 1128. Speed ascribes the foundation to King Richard I." Tanner, from a MS. in the library of Corpus Christi College, Cambridge, says, "Here were a prior and *nine* religious at the dissolution." Their total revenues in the 26th Hen. VIII. amounted to 91*l.* 9*s.*; the net income of the house to 80*l.* 11*s.* 6*d.* per annum. The site was granted in the 30th Hen. VIII. to Francis Dawtre. The ruins are only of small extent, and appear chiefly to have formed the west end of the priory church. Some of the possessions of this house were held by the tenure of arming a certain number of men for the defence of Southampton. For an engraving of the ruins, see *The Beauties of England and Wales*, vi. 120.]

GILES VAN TILBURG, JUN.—Can you give me any information as to Giles Tilburg, Flemish painter, but who painted in England during the latter end of the seventeenth century. At any rate he was in England in 1670. The smallest information as to his pictures, &c., would much oblige
A. D. G.

[Giles van Tilburg, the younger, was a son of an artist of the same names, born at Brussels in 1625, and was

first instructed by his father; but on the death of that painter he became a scholar of the younger Teniers, at the time when Francis Du Chatel studied under that master. He imitated the style of his last instructor with some success, and Teniers had sometimes the mortification of seeing the works of Tilburg preferred to his own. His pictures represent peasants regaling, and village feasts, which are ingeniously composed and vigorously coloured, though infinitely inferior to those of Teniers in the lightness and dexterity of his pencil, and in the clearness and purity of his colouring. The works of the younger Tilburg are held in considerable estimation in Flanders, where they are found in the best collections. *Vide* Bryan's *Dictionary of Engravers and Painters*, ii. 475, and Hobbes's *Picture Collector's Manual*, i. 439; ii. 292.]

SENAC.—I frequently meet with the word *Senlac* as the name of a place that was the scene of a remarkable battle some centuries ago, but I have never been able to find any mention of this place in any dictionary, or any map. Will any of your correspondents help my ignorance? T. A.

[Senlac is supposed to be the modern Battel-Abbey, in Sussex, the spot where what is commonly called the Battle of Hastings was fought between Harold II. of England and William, Duke of Normandy, on October 14, 1066.]

Replies.

COLD HARBOUR.

(3rd S. vii. 253, 302, 344, 407, 483.)

In reference to my "Remarks on the Origin of Cold Harbour," and in answer to the observations made upon this subject in the subsequent numbers of "N. & Q.," I beg to state that I have submitted my etymology of the above proper name to several English and German philologists, who perfectly agree me with as to the derivation of the word.

A few days ago I received a copy of the new edition of Webster's *Dictionary* just published, and was much pleased to find that the etymology of *harbour* given therein perfectly corresponds to that given by me in your paper. For the benefit of those of your readers who may not have this new edition at hand, I herewith transcribe the article "Harbor" verbatim:—

"Harbor, n. [O. Engl. herbour, herbergh, O. Fr. herberge, héberge, hauberge, f., and helberc, herbert, m., N. Fr. auberge, Pr. alberga, f., alberc, m., It. albergo, Sp. albergue, L. Lat. heriberga, heribergum, from O. H. G. heriberga, A.-S. hereberga, Icel. herbergi, a lodging for soldiers, a military station, from O. H. G. heri, hari, A. S. here, army, and O. H. G. bergan, N. H. G. bergen, A. S. beorgan, Goth. baigan, to shelter, protect; N. H. G., Dan., & Sev. herberge, D. herberg, an inn.] Written also harbour.

"1. A station for rest and entertainment; a place of security and comfort; a lodging; an asylum; a refuge; a shelter.

"For harbor at a thousand doors they knocked."

Dryden.

"2. A refuge for ships; a port or haven."

Webster's *Dictionary* being the authority for matters of this kind, I trust that this will be considered as a conclusive proof of the correctness of my derivation.

I now wish particularly to direct the attention of your readers to the fact that the ancient mansion Cold Harbour in London is called Cold Herbergh in a grant of Henry IV. (*Vide* Nares's *Glossary*, "Cold Harbour.") It is therefore evident that the word *harbour* in Cold Harbour is our common word *harbour*, originating in the A.-S. *heriberga*, and in the O. H. G. *heriberga*.

Moreover, as mentioned by me in my last, we find places in Germany called Kalthenberg up to the present day. I named three of them, and am now able to add, after having made further researches, that these places called Kalthenberg are scattered all over Germany, and are quite as numerous as the Cold Harbours in England. As to the expression Kalthenberg, no other signification can be applied to the word than that of a cold lodging, a cold retreat; and, as Kalthenberg and Cold Harbour (Kalt = Cold) are the same expression, I hope that those of your readers who at first differed from me in opinion will now see that our Cold Harbour was only a name for a cold abode, a cold retreat, brought over to England by our Saxon ancestors—Cold Harbour = Cold Station, Cold House, Cold Lodge.

In the preface to the new edition of Webster's *Dictionary*, the editor very correctly remarks that it is only within a very few years that the true principles on which the science of comparative philology rests have been suggested and confirmed, and that the methods have been determined by which future investigations may be successfully prosecuted,—I may further add, that this has been especially the case in England with comparative philology of the various Germanic dialects, and the reason why numerous Germanic words and expressions have often been erroneously referred to a Latin or some other source.

To conclude this *questio verata*, which, I presume, will now be considered as settled, I will give the various forms of *harbour* from the A.-S. through the various stages of the English language as far as I have been able to collect them. *Hereberga*, A.-S.; *herbergh*, grant of Henry IV., and in Webster; *herborw*, "Legende of St. Julian"; *harbergh*, given in Nares's *Glossary*; *harborough* and *harbrough*, Spenser; *herborough*, Ben Jonson; *herbour*, given in Johnson and Webster; *harbour* and *harbor*, Mod. Eng. Cold Harbour is also sometimes written Cold Harborough.

J. C. HAHN, Ph. D.

Heidelberg.

P.S. In a work written by M. de Ladoucette,

and entitled *Voyage entre Meuse et Rhin*, Paris, 1818, the village of Kalterherberg, in the Eifel, the origin of which was an inn, built in the thirteenth century, is mentioned, and translated by *froid logis, froid hospice*.

MR. J. E. DAVIS supports his probable theory, that Cold Harbour is merely a nickname, by a quotation from Sir Roderick Murchison, which refers local names to the character of the soil; and he illustrates this view by mentioning a place in West Herefordshire, marked on the Ordnance Map as "Cold Heart." The cottage and orchard so-named belong to me, and I am, therefore, able to say from personal knowledge that they are situate in the highest and blenkest part of the parish of Lyons-hall. When I came into this neighbourhood I found this cottage ruinous and untenanted, and was told a witch had lived in it. Another cottage of mine, about a quarter of a mile distant, is called "Frying-pan's Castle," which is clearly a nickname. Both cottages seem to have held their names for many years. Cold Heart is marked in Isaac Taylor's Map of Herefordshire, A.D. 1787.

JAMES DAVIES.

Moor Court, Kington.

Cold Harbour presents no difficulty to a Scotch lawyer. *Harbour*, in its primitive sense, means either to shelter or a shelter, according as it is used as a verb or a noun, and in its derivatives a lodging and a port.

It is constantly employed in the criminal jurisprudence of Scotland with its original sense. For instance, the following passage occurs in Sir Archibald Alison's *Principles of the Criminal Law*, p. 68—"If one at no great distance should immediately *harbour* the murderer." Cold Harbour, therefore, means a house built in a bleak situation.

An analogous sobriquet has been applied to a farm-house in Scotland belonging to a relation of my own, which, in former times, was situated on the edge of a very extensive wet peat bog; and, when I first remember it, I never saw a place where I should have been less disposed to take up my residence. It was known by the expressive name of "Cauld Shouters;" *Anglice*, Cold Shoulders. Modern improvements have however mended matters; the greater part of the moss has been reclaimed, and shelter obtained by judicious planting. So Cauld Shouters may prove a sad puzzle to future inquirers after local names.

Another instance of the correct use of the word *harbour* is the common expression you hear in Scotland—"You had better remove so-and-so, as they only *harbour* vermin."

GEORGE VERE IRVING.

What are the theories about Grimesdyke referred to in the following extract?—

"We are glad to find this whimsical class (the pigmies and pedants of philology) fast diminishing; we wish we could pronounce it quite extinct, but alas! whenever we are about to felicitate ourselves upon having at length taken leave for ever of such folly, up starts some new theory about Cold Harbour or Grimesdyke, which leads us mentally to exclaim, 'Quousque tandem abutere patientia nostra!'"—*Contributions to Literature*, by Mark Antony Lower, M.A., F.S.A., 1854, p. 4.

CRUX (2.)

ENCAMPMENTS.

(3rd S. viii. 10.)

1779.

Plymouth.—1st Foot, 1st Battalion; 73rd Regiment, 2nd Battalion, and North Hampshire, Leicestershire, and Wiltshire Militia.

Portsmouth.—Cornish, North Devonshire, Nottinghamshire, and Surrey Militia.

Salisbury.—1st and 2nd Dragoon Guards, 2nd, 6th, 11th, and 19th Dragoons.

Kentish District—Coxheath.—6th, 14th, 50th, 65th, and 60th Regiments. Buckinghamshire, Carnarvonshire, East Devonshire, Dorsetshire, North Gloucestershire, North Lincolnshire, Monmouthshire, East Norfolk, Northamptonshire, Rutlandshire, Somersetshire, East Suffolk, Warwickshire, Yorkshire, North and East Riding, and Anglesey Militia.

Advanced Camps.—13th Foot, Rye, Montgomery, and Shropshire Militia. Westfield Common.

Chatham.—West Middlesex and detachment of Worcestershire Militia.

Essex District—Warley.—1st Foot, 2nd Battalion, 2nd, 18th, and 50th Regiments. Berkshire, Cambridgeshire, Cheshire, Derbyshire, Hertfordshire, West Kent, East Middlesex, Pembroke-shire, Radnorshire, and West Suffolk Militia.

Lexden.—3rd Dragoon Guards, 1st, 15th, 20th, and 21st Dragoons.

Aldborough.—West Norfolk Militia.

1780.

Plymouth.—1st Foot, 1st Battalion, Bedfordshire, Cornish, South Devon, North Gloucester, Leicestershire, and Somersetshire Militia.

Torbay.—50th Foot.

Portsmouth.—Denbighshire, Derbyshire, and Dorsetshire Militia.

Gosport.—60th Regiment; Yorkshire, North Riding Militia.

Dorking.—13th Foot; Northumberland, Nottinghamshire, and Sussex Militia.

Waterdown.—65th Regiment; Buckingham-

* The troops encamped at Lexden were first at Cavenham Heath; those on Westfield Common at Fairlight Down.

shire, North Devonshire, East Middlesex, and Staffordshire Militia.

Rye.—6th Foot and East Devon Militia.

Chatham.—West Middlesex Militia.

Dartford.—52nd and 59th Regiments; Montgomeryshire, Northamptonshire, Yorkshire (East Riding), Anglesey, Carnarvonshire, and Rutlandshire Militia.

Blackheath.—North Hampshire, Hertfordshire, and York 2nd West Riding Militia.

Tiptrey Heath.—45th Regiment; Cambridge-shire, Cumberland, Huntingdonshire, East Norfolk, Oxfordshire, Warwickshire, Pembrokeshire, and Radnorshire Militia.

Danbury.—West Essex and East Kent Militia.

Tempenny Camp.—West Norfolk Militia.

Landguard Fort.—1st Company of Royal Lancashire Volunteers.

Finchley.—2nd and 18th foot, and South Hampshire Militia.

St. James's Park.—1st, 2nd (1st Battalion), and 3rd (2nd Battalion), Foot Guards.

Hyde Park.—1st Foot, 2nd Foot, and 18th Regiment; Hertfordshire, North and South Hants Militia.

Museum Gardens.—West Riding, Yorkshire Militia, 2nd Battalion.

The foregoing List has never been printed.

THOMAS CARTER.

Horse Guards.

Your correspondent will find the information he seeks in Add. MS. Brit. Mus. No. 15,533.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

ROGERS AND BYRON.

(2nd S. i. 253.)

Nine years ago your correspondent J. M. B. asks if Byron wrote the sarcastic lines upon Rogers, which appeared in *Fraser's Magazine*, No. xxxvii. 1833; and this query appears still unanswered. May I be permitted to reiterate the question? The lines began thus—

"Nose and chin would shame a knocker."

For my part, seeing that Byron apostrophises Rogers so highly in *English Bards*—

"And thou melodious Rogers! rise at last,
Recall the pleasing memory of the past," &c.,

and not only in the text of that poem, but in a foot-note to those lines compares Rogers and Campbell to his favourite Pope, I imagine it to be a slander. Can no one set the matter at rest? Byron everywhere else praises Rogers. Witness his dedication of the *Glaucous*, his footnote in the *Bride of Abydos*, &c. But beside the above resuscitated query, I have one of my own to trouble you with, re Rogers and Byron, and this is it:

In Byron's *Poems*, 1857, (ed. Murray), there are some verses said to have been written by Byron in a blank leaf of the *Pleasures of Memory*, commencing thus, and no doubt familiar to all:—

"Absent or present still to thee,

My friend, what magic spells belong," &c.,

and which lines were, I have no doubt, actually composed by the poet.

Now two literary friends of mine inform me that on a blank leaf of the *Pleasures of Memory*, Byron also wrote the following verses, and I am anxious to know if this is true, that is, if any of your correspondents can prove them to be Lord Byron's. For tristeness, they remind me of his poem—

"River that rollst by the ancient walls
Where dwells the lady of my love," &c.

and they otherwise appear to me characteristic of the noble poet. Here are the seventeen lines I allude to. I repeat from memory:—

"Pleasures of memory! oh, supremely blest,
And justly proud, beyond a poet's praise,
If the pure confines of thine hallowed breast
Contain, indeed, the subject of thy lays;
By me how envied, for to me,

The herald still of misery,
I hail her as the fiend to whom belong
The vulture's ravening beak, the raven's funeral song.

"She tells of time mispent, of comfort lost,
Of fair occasion gone for ever by,
Of hopes too fondly nursed, too rudely crossed,
Of many a wish, and many a fear to die.

For what besides the intuitive fear
Lest she survive detains me here?
What but the deep inherent pain,
Lest she beyond this life resume her reign,
And realise the Hell that priests and baldames feign."

And whilst still on Byron, who but he wrote the fine lines which I have seen in at all events one edition of his poems, but which are not included in the later ones?—

"Ah triumph sorrow, there is not one string," &c.

If he did not write that beautiful poem, to whom has it been traced? W. EASSIE.

MARCOLPHUS.

(3rd S. viii. 18.)

The story of the man who escaped hanging, because he could not find a tree to his liking, has several different versions in folk lore. It is told as one of the *Astucias de Bertoldo*, a favourite of Albuin, King of the Lombards, who held his court at Verona. Bertoldo was a rustic jester, whose wit was of the school of Eulenspiegel. His wise suggestions to the king, not to give too much power to women, had greatly offended the Queen Ipsicratia; who ordered his attendance, and placed two ferocious dogs in the antechamber. Bertoldo, suspecting this, took with him a hare, which he

turned loose, and the dogs pursued it. Some smart language followed, in which he had the advantage; but the queen ended it by tying him in a sack, and leaving him in charge of an alguazil. He persuaded the alguazil to change places, as he was brought in a sack to be married against his will to a rich and beautiful lady; and that, as she did not know his person, whoever might be in the sack would be the bridegroom. The queen in the morning, on opening the sack, ordered it to be tied up again and thrown into the river—which was done. Bertoldo escaped through the guards by putting on the queen's clothes, and on getting outside the walls took shelter in a brick-kiln. An old woman who saw him enter, and knew the clothes, reported that the queen was in the kiln. Finally, Bertoldo was brought before the king; and, after the usual encounter of wit, condemned to be hanged. He obtained the favour of choosing the tree:—

"El Rey no entendió lo metáfora de Bertoldo, y conduciéndole los ministros á un bosque mui frondoso y poblado de varios árboles, viendo que no habia árbol alguno que le gustase, le llevaron despues á otro cercano. Preguntaronle, ¿Si habia allí alguno que le agradase? No, por cierto respondió. ¿Pues cuál ha de ser? De todos estos ninguno, volvió á replicar. Le llevaron á otros muchos, y nunca pudieron hallar alguno que fuese á su gusto. Enfadados los ministros de viage tan dilatado, fatigados y cansados, y conociendo su astucia y gran picardía, le desataron y pusieron en libertad."—P. 123.

The king sent for Bertoldo, and reconciled him to the queen. He became a favourite; had rooms assigned to him in the palace, but soon died of the rich food, and the refusal of the physicians to allow beans, garlic, and onions, which he knew would have cured him.

"Historia de la Vida, Hechos, y Astucias sutilísimas del Rustico Bertoldo, la de Bertoldino su hijo; y la de Cacaseno su Nieto." Madrid, 1811. 12°. Pp. 376.

The second part contains the "simplezas" of Bertoldino, the son; and the wisdom of Marcolfa, the widow of Bertoldo. They are in the style of the German Schildbürger, and our men of Gotham. Bernardino becomes sensible, marries, and has one son, Cacaseno; who is a feeble repetition of his father, brought to court by his grandmother at the order of the king and queen.

The book is rich in proverbial expressions, and the matter seems to be Spanish; but is "Traducida del Idioma Toscano por Don Juan Bartolomé, agente de la refaccion del serenísimo Señor Infante Cardenal," etc. It abounds with engravings of the rudest sort. The stories are not unamusing, though overloaded with words; but to many is prefixed an "Alegoria" of great dulness. I take one of the shartest. Bertoldino being left in care of the poultry sits on the eggs of a hen, and breaks them:—

"Los hombres, bufones, muscos y fursantes reducen á algunos locos á un tan grande y deplorable estado, que

despues aunque caben y fomenten lo poco que les ha quedado, quedan hechos á lo ultimo una tortilla. La prudencia ó el juicio tarde ó nunca se recupera sino con solo un don puro particular del cielo que se la conceda para remediarse."—P. 203.

Brunet gives an account of the Italian editions, from which it appears that *Bertoldino* is a supplement to *Bertoldo*, and *Cacaseno* a continuation by Camillo Scaliger (*M. du Libraire*, t. i. c. 820).
H. B. C.

U. U. Club.

TOASTS.

(3rd S. vii. 501.)

To many of the readers of "N. & Q." the following list of toasts, extracted from Dean Ramsay's *Reminiscences of Scottish Life and Character*, may be interesting. Some of them are exclusively Scottish:—

"The land o' cakes (Scotland).

Mair freens and less need o' them.

Thumping luck and fat weans.

When we're gaun up the hill o' fortune, may we ne'er meet a frien' coming down.

May ne'er waur be amang us.

May the hinges of friendship never rust, or the wings of love lose a feather.

Here's to them that lo'es us, or lenns us a lift.

Here's health to the sick, stilt to the lame,
Claise to the back, and brose to the wame.

Here's health, wealth, wit, and meal.

The deil rock them in a creel,

That does na' wish us a' weel.

Horny hands and weather-beaten haffets (cheeks).

The rending o' rocks and the pu'in' down o' auld houses.

(The above two belong to the mason craft: the first implies a wish for plenty of work, and health to do it; the second, to erect new buildings and clear away old ones.)

May the winds o' adversity ne'er blaw open our door.

May poortith ne'er throw us in the dirt, or gowd in to the high saddle.*

May the mouse ne'er leave our meal-pock wi' the tear in its e'e.

Blythe may we a' be

Ill may we never see.

Brecks and brochan (brose).

May we ne'er want a freenil or a drapple to gie him.

Gude e'en to you a', an' tak' your nappy.

A willy-waught's a gude night cappy.

May we a' be canty an' coxy.

An' ilk hae a wife in his bosy.

A coxy but, and a canty ben,

To couthis (loving) women, and trusty men.

The ingle neuk wi' routh (plenty) o' bannocks and bairns.

Here's to him wha winna beguile ye.

Mair sense, and mair siller.

Horn, corn, wool, an' yarn. (Toast for agricultural dinners)."

For further information on this topic, the Dean refers to a little work published at Edinburgh in

* May we never be cast down by adversity, or unduly elevated by prosperity.

the year 1777, entitled *The Gentleman's New Bottle Companion*. But, before I close, allow me to cite another admirable toast from another part of the same work:—

"Miss Carnegie, of Craigo, well known and still remembered amongst the old Montrose ladies as an uncompromising Jacobite, had been vowing that she would drink King James and his son in a company of staunch Brunswickers, and being strongly dissuaded from any such foolish and dangerous attempt by some of her friends present, she answered them with a text of Scripture: 'The tongue no man can tame—James Third and Aucht; and drank off her glass!'"

GEORGE VICKERS.

Shimpling, Bury St. Edmund's.

IS A THING ITSELF, OR SOMETHING ELSE?

(3rd S. vi. 161.)

"The question asked above is assumed by all the world as not merely to be settled without proof, but as actually incapable of demonstration?" So says PROFESSOR A. DE MORGAN, who clenches the assertion by adding: "I believe the world to be right." And both by assumption and reputation, the Professor is a mathematician. For the evidence that I am not drawing upon my imagination and making assertions without proof, I refer the reader to "N. & Q.," 3rd S. vi. Aug. 27, 1864.

Now it may be proved that mathematicians in general, and PROFESSOR A. DE MORGAN in particular, do that which is equivalent to making a thing to be not only itself, but something else besides.

The geometrical construction of a circle is a purely mechanical operation; and any geometer may produce equal parts of the same circle by drawing radii, and making the angles at the centre of the circle contained by any two of these radii equal. Conceive angles so constructed to be angles of 36'. Then, assuming $\pi = 3.1416$ (and, according to orthodox mathematicians, this is a very close approximation to its true arithmetical value),

$$\frac{36' \times \pi}{180 \times 60} = \frac{36' \times 3.1416}{180 \times 60} = \frac{113.0976}{10800} = .010472$$

is the circular measure of an angle of 36': that is, the arithmetical value of the circular measure of the angles produced as I have described. Now, let A and B represent the circular measure of two of these angles. Then: A and B represent equal lines (of which the arithmetical value is .010472), for if not, let B be some other line x, and by hypothesis, let x be equal to the natural sine of an angle of 36'. Then: because A=B and B=x, therefore, A=x. And x is a something not A. But, according to all our existing mathematical tables of natural sines (and these tables have been calculated by mathematicians), x=.010472, which makes A and x equal; that is, makes a circular measure and natural sine of an angle of 36' equal.

But the natural sine of an angle of 36' is not the same thing as the circular measure of that angle; and it follows of necessity, that mathematicians make a thing to be itself and something else besides; or, at any rate, do that which is equivalent to it, and equally absurd, make two lines of indisputably unequal length to be exactly of the same length.

PROFESSOR A. DE MORGAN has worked up his imagination into the belief, and in the article referred to has by vicious reasoning arrived at the conclusion, that Euclid was a mere reasoner in a circle, and no logician; and that "geometers are, and always have been, given to this vicious circle." The Professor advances as his proof, the reasoning of Euclid in the 18th and 19th propositions of his third book.

One of your correspondents, under the signature of GEOMETRICUS, in an article entitled "Euclid Illogical" (3rd S. vi. 373), has demolished the vicious reasoning of PROFESSOR A. DE MORGAN in a masterly style. The learned Professor has never dared to reply. Why not? Is it because he has made the discovery that any attempt to controvert the reasoning of his opponent would necessarily result in proving GEOMETRICUS to be the better logician? NAUTICUS.

ADVERBS IMPROPERLY USED.

(3rd S. vii. 152, 224, 363, 406, 426.)

I thus entitle this reply, because former queries and replies have been so entitled. But if A. A. will refer to pp. 224, 406, he will see that I do not, as he appears to suppose, affirm that adverbs in general are incorrectly used. I would merely make a distinction between the use of certain verbs with adjectives, and their use with adverbs; and to each usage I would attribute its own peculiar force. Some expressions I would condemn, not because in themselves radically incorrect, but because they cannot correctly bear the meaning which custom has attached to them. If I rightly understand A. A., he would make the distinction between adjective and adverb to be this: that while the adjective expresses a fact, the adverb imports into the sentence an element of doubt or uncertainty, or is at least inferior in strength to the adjective. This may seem to be borne out by the different meaning of the phrases—"He is sick"; "He is sickly": but I much question whether *sickly* is an adverb at all, for can we not say, "A sickly season"? And I would ask whether A. A. considers me justified in saying "I am wisely," "I am hungrily," &c., in order to signify that I am like one who is wise, hungry, &c., though not really so. If this force ever resided in the adverb, it is surely never recognised in classical English; and it is with classical English that we have to do. I quite agree with A. A.;

that "Your offer is fair" is one proposition, "I think you mean fairly" is another: that is, that the latter contains an element of doubt which the former does not. But *why* is it so? Surely any element of vagueness is due to the presence, not of the adverb, but of the word *mean*, which implies intention as opposed to fact. Let us compare "Your offer is fair," and "You offer fairly," and we shall not, I think, find the one expression a whit more vague than the other.

I suppose that there can be no doubt that the termination *-ly* = like, the Ang.-Sax. *-lic*, *-lig*. So the Greek has *ὡς*, *ὡς*, "as," and an adverbial termination *-ως*: and Ihre says (I quote from Jamieson's *Etymological Dictionary*):—

"Cognate dialects can scarcely have anything more like than *qualis*, and the term used by Ulphilas *qualitika*; *similia*, and Mss.-G. *samaleika*; *talio*, and Gothic *thoth*. Thus it appears what is the uniform meaning of the Latin termination in *-lis* [should he not rather have said in *-ilis*?], as *puerilis*, *virilis*; and which the Goths constantly express by *-lik*, *haruslig*, *maulig*. Both indeed [and compare the German termination *-lich*] mark similitude to the noun with which they are joined, that is, what resembles a man, a boy."

But I would point out that all the examples adduced, both here and by A. A. from Bosworth, are adjectives, not adverbs—*manly*, *earthly*, for example. The termination *-lik*, *-ly*, added to a substantive, produces an adjective; but the adverbs in *-ly* are produced by the addition of that termination to adjectives. From *hul*, *heil* (whole), comes thus the adjective *holy*, Ang.-Sax. *halig*; and from *holy* is formed the adverb *holily*.

After *all*, the question is not about the radical meaning of the adverb, but whether in certain particular cases, whatever be its meaning, the adverb is or is not correctly used; and any rule based upon the meaning of adverbs in *-ly* is insufficient to answer this question, because it does not comprise a number of adverbs, such as *ill*, *well*, *fast*, &c., which do not end in *-ly*.

I am aware that in Holy Scripture "godly" and "ungodly" are used as adverbs: "All that will live godly," and "their ungodly [*adj.*] deeds which they have ungodly [*adv.*] committed:" but according to analogy, we should say *godlily*, *ungodlily*,—and the shorter form is but a contraction *euph. grat.* of the longer.

May I be allowed to refer P. S. C. (p. 487) to the distinction which (at p. 406) I have endeavoured to point out between two senses in which we employ the verb "to be"? I cannot agree with Bishop Bloomfield that, in the example cited, "finely" is the predicate; if by that expression he means that "is" is the mere *copula*. The true predicate is the existence, being, of the horse (expressed in the word *is*) qualified by the word "finely." The only limit which we can impose upon this use of the adverb is, I suppose, that furnished by good sense and good taste.

FABRUS OXONIENSIS.

CHARTULARY OF WHARLEY ABBEY (3rd S. vii. 376; viii. 36.)—The whole discussion in this matter arises from the erroneous use of the word *actionibus*. So far from being a cause of action, *in factum* was a ground of defence, as is clearly shown by the following extract from the *Institutes of Justinian*, lib. iv. tit. xiii. :—

"*De Exceptionibus*. Sequitur ut de exceptionibus dispiciamus. Comparate autem sunt exceptiones defendendorum eorum gratia cum quibus agitur. Super enim accidit, ut licet ipsa persecutio, qua actor experitur, justa sit, tamen iniqua sit adversus eum quo agitur. § 1. Verbi gratia, si metu coactus, aut dolo inductus, aut errore lapsus, stipulanti Titio promissisti quod non debueras [promittere], palam est, jure civili te obligatum esse; et actio qua intenditur, dare te oportere, efficax est: sed iniquum est te condemnari. Ideoque datur tibi exceptio, quod metus causa, aut doli mali, aut *in factum*, composita ad impugnandam actionem."

GEORGE VEBE IRVING.

SANCROFT (3rd S. v. 213, 290.)—I have not yet seen any answer to the queries of ST. T. I am unable to speak positively, but I have reason to believe that the archbishop had only the six sisters named, and that one only of them (Frances) married. Her first husband was Anthony Greenling of Stradbroke, in Suffolk, gent. Her second Giles Barrett of the same place, gent., but she had no issue by either. She died October 9, 1755, aged eighty-four, and was buried at Stradbroke. It does not appear that the archbishop had a sister named Catherine, but a niece was so-named, who died unmarried. The two nephews about whom ST. T. inquires were probably the younger sons of his brother Thomas,—William, his steward, and Thomas, neither of whom were married. The family is now represented by the descendants of the eldest nephew, Francis Sancroft.

The pedigree which I possess does not contain the name of Hearn, which I have not met with in any of the wills of the family, nor does the name of Sarah appear in the parish registers. John Sancroft, an uncle of the archbishop, died in the East Indies, it is said; but it is not stated that he was married. Dr. William Sancroft, the Master of Emmanuel, did marry, and had a son, but it is not supposed that his line continued. G. A. C.

MASSACHUSETTS STONE (3rd S. v. 298.)—This, I suppose, must be the Dighton Rock, of which a full account, illustrated by engravings, is to be found in the great work upon the American Aborigines, published by the government of the United States, and edited by the late Henry R. Schoolcraft. He held the inscription to have been made by the American Indians. UNEDA. Philadelphia.

CHORUS: "ROMEO AND JULIET" (3rd S. viii. 29.)—The whole of the Chorus is a wordy play upon the untoward circumstances of the loves of two enemies, whose contrarieties seem to defy a union; yet, says our poet, desperate cases have desperate

remedies. "Those whom time means to meet, passion teaches to temper the extremities of the disease by as extreme (or unexpected) a sweet, culled from its opposites."

I do not know if A. H. K. C. L. will think this suggestive of a better afterthought of his own.

J. A. G.

ANONYMOUS HYMNS (3rd S. viii. 8.)—The hymn
"Where high the heavenly temple stands,"

is No. 58 of the Paraphrases of Scripture sung in the sacred music of the church of Scotland, and was composed (with many others in the same collection) by the Rev. John Logan, minister of Leith, a short biographical account of whom will be found in the eighth edition of the *Encyclopædia Britannica*, vol. ix. p. 551. No. 57 of these paraphrases is another of the same passage of Scripture (Hebrews, iv. 14, *et seq.*), by Blair, the author of the *Grave*.
G.
Edinburgh.

AUTHORS OF HYMNS (3rd S. v. 280.)—The *Episcopal Recorder* of this city, published a few years ago some essays upon this subject. According to the writer, the hymn in our Prayer Book commencing—

"Christ, the Lord, is risen to day,
Sons of men and angels say,"

(which I presume is what is called "Jesus Christ is risen to-day" in the query), is by Charles Wesley. "Saviour, who thy flock art feeding" is by the Rev. Dr. Muhlenberg, of the Episcopal Church, a native of Pennsylvania, but for many years past a resident in the State of New York. He is the author of several other hymns, among which is that commencing "I would not live away," probably known in England.
UNEDA.

Philadelphia.

PETITION OF I (3rd S. v. 115.)—The pronunciation of *u* for *i* in such words as *firm*, *virgin*, *virtue*, &c., is at least as old as the time of Butler, in whose *Hudibras*, *virgin* is made to rhyme with *urging* (part I. canto i. lines 915-6). A clergyman of this city, distinguished for his careful pronunciation, gives to the *i* in the word *virgin* the same sound which it has in the first syllable of the word *irritate*, which no one thinks of calling *irritate*.

BAR-POINT.

Philadelphia.

LEADING APES IN HELL (3rd S. v. 341.)—A song commencing—

"Ah! no, no, I never will marry,
To live single and happy 's my plan;
We had better lead monkeys for ever,
Than be tied to that thing called a man,"

professes to be a translation of a Spanish song, commencing—

"¡ Ah, no, no quiero casarme! "

but not having seen the words of the Spanish song

in full, I cannot say whether the idea of leading apes is in it. If so, it shows that it was not confined to England.

UNEDA.

Philadelphia.

SLAVERY PROHIBITED IN PENNSYLVANIA (3rd S. v. 480.)—The "Act of prevent the Importation of Negroes and Indians into this Province," was passed, not in 1711, but June 7, 1712, and "Recorded A. vol. ii. p. 46." (Peter Miller and Co.'s edition of the *Laws of Pennsylvania*, vol. i. p. 60.) On Feb. 20, 1713, at the Court at St. James's, the queen, upon the recommendation of the solicitor-general and with the advice of the privy council, was pleased to declare her disallowance and disapprobation of the above-mentioned act and fourteen other acts passed in Pennsylvania. (*Ibid.*, vol. i. pp. 51-2.)
UNEDA.

Philadelphia.

"BENE COEPISSE EST DIMIDIUM FACTI" (3rd S. vii. 148.)—MR. L. MACKENZIE is informed that the maxim to which he refers was penned by Horace four hundred years before Ausonius, and runs in these words: "Dimidium facti qui coepit habet."—*Epist.* i. 2, 40.
W. T. M.

Government House, Hongkong.

"PEREANT QUI ANTE NOS," ETC. (3rd S. vii. 141.)—MR. PINKERTON quotes as from St. Donatus, "Pereant illi qui ante nos nostra dixerunt," while the American writer Mr. J. R. LOWELL in the *Biglow Papers* ascribes the words to Austin (St. Augustin), and gives them thus—"Pereant qui ante nos nostra dixerint." The latter is the more grammatical form. Who is right as to the authorship?
W. T. M.

Government House, Hongkong.

FUN (3rd S. vii. 477.)—These lines from Spenser will, perhaps, help in getting at the meaning and derivation of the word *Fun*. In the *Shepherd's Calendar*, Thenot, speaking to Cuddy in "February," says, "Thou art a *fon* of thy love to boast." Again, in "April,"—"Siker I hold him for a greater *fon*." Evidently in these passages *fon* means fool; and *fun* means foolery of a harmless, or, if I may allow myself the phrase, of a mitigated kind. In the present day, the words *fool* and *foolery* seem to gain force as words of reproach, meaning more than mere negative stupidity, which is all that the word *fon* seems to convey in the above extracts from Spenser. Chaucer has *fonne* = to be foolish. *Fond*, even to this day, retains in many cases of its use, the sense of *foolish*. *Fun*, then, I suggest, is connected with and derived from *fonne* = fon, fond; and with the change of the vowel has acquired a gentler sound and meaning. I should, however, notice here, that I remember having noted this word before, as coming from a Gothic stem, *unna* = to please: but as I am writing away from books of reference, I am likely to be in error. The word *fun* must have

been in use, one might venture to say in general use, before 1724, as appears from these verses:—

"Don't mind me, though for all my FUN and jokes,
Your bards may find us bloods good-natured folks."

PAUL A JACOBSON.

"CLONTARE" (3rd S. iii. 111.)—This poem is by the Rev. Dr. Drummond, of Dublin. M. S.

DAUGHTER PRONOUNCED DAFTER (3rd S. viii. 56.)—Q. Q. is in error in supposing that my mistake (if I have made one) occurred "through happy ignorance of vulgar pronunciation." For nearly forty years my occupation has brought me into almost daily contact with poor people from all parts of England, town and country; and there can hardly be a vulgarism or provincialism that I have not, at some time or other, encountered. It is the very fact of the word *after* being so frequently corrupted, especially in certain country districts, into *a'ter* (a as in German) that makes me believe that *daughter* (in like manner corrupted into *da'ter*) was once very extensively pronounced *dafter*. It is so written in Izaak Walton's will, as printed in the *Life of Ken*, by a Layman (1854, pt. i. p. 213, note):—"And I give to my son-in-law, Doctor Hawkins (whome I love as my owne son), and to my *dafter*, his wife," . . . The will is given at length in the Introduction to Major's edition of Walton's *Angler*, but with the spelling modernised.

JAYDEE.

THE DUCHESS D'ABRANTES (3rd S. viii. 28.)—In answer to a query contained in the last number of your valuable journal, I beg to say that the present Duchess d'Abrantes is the daughter of General Lepic. She married, in 1845, M. Adolphe d'Abrantes, second and only son of Marshal Junot. The celebrated Duchess d'Abrantes died in 1838.

GUSTAVE MASSON.

"DITES MOI OÙ, N'EN QUEL PAYS" (3rd S. viii. 30.)—The quotation referred to, is from Villon. I give the entire stanza:—

"Dites moi où, n'en quel pays,
Est Flora, la belle Romaine;
Archipada, ne Thais,
Qui fut sa cousine germaine;
Echa, parlant, quand bruyt on maine,
Dessous rivièrre ou sus estan,
Qui beaulté eut trop plus qu' humaine? . . .
Mais où sont les neiges d'autan?"

Ballade des Dames du Temps jadis, edit.
Jannet, p. 62.

GUSTAVE MASSON.

Your correspondent is inquiring for the famous *rondeau* of Villon: "Où sont les neiges d'autan?" As this old French word is a contraction of *autre-ai*, it ought not to be spelt with a *t*. Roquefort, under the head of "Autan," in his *Glossaire de la Langue Romane*, gives the following extract from the *rondeau*:—

* Of the last year, *ante annum*.

Oh est la reine
Qui commanda que Buridan
Fut jeté dans un sac en Seine?
Mais où sont les neiges d'autan?
La reine blanche comme un lys,
Qui chantait à voix de Syrène,—
Bertha au grand pied, Biétris, Alya,
Harembourgs qui tint le Mayne,
Et Jeanne, la bonne Lorraine,
Qu' Anglois brûlerent à Reuen,—
Où sont ils, Vierge Souveraine?
Mais où sont les neiges d'autan?"

"La reine" is Jeanne of Burgundy, wife of Philippe V. of France; and "La reine blanche comme un lys," may possibly refer to Blanche, mother of St. Louis. "Berthe au grand pied," perhaps better known to most readers as "the beautiful Bertha, the spinner, the Queen of Helvetia," of Longfellow's *Courtship of Miles Standish*, is the wife of Pepin la Bref, and mother of Charlemagne. "Harembourgs" must be Ermengarde of Maine, the witch Countess of Anjou; while "Jeanne, la bonne Lorraine," is unmistakably the Maid of Orleans. But who are Biétris and Alya?
HERMENTRUD.

CONY-GARTH (3rd S. viii. 48.)—Max Müller, in his second series on the *Science of Language*, says:—

"One word, however common, of our own dialect, & well examined and analysed, will teach us more than the most ingenious speculations on the nature of speech and the origin of roots."

"The stony rocks are a refuge for the *coney*." May not the three spots marked in the Ordnance Maps, of Wilts and Dorset, mean simply rabbit-warrens? The word *rabbit* not long since was discussed in "N. & Q.," without a clear elucidation of how it got into the English language. The derivation of *coney* is far less difficult to be found. *Lepus cuniculus* defines distinctly this little burrowing animal, i. e. a *miner* that bores into the clefts of rocks on the sea shore, and scratches out hiding places ("rabbits' holes") in the loose soil of the hills anywhere in land. The adjunct "Garth," especially in Scotland, merely expresses a piece of common ground. *Gar* is an abbreviation or corruption of *garth*. But the hill called "Conygor Hill," close to Stowerpaine, in Dorsetshire, requires some further explanation. It stands at no great distance from a British encampment called "Hod's Hill" (Hod's, Hood's, Odo's); and the strip of land between these two hills is the "Gore," just as the strip of land which runs along the road before the site of the Great Exhibition and Prince Albert's Museum, time immemorially has been denominated "Kensington Gore." These few simple remarks may perhaps supply your correspondent X. Y. Z. with all the information he requires.

QUEEN'S GARDENS.

Garth, a small field or close, is very common indeed in the north of England. We have con-

nected with farm-houses — cow-garths, goose-garths, stock-garths, turnip-garths, &c., &c.

J. WETHERELL.

BIEST (3rd S. vii. 458, 507; viii. 59.)—I suspect that, in seeking for the origin of this word, there has been a good deal of that work which is well described by the Scotch saying: "Ganging faur about to find the nearest." Jamieson had the clue in his hand when he referred to "biest melch," but lost it when he went off into a state of "fermentation." Referring to that admirable work, *The Book of the Farm*, by Henry Stephens (Edinburgh, 1844), I find the following passages in reference to the term:—

"The milk that first comes from the cow after calving is of a thick consistency, and yellow colour, and is called *biestings*. It has the same coagulable properties as the yolk and white of an egg beat up. After three or four days the *biestings*" is followed by milk.—Vol. ii. p. 458.

"The young calf should get quit of the black and glutinous feces that have been accumulating in its intestines during the latter period of its fetal existence, and there is no aperient better suited for the purpose than *biestings*."—P. 470.

It occurred to me that, as cattle are so often spoken of in the north as *beasts*, *biestings* was simply a diminutive thereof: the letter *l* having been dropped, and also the word *milk*. And on reference to *A Glossary of North Country Words*, by John Trotter Brockett, of Newcastle-on-Tyne, I found the following (vol. i. p. 30):—

"*Beastlings*, or *Beastings*: the thick milk given by the cow for a short time after calving. Sax. *bysting*."

"So may the first of all our fells be thine,
And both the *beastings* of our goats and kine."

Ben Jonson, *Hymn to Pan*.

The word, therefore, simply indicates the milk which Providence has provided for the food of *beastlings*, or calves, during the first three or four days after their birth.

I have not a Dutch dictionary at hand; but I strongly suspect that it was through the Low Countries—long famous as a dairy country, and whence we derived our famous breed of Clydesdale horses—that the term *beesting* reached Scotland. The similarity of the two languages is most striking. I recollect being told by an aged relative an anecdote of a Scotchman, a merchant in Edinburgh, having called upon a merchant in Amsterdam, and understanding from the servant that he was out, said in his broadest Scotch: "Gang an' fetch him,"—which was instantly understood and obeyed.

The following examples of Dutch words, taken from memory, clearly show the affinity of the two languages: *Haund shoon*, gloves; *Far keeker*, a telescope.

GEORGE VEEB IRVING.

DRAGON IN HERALDRY (3rd S. viii. 55.)—Dragons were the commonest military ensigns of the Slavonians. In the ancient Teutonic armies also,

there was one to every thousand men. The emperor M. Aurelius mentions* that his camp was surrounded by a German force of seventy-four dragons. Might not such forms have originated in accident? It would be easier to stuff cloth so as to represent a dragon than a veritable animal. Explanations are often very ingeniously made for cases of which accident was the parent. In a history of China which I have read, there is a question raised as to what animal or reptile was meant in the tradition of a very early emperor having at one of his great feasts eaten a dragon. The author immediately suggests the *cerastes*, or horned snake, as the nearest type of the *Chinese dragon*, quite forgetting that from the nature and attributes of the imperial dragon, he could never have been confounded with "vulgar terrestrial reptiles." The story referred to must have been mistranslated or incorrectly transmitted; or it might have been a figurative way of describing the sovereign's power. Moreover, it might have been satirical. The imperial dragon of China is a creature made on *Pythian* principles, the scales on his back amount exactly to the mystical and perfect number, 81, and with every other attribute of wisdom, knowledge, and power, he fails but in one respect—he is deaf: in short, he represents what may be called Destiny. SP.

I am sorry to observe in the respectable pages of "N. & Q." the old falsehood of the infidel Gibbon revived respecting the person and character of St. George, particularly after the refutation of his assertions by Bishop Milner, so long ago. I recommend those who have been deceived by the base attempt of Gibbon to confound the glorious martyr St. George with the "infamous George of Cappadocia," as he himself styles him, to read Dr. Milner's—

"Historical and critical inquiry into the existence and character of St. George, patron of England, of the Order of the Garter, and of the Antiquarian Society; in which the assertions of Edward Gibbon, Esq., ch. 23, Hist. of Decline and Fall, &c., and of certain other modern writers concerning this saint, are discussed; in a Letter to the Right Hon. George Earl of Leicester, President of the Antiquarian Society, by the Rev. J. Milner, F.S.A., 1792."

F. C. H.

LORD ASTON OF FORFAR (3rd S. vii. 475.)—Walter Hutchinson Aston, co. Forfar, in the peerage of Scotland, a clergyman of the Church of England; born Sept. 15, 1769; married, June 15, 1802, Elizabeth, daughter of the late Rev. Nathan Haines, D.D.; but (by her who died in 1833) had no issue. His lordship succeeded to the honours as ninth baron at the decease of his father, July 29, 1805; and died January 21, 1845.

Fuller, speaking of the Astons, says:—

"A more noble family, measuring on the level of flat and inadvised antiquity, is not to be met with: they

* Tertullian.

have ever borne a good respect to the Church and learned men."—*Vide Burke's Peerage and Baronetage*, 1846.

The late Lord Aston was of Christ Church, Oxford. He was curate to his father-in-law; and afterwards presented by his College to the perpetual curacy of Caversham, near Reading. An old friend of ours residing at the Priory there, which also belonged to the College, knew his lordship well. He always told us his lordship's father was a cook in some baronet's family. On succeeding to the title, he left Caversham, and lived in Cadogan Place. Her ladyship was a very singular person, and seldom to be seen.

JULIA R. BOCKETT.

Bradney, near Burghfield Bridge, Reading.

MITRES (3rd S. vii. 437, 488).—In addition to the instances adduced by MR. WOODWARD of mitres introduced into the bearings of a bishop, I may mention the case of John Grandison, Bishop of Exeter, 1328 to 1370.

The arms of the family were Paly of six, argent and azure, on a bend gules three eagles displayed or. The bishop bore the same arms, except that one of the eagles was removed to make way for a mitre, so that the bend was charged with two eagles only, and a mitre between them. See Symonds's *Diary*, pp. 83, 84. P. S. C.

PASSAGE IN "OTHELLO," Act I. Sc. 1. (3rd S. vii. 453.)—Will not a very simple, almost obvious emendation, restore the sense of this perplexing passage?—

"A fellow, almost damn'd in a fair *strife*,
That never set a squadron in the field,
Nor the division of a battle knows
More than a spinster."

Here the unity of the idea is preserved throughout. *Str*, in sixteenth century handwriting, might easily be mistaken for *is*.

JOB J. B. WORKARD.

Miscellaneous.

NOTES ON BOOKS, ETC.

Promptorium Parvulorum sive Clericorum, *Dictionarius Anglo-Latinus Princeps. Auctore Gulfrido Grammatico Dicto, ex Ordine Fratrum Predicatorum, Northfolciensi. Circa A.D. MCCXXL. Olim ex officina Pynsoniana editum, nunc ab integro, Commentariolis subjectis, ad fidem Codicum recensuit Albertus Way, A.M. Part III.* (Printed for the Camden Society.)

We congratulate the Camden Society, no less than Mr. Way, on the completion of the important work which has for so many years engaged the attention of that accomplished scholar. A new edition of the First English and Latin Dictionary, for such is the *Promptorium*, is no small contribution to English Philology. Mr. Way describes it as "one of the most valuable linguistic monuments of its class to be found in any country;" and he

proceeds—"Whether we regard the *Promptorium Parvulorum* as an authentic record of the English language in the earlier half of the fifteenth century, as illustrative of the provincial dialects of East Anglia, or as explanatory of the numerous archaisms of a debased Latinity that pervades early chronicles and documents, its value can scarcely be too highly estimated. If, on the other hand, we take into consideration the curious evidence which it supplies to those who investigate the arts and manners of bygone times, it were difficult to point out any relic of learning at the period equally full of instruction, and of those suggestive details which claim the attention of students of mediæval literature and antiquities in the varied departments of archaeological research." And the work in its simple and original form fully justifies all that is here said of it. But edited as it is by Mr. Way, who has brought to bear upon it, not only his rich stores of philological knowledge, but that vast amount of curious learning illustrative of the manners, habits, customs, arts, costume, and daily life of our forefathers, in which he is unrivalled, the original value of the work is at least doubled. Mr. Way's preface contains a mass of materials illustrative of early English philological works such as has never before been presented to the reader; his notes turn to full account the information as to bygone habits which the *Promptorium* furnishes, and some carefully prepared indices enable the student to discover without difficulty the knowledge of which he is in search.

We have great pleasure in announcing that arrangements have been made for the sale of copies of the *Promptorium* to persons who are not members of *The Camden Society*. Gentlemen desirous of securing such copies must apply to Messrs. Nichols, 25, Parliament Street, Westminster.

BOOKS AND ODD VOLUMES

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Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Sir JOHN HAWKES'S ENGLISHMAN'S RIGHT; or, Dialogue between a Barrister and a Jurymen (1690). Reprinted in 1793 and 1844. Edition of 1793 preferred.

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Notices to Correspondents.

W. R.'s query about *Funerals from Nunneries* is scarcely suited to our columns. We presume that abroad at all events cemeteries are attached to such establishments.

BONAVENTURE. See Richardson's Dictionary, s. v., who quotes Porteus's *Sermons* as his authority.

AGRICOLA. The passage quoted in Twenty-four Practical Discourses is from Flavius Arrianus, *De Epicteti Dissertationibus*, lib. i. c. 16.

T. B. Declined with thanks. The document is left with our publisher.

T. See *Phœdrus*, Fab. lib. ii. fab. v. line 23, where the passage reads "Multo majoris alape: necum recunt."

EMERITA.—3rd S. viii. p. 39, col. i. line 45, for "in" read "in the"; col. ii. line 26, for "z" read "p."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 8d.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JULY 29, 1865.

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Notes.

KITTY FISHER.*

This celebrated courtesan was probably of German descent, for, although called usually "Fisher," yet on the best engravings of her portraits, as that by Fisher, after Sir Joshua Reynolds, she is called Kitty Fischer. Of her parentage we know nothing, but she seems in girlhood to have been of that occupation which is still fertile in the production of the frail sisterhood. One of the satires at the time of her celebrity says:—

"All that we can know of her
Is this—she was a milliner.
Her parentage so low and mean
Is hardly to be trac'd, I ween;
Say, has she wit—or has she sense?
No!—nothing but impertinence."

(Kitty's Stream, 1759.)

It is certain, judging from her portraits, that her beauty was not above prettiness, yet it is also certain that she was superlatively attractive. The same satire charges noblemen and gentlemen with neglecting their duty to England as statesmen and soldiers, and being—"Now turn'd dupes of Kitty Fisher."

Nor was the preceding the only satire upon the same subject, and all appearing within a few months of each other. Thus, in the March *Gentleman's Magazine* of 1760, are announced—

(* See "N. & Q." 1st S. VIII. 440; 2nd S. III. 848.)

"An Odd Letter on a most interesting subject, to Miss K. F—h—r." 6d. Williams.

"Miss K. F—'s Miscellany." 1s. Ranger. [This is in verse.]

"Elegy to K. F—h—r."

The full title of the satire I have quoted is—

"Kitty's Stream; or, the Noblemen turned Fishermen. A Comic Satire addressed to the Gentlemen in the interest of the celebrated Miss K—y F—r. By Rigdum Funidos," 1759.

It is a 4to pamphlet. A copy is in the British Museum, with a few notes by the Rev. J. Mitford and others.

Mr. Mitford says:—

"I have seen three different portraits of Kitty Fisher by Sir J. Reynolds. Two are engraved. One is at Field Marshal Grovesnor's, Ararat House, Richmond, and one is gone to America."

There is also a miniature of her now among the miniatures exhibiting at the South Kensington Museum; and I have a small circular engraved miniature of her full face from some painting, of which I recognise no description.

Lieut.-Gen. Anthony George Martin, who died in May, 1800, at his house in Leicester Square, was, when a young man, considered by the ladies so handsome as to be called by them the "Military Cupid." He had the reputation of introducing Kitty Fisher into public life. His connection with her was broken off in consequence of his restricted means, he being then only an ensign, but she retained during life her partiality for him, and for his sake was always ready to quit the most wealthy and elevated of her admirers. (*Gent. Mag.* Aug. 1800.)

How well Kitty Fisher was known is further evidenced by Mrs. Cowley introducing her, for a special object, in *The Belle's Stratagem*. She is there called "Kitty Willia," and there is this thrust at her. Saville says, instructing her how to play her part, "Remember, Kitty, that the woman you are to personate is a woman of virtue." To which Kitty is represented as replying, "I am afraid I shall find that a difficult character."

Thus notorious, it is scarcely credible that Kitty should be admitted into respectable society, yet Madam D'Arblay states (*Memoirs*, i. 66)—"Bet Flint once took Kitty Fisher to see Dr. Johnson, but he was not at home, to his great regret." It is not surprising, therefore, that she was to be seen among the promenaders in Kensington Gardens, and renders probable this narrative of Horace Walpole's:—

"Orange girls at that time were invariably courtezans, and little Prince Frederick (1759), seeing Kitty pass, said to the Prince of Wales 'That's a Miss.' 'A Miss! are not all girls Misses?' 'Oh! but a particular sort of Miss—a Miss that sells oranges.' 'Is there any harm in selling oranges?' 'Oh! they are not such oranges as you buy; I believe they are a sort that my brother Edward buys!'"

Like the fast young ladies of the present day, Kitty was among the noted equestrians of the parks, and one satire has this title:—

"Horse and away to St. James's Park, on a Trip for the Noontide Air. Who rides fastest, Miss Kitty Fisher or her gay gallant?"

It is miserably printed, though said at the bottom of the page, for it is only a single one, "Written and printed at Strawberry Hill."

It merely relates that she was in a black riding habit, attended by "her officer and servant," cantering down the Green Park on a horse singularly marked; that she fell from her horse, and caused a great sensation among the fashionables; and this caused great disgust in a gentleman, who exclaimed "Who the devil would be modest when they may live in this state by prostitution! Why 'tis enough to debauch half the women in London." (*Satirical Tracts* in King's Lib.)

The time, however, had arrived when Kitty had an opportunity of forsaking the paths of vice, and she wisely accepted the opportunity for escape. Envy probably suggested many of the satires I have named, and their especial birth-year was 1759. They induced her to insert the following in the *Public Advertiser* of March 30 in that year:—

"To err is a blemish entailed upon mortality, and indiscretion seldom or never escapes without censure the more heavy, as the character is more remarkable; and doubled, nay, trebled by the world, if that character is marked by success: then malice shoots against it all her stings, and the snakes of envy are let loose. To the humane and generous heart then must the injured appeal, and certain relief will be found in impartial honour. Miss Fisher is forced to sue to that jurisdiction to protect her from the baseness of little scribblers and scurvy malevolence. She has been abused in public papers, exposed in print-shops, and, to wind up the whole, some wretches, mean, ignorant, and venal, would impose upon the public by daring to publish her memoirs. She hopes to prevent the success of their endeavours, by declaring that nothing of that sort has the slightest foundation in truth.

"C. FISHER."

This seems like a skirmishing to protect a retreat, for she soon after became the wife of John Norris, Esq., of Hemsted Manor, in the parish of Bennenden, Kent.

From that time she ceased to be a celebrity, and I find no other published notice of her than the bare mention by Hasted that she was buried at Bennenden.

I learned, through the kind attention of the vicar of that parish, the Rev. W. J. Edge, that there is in its churchyard a large low tomb, which is popularly regarded as "Kitty Fisher's." It is enclosed by an iron palisading, and of somewhat awkward access; but one of the parish school-boys surmounted the difficulties, and rendered legible this epitaph—

"CATHERINE WYNNE. Born the 27th day of August, 1741, died the 7th day of February, 1788."*

* Who was this? It has been suggested that she

This, therefore, is not Kitty Fisher's tomb; and upon searching the register, "Kitty's" death is proved to have occurred twenty-one years previously. Mr. Edge has furnished me with this extract from the Bennenden register:—

"Burials, 1767.—March 23. Catherine Maria, Wife of Jⁿ Norris, Jun^r, Esq."

I can remember fifty years ago a common exclamation among the elderlies was, "My eye, Kit Fisher!" I fear no explanation of this survives.
G. W. J.

DEVONSHIRE HOUSEHOLD TALES.

It is of great importance that the household tales of England should be collected, as they have been collected in France, in Germany, in Russia, in Greece, in Scotland, &c.

Dr. Dasent, in his introduction to *The Norse Tales*, speaks of English household tales as a thing of the past, as though they were no more to be discovered. I am convinced that they are still told in out-of-the-way rural districts, but they are very difficult to obtain, as old people are shy of relating them. Von Hahn was twenty-seven years in the Levant, living among the people, without being able to obtain from them a single household tale. At last he offered to pay for those related to him, and with silver opened the women's mouths. By this means alone was he able to form his invaluable collection of Greek and Albanian popular tales. I think that the same means might be employed in England. An intelligent girl, in a national school, may also be made very useful in gathering materials.

Our antiquarian collectors of folk lore have hitherto searched for legends, superstitions, and charms; let them diligently seek out true household tales, and I am sure they will find them still existing.

I am now removed from my native county of Devonshire, where I know these tales may be picked up, and I have but a few which I was able to collect. Seeing before me no prospect of being able to continue my search for them, I contribute what I have to "N. & Q.," in hopes of setting others on the scent:—

I. THE ROSE TREE.

There was once upon a time a good man who had two children: a girl by a first wife, and a boy by the second. The girl was as white as milk, and her lips were like cherries. Her hair was like golden silk, and it hung to the ground. Her brother loved her dearly, but her wicked step-mother hated her. "Child," said the step-

might have been a daughter of Kitty Fisher's. In the parish register, Mr. Edge informs me, is this entry of the burial—"1768, Feb. 18. Catherine Wynn, buried in linen; 2*l*. 10*s*. paid."

mother one day, "go to the grocer's shop and buy me a pound of candles." She gave her the money; and the little girl went, bought the candles, and started on her return. There was a stile to cross. She put down the candles whilst she got over the stile. Up came a dog, and ran off with the candles.

She went back to the grocer's, and she got a second bunch. She came to the stile, set down the candles, and proceeded to climb over. Up came the dog, and ran off with the candles.

She went again to the grocer's, and she got a third bunch; and just the same event happened. Then she came to her step-mother crying: for she had spent all the money, and had lost three bunches of candles.

The step-mother was angry, but she pretended not to mind the loss. She said to the child: "Come lay thy head on my lap, that I may comb thy hair." So the little one laid her head in the woman's lap, who proceeded to comb the yellow silken hair. And when she combed, the hair fell over her knees, and rolled right down to the ground.

Then the step-mother hated her more for the beauty of her hair; so she said to her: "I cannot part thy hair on my knee, fetch a billet of wood." So she fetched it. Then said the step-mother: "I cannot part thy hair with a comb, fetch me an axe." So she fetched it.

"Now," said the wicked woman, "lay thy head down on the billet whilst I part thy hair."

Well! she laid her little golden head down without fear; and, whilst! down came the axe, and it was off. So the mother wiped the axe and laughed.

Then she took the heart and the liver of the little girl, and she stewed them, and brought them into the house for supper. The husband tasted them, and shook his head. He said they tasted very strangely. She gave some to the little boy, but he would not eat. She tried to force him, but he refused; and ran out into the garden, and took up his little sister and put her in a box, and buried the box under a rose tree; and every day he went to the tree and wept, and wept, and wept, till his tears ran down on the box.

One day the rose tree flowered. It was spring. There among the flowers was a white bird; and it sang, and sang, and sang like an angel out of heaven. Away it flew, and it went to a cobbler's shop, and perched itself on a tree hard by; and this it sang:—

"My wicked mother slew me,
My dear father ate me,
My little brother whom I love,
Sits below and I sing up above,
Stick, stock, stone dead."

* I think that these lines are not quite correct, a line seems to be wanting.

"Sing again that beautiful song," asked the shoemaker. "If you will first give me those little red shoes you are making." The cobbler gave the shoes, and the bird sang the song; then flew to a tree in front of a watchmaker's, and sang:—

"My wicked mother slew me,
My dear father ate me,
My little brother whom I love
Sits below, and I sing up above.
Stick, stock, stone dead."

"Oh the beautiful song! sing it again, sweet bird," asked the watchmaker. "If you will give me first that gold watch and chain in your hand." The jeweller gave the watch and chain. The bird took it in one foot, the shoes in the other, and flew away after having repeated the song, to where three millers were picking a millstone. The bird perched on a tree, and sang:—

"My wicked mother slew me,
My dear father ate me,
My little brother whom I love
Sits below, and I sing up above,
Stick!"

Then one of the men put down his tool, and looked up from his work:—

"Stock!"

Then the second miller's man, laid aside his tool, and looked up:—

"Stone!"

Then the third miller's man laid down his tool, and looked up:—

"Dead!"

Then all three cried out with one voice: "Oh what a beautiful song! sing it, sweet bird, again." "If you will put the millstone round my neck," said the bird. The men complied with the bird's request, and away to the tree it flew with the millstone round its neck; and the red shoes in the grasp of one foot, and the gold watch and chain in the grasp of the other. It sang the song, and then flew home. It rattled the millstone against the eaves of the house, and the step-mother said: "It thunders." Then the little boy ran out to see the thunder, and down dropped the red shoes at his feet. It rattled the millstone against the eaves of the house once more, and the step-mother said again, "It thunders." Then the father ran out, and down fell the chain about his neck.

In ran father and son laughing and saying: "See! the thunder has brought us these fine things." Then the bird rattled the millstone against the eaves of the house a third time; and the step-mother said: "It thunders again, perhaps the thunder has brought something for me," and she ran out; but the moment she stepped outside the door, down fell the millstone on her head; and so she died.

This is the same story as the German tale of "The Juniper Tree," but it differs from it in many

particulars. In the German story the boy is killed, not the girl; and he is killed by the shutting down of the lid of a box on his neck, as he is looking at some apples. The father is not made to eat of the flesh either; though in the corresponding Greek tale, of Asterinos and the Pulja, the bad woman tries to make the sister eat of it. In the Greek story an apple tree grows out of the grave, and bears a golden talking apple, not a bird.

In the Hungarian tale (*Erdélyi Népmesék*, 5), "A mosolygó alma," the life of two princes is bound up with golden pear trees, which a step-mother hews down. From them goes forth a bird which lays two golden eggs, and out of these eggs come forth the princes unhurt.

The millstone occurs in many household tales as thunder.

I have no doubt that there is a mythological root to this curious story.

II. THE RIDDLE.

There was once a lady, very beautiful and well born. For some reason or other she was condemned to die a cruel death.

She pleaded her case, and her beauty and her great goodness touched the judges; and they so far relaxed their severity, as to promise that she should save her neck if she could propose a riddle which they could not answer in three days.

She was given a day to prepare. They came to her in her cell to know the riddle. She said:—

"Love I sit,
Love I stand;
Love I hold,
Fast in hand.
I see Love,
Love sees not me.
Riddle me that,
Or hanged I'll be."

The judges could not guess, so she was acquitted. Then she gave them the explanation. She had a dog called "Love." She had killed it, and with its skin had made socks for her shoes—on these she stood; gloves for her hands—and these she held; a seat for her chair—on that she sat. She looked at her gloves, and she saw Love; but Love saw her no more. S. BARING-GOULD.

INEDITED LETTER OF RANDLE COTGRAVE.

[We are indebted to the courtesy of Mr. W. CAREW HAZLITT for the opportunity of printing in our columns the following interesting letter from Randle Cotgrave, the well-known author of the *French and English Dictionary*, to Mr. Beaulieu, who, as we learn from the superscription ("To my worthy friend M^r Beaulieu, Secretaire to The Lo. Ambassador of Great Brittain at Paris. These . . ."), was addressed to one well calculated

to assist him in the work on which he was then engaged. The first edition of Cotgrave's Dictionary, which is dedicated "to the Right Hon: and my very good Lord and Maister Sir William Cecil, Knight, Lord Burghley, and some and heire apparent unto the Earl of Exeter," and in which he thanks his Lordship for "so often dispensing with the ordinary attendance of an ordinary servant," contains no allusion to Cotgrave's obligation either to Monsieur Linery, or Monsieur Beaulieu.

The English ambassador at the court of France to whom M. Beaulieu was secretary, was, we presume, the well-known Sir Thomas Edmondes, as we find from Mrs. Green's *Calendar of State Papers*, 1611-1616, p. 415, that Chamberlain, in a letter to Carleton, dated December 21, 1616, says, "Sir Thomas Edmondes has arrived in London with his Frenchman, Beaulieu." Clement Edmondes mentioned in the letter, afterwards Sir Clement Edmondes, was, we believe, his son.

There is appended to the letter a seal bearing the arms of Cotgrave: gules, a chevron indented ermine, between three bugle horns sable.]

"Sir—I have at severall times this month received from You two letters, and with them all the papers I had of mine from H to the end of O. The first 2 quires in effect I lost, being past them before I had them, of the rest I shall make double use both in the gaining of the time I should have spent in re-collecting them and in respect of the light which You have given me by send them: The rest which I cannot get interpreted by your means (for I will account that help yours and your friends afford me) shall be preserved for a small edition, if God grant me health and time to publish 2 over again. About a weeke before Christmas I shall have need of my P; then they will serve me if they be well furnished; otherwise the sooner You send them the greater favour You shall doe me, that I may have time enough before hand to communicate them with M^r Linery to whom I am in this business exceedingly beholden. Those of R I shall be able to spare a fortnight or three weeks longer. More I will not at this time trouble You with, for though I know your love would make You willing enough to bestow time on them, yet I must in good manners have respect both unto mine own small deservings: You and to your many much more weightie employment. The means You may have to send the first of this (if the parties be ready or should the condition fitt) will be by the youth of whom You writ unto me in your first. My la. hath little occasion to use him as I ghesse both by the proportion of his familie at this time and by this that (reminding me in a late letter, to give You, from him, many thanks for those You have sent him; and to intreat You to accept of such an acknowledgment from one that living in a still barren and homely country hath little or no means to requite You) he made no mention of that youth. And therefore having dealt with all such my friends and acquaintants here as were likely to be able to place him, I have at length obtained from one of them thus much, that because our noblemen doe the more willingly intertaine one whom they may see beforehand, if You please to send him, his dyet and lodging shall be freely allowed him untill he may be with some convenience provided for. And yt may be we shall not need to bestow him elsewhere; but that as my friends you and the youth can agree. This gentleman, (that I may deal freely with you), is Mr. Clement Edmonds, who willed me not to name him

unto you, and therefore I pray you take no notice of him at this time, but direct the youth unto me. For your Cachet Volant I thank You, and pray You to continue yt, though now I deserve it not, both because I have little time, but especially because I know that Mr Limery and others doe not suffer You to want any intelligence that the Season affords. And so in some haste I bid you farewell, as

"Your most affectionate
"frend and servant,
"RAN. COTGRAVE."

27 Nov. 1610.

Bims.—The natives of Barbadoes call themselves "Bims," but for what reason I have never yet met one of those islanders who could tell me; and, therefore, I am at liberty, I suppose, to suggest the following explanation:

The mythical island of *Bimini*, and supposed locality of the Fountain of Youth, or rejuvenescence, was almost as much sought for by the adventurers of the fifteenth and sixteenth centuries, in the New World, as was "El Dorado."

Ponce de Leon failing to find it, stumbled upon *Florida* in 1512 (hence the name given to an American substitute for Eau de Cologne).

The Barbadians, with their noted partiality for their own little island, may have at an early period compared it to the fabulous Bimini, and adopted for themselves the name of *Bims*. Sp.

THE HATHWAY FAMILY.—The following is copied from an old Latin Bible of the date of 1527. The style of writing is evidently of the period to which the document refers. Possibly it may allude to some branch of the family of Shakespeare's wife; though there is a slight difference in the spelling of the name, which, however, was a trifle in those days. And it is observable, that these Hathways resided in an adjoining county. At any rate, this scrap of family history may be interesting to some of your west-country readers:—

"Francis Hathway, married to Anne Austen the thursday before St. Paul's day, An. Dom. 1629. To whom was borne their eldest sonne—

"1. Francis Hathway, July the xjth, An. Dom. 1681, being Munday betweene 12 and one of the clocke, but niest to 12 at noon. Whose witnesses were Mr John Trotman, Henry Blgrave, and Elizabeth Hathway, one the fryday that next followed, in the Parish Church of Cam, in G'toreshire.

"2. Robert Hathway was borne feb. 8, An. Dom. 1682, being Sunday betweene two and three of y^e clocke in the morning; whose witnesses were Mr Anthony Hathway, Mr John Edwards, and his grandmother M^{rs} Mary Hathway; one y^e Sunday next following in y^e Parish Church of Cam, in G'toreshire.

"3. Anne Hathway was borne May 4, A. D. 1684, being Sunday, a little after 9 in the afternoone; whose witnesses were Tho. Belcher, Elizabeth Edwards, Jane Blgrave; one y^e thursday senight next following in Churcham Church, in G'toreshire.

"4. Mary Hathway was borne the 22^d of November, 1685; being Sunday, about 5 of y^e clocke in y^e morning;

whose witnesses were her grandfather Mr Richard Hathway, M^{rs} Elizabeth Ashburne, M^{rs} Martha Smalwood; the Munday senight next following, being St. Andrew's day, at Churcham Church, in Glos'shire.

"5. Margaret Hathway was borne the 6th day of february, 1686; being Munday, about 3 of the clocke in the morning; whose witnesses were Rowland Greens, her aunt Mary Hathway, and Susanna Paine; on y^e Sunday following, in Churcham Church, in Gloucestershire.

"6. Sarah Hathway was borne Jan. 7, 1638; being Munday, about 9 of y^e clocke in the morning; and baptized, Jan. 13, in the p'rish church of Churcham; whose witnesses were M^{rs} Sarah Browne, M^{rs} Hesther Harris, and Mr John Browne of London.

"7. Child still borne, being a sonne."

J. S.

BURNING OF LIBRARIES.—It would greatly interest the lovers of literature to read some authentic particulars of the loss involved in the late lamentable fire at Messrs. Sotheby & Co.'s auction rooms. The Catalogue of Mr. Offor's matchless library is now before me: treasures that were to occupy eleven days' sale, and now nearly all destroyed! To-day I hear that Mr. Hartshorne's library perished at the same time; also a third collection, belonging to a nobleman. An enumeration of some of the choicer curiosities of these collections would be of great interest. Mr. Offor's collection of Bibles, Testaments, and Psalters was, I suppose, unequalled in the world. His *hobby* was Bunyan, and the "Bunyaniana" alone extended to 500 Lots. Mr. Hartshorne's collection, I should fear, contained many MS. treasures—charters, deeds, pedigrees, &c. Was such the case? I am sure it can benefit no one to hush up disasters such as these; and the readers of "N. & Q." would gladly see some authentic record of what has taken place. JAYDER.

TRUNDLE BEDS.—Mr. Halliwell gives a description of what trundle beds, or rather bedsteads, were, in a note to Sir Simonds D'Ewes's *Life* (vol. i. p. 86, edition of 1845), from which we may conclude that they are now obsolete in England. They are not so in this country. They are about a foot in height, and are used by young children sleeping in the same room with grown persons. Their legs being mounted on castors, they are rolled under the larger bedsteads when not in use. UNEDA.

Philadelphia.

THE ADMIRABLE CRICHTON.—The following notice of Crichton does not appear in Mr. Tytler's *Life of Crichton*. It occurs at p. 52 of "*Epitaphiorum Dialogi Septem*. Auctore Bartholomæo Burchelato, Tarvisino Physico. Ad illustriorem Tarvisii civiumque memoriam," 4to, Venice, 1583:—

"O felicem memoriam, quam certè admiror, cum ea retineas omnia, quæ tibi unquam, usquamve, ut audio, contigerit lectitare: neque istud admiror, ut impossibile sit omnium meminisse, quæ divino munere, & usque"

alius nunc potitur juvenis ille Jacobus Critonius Scotus, quem Venetiis et Taryisii, sicut alii ubique locorum, non semel sumus experti: ejus, præter alias plurimas, professio ea est celebris, se nullarum rerum, verborum, litterarum, operum, nullorum voluminum, quotquot innumera legerit, seu viderit, oblivione, neque habitatione vel minima detineri."

T. A. C.

Queries.

THE COUNTESS MARSHAL AND HER SONS.

Mary de Ros, second wife of Thomas of Brotherton, was married three times—to William de Braose, to Sir Ralph Cobham, and to Earl Thomas. At least so say all authorities—Sir Harris Nicolas (*Test. Vet.* i. 86), Speed (p. 564), Sandford (p. 206), and others. But of these three husbands, which respectively stood first, second, and third, is a point upon which few writers can agree. Burke gives them (p. 426) Braose, Thomas (not naming Cobham); Dugdale and Sir H. Nicolas—Braose, Thomas, Cobham; Speed—Cobham, Thomas, Braose; Moreri—"Breuves," Thomas (not naming Cobham.) In the MS. additions to Dugdale's *Baronage*, published in *Collectanea Topographica et Genealogica*, vi. 75, Dugdale more cautiously says that Mary, on her marriage with Braose, was widow, or afterwards wife, of Ralph de Cobham. Your correspondent B. seems to me to have proved conclusively from documentary evidence that the true order in which the three stand is, Cobham, Braose, Thomas (3rd S. iv. 198.)

But the children of the Countess Marshal are a far greater puzzle than her husbands. B. says, "Ralph died 19 Edw. II., his son and heir, John, being a year old." Cobham, then, died in 1325-6, and John Cobham was born 1324-5. Mary, therefore, could not have married Braose before 1326, at the earliest. But Dugdale (MS. additions, *Coll. Top. et Gen.* vi. 75) tells me that the children of Braose and Mary were—1. Richard, who died *s. p.* in or before 22 Edw. I. [1293-4]; 2. Peter, who died 5 Edw. II. [1311-12], leaving a son Thomas, who was found heir of his grandmother Mary at her death; 3. William; 4. Margaret. B. states, from the *Inquisition for Norfolk*, that "John de Cobham was her son and heir." There is surely some strange blunder here. The countess herself died in 1362; and if her eldest son were born in 1290 (supposing that he died in childhood), Mary must have been about ninety when she died, and above fifty at the birth of her son John Cobham, to say nothing of the backward chronology which makes the son of her first marriage about thirty-five years younger than the eldest child of her second alliance.

Again, by turning to Dugdale's original *Baronage* (p. 420) we find mention of William de Braose, son of John de Braose and Margaret, daughter of Llywelyn Prince of Wales. This William left at

his death a widow Mary, and two sons, William and Richard. William came to an agreement with "Mary his father's widow" respecting her dower lands. He left three sons—William, who left two daughters; Peter, who died childless; and Thomas, who died 35 Edw. III. [1361] having married Beatrice, daughter of Roger Mortimer. Now this Thomas is manifestly the same who, according to the same writer, was returned as Mary's heir, and who is also recorded to have married Beatrice Mortimer; therefore, "Mary his father's widow" must be the Countess Marshal. But proceed a little further, and Dugdale is found stating that "This Mary died in 19 Edw. II." [1325-6] the date of death of her first husband Sir Ralph Cobham. Moreover, the expression "his father's widow," seems tacitly to imply that she was not the mother of this William; and, if this be so, he must have been, not William the third son of Mary, but William the eldest son of De Braose by his first wife, Isabel de Clare. Therefore, Thomas his son being the grandson of Isabel, was not the grandson of Mary. How then came he to be returned her heir? and how were both he and John Cobham found her heirs?

Can the truth be disentangled from this Gordian knot?

A few words more concerning the Cobham. Who was Ralph de Cobham? I find no name of him in the pedigree of Cobham of Kent, ~~nor~~ in Dugdale or Burke. Was he a Cobham of Scarborough? and, if so, was Eleanor Cobham, Duchess of Gloucester, a descendant of the Countess Marshal?

I find in various Issue Rolls mention of "John de Cobham, son of the Countess Marshal," but none give any biographical particulars concerning him, except that on Oct. 13, 1363, certain lands were bought from him for the king, for which 100*l.* were paid. On the 20th of the same month, 36*l.* 13*s.* 4*d.*; and on the 6th of Nov. following, 73*l.* 6*s.* 8*d.* more. I at first imagined him to be identical with another of the same name, who appears on the Rolls under the various epithets of John Cobham, John Cobham, Knight, John de Cobbeham, Banneret, and John Lord of Cobbeham; but I now find that the latter must be the son of Henry de Cobbeham, who died in 1330, and he himself in 1407—"a very old man," says Dugdale, quoting Thomas of Walsingham.

The latest notice which I have yet found of the John Cobham, who is distinguished as "the son of the Countess Marshal" occurs under the date of March 1, 1367 (Issue Roll, Mich. 41 Edw. III.)

HERMESTRUP.

CHASSEURS IN THE ENGLISH ARMY.—Can any of the readers of "N. & Q." furnish me with any information as to the two regiments of "Chasseurs," which appear in the English army lists at

the end of the old French war—the Chasseurs Britanniques and York Chasseurs? or refer me to any work where information as to their equipment, uniform, &c., particularly those of the latter corps, may be found? MILES PRIDITS.

DODD FAMILY.—Wanted some information regarding the arms and origin of the Northumbrian family of Dodd. It is frequently mentioned in old county histories as possessing considerable power and influence in the fifteenth or sixteenth centuries; and I am informed that some gentleman is contemplating writing a history of the family. Perhaps some of your correspondents could indicate where I may obtain any information.

J. DODD.

Edinburgh.

"THE ENGLISH MARCH" AND JOHN RUDD.—Where can I find information respecting "The English March," or about John Rudd, who presented the following petition; probably (judging from the handwriting) to Charles I.? Rudd was perhaps connected with Capt. Thomas Rudd, the engineer, who has been already inquired about in your pages (2nd S. viii. 496):—

"To the King's most excellent Majestie.

"The humble petition of John Rudd, one of your Majestie's drummes: Sheweth, That it formerly pleased your Majestie to give command 'The English Marche' should be practized, and truly taught to be beaten in and throughout this Kingdome, whereby the severall Train bandes might be furnished with able drummes. There is complaint made in sundrye places that such your Majesties directions cannot be observed, by reason there is want of skillfull persons to undertake that service, soe as the Train bandes are unfurnished with understanding men, nether can your Majestie bee supplied with sufficient drummes (upon any occasion) unless some course be timely settled to breed up men to perfection in this waye.

"Wherefore, the petitioner humbly beseecheth your Sacred Majestie, That yee wilbe graciously pleased to direct your Royall letters to the severall Lordes Livetenautes of every Shaire within this Kingdome, whereby the petitioner and his sufficient Deputies (who will undertake the same) may have the teachinge of all such persons as are desirous to learne truly to beate the English March as your Majestie hath commanded, and the petitioner and his deputies shall stand to the voluntary curtesie of the Country to be rewarded for their paines and charges to be taken and expended in this service, And as in duty bound ever praye for your Majestie." &c.

J. B. THE ELDEST.

SUFFIX "-HAY," ETC.—In the westernmost part of Dorsetshire, but chiefly in Marshwood vale, are to be found several farms and hamlets named after their ancient possessors, with the suffix *-hay*: as Bewahin's-hay, Blundel's-hay, &c. Is this the same as the "haia" of the Domesday Book, i. e. a fenced enclosure?

It may also be found in the map of Devonshire, particularly between Axminster and Ottery; but here always in the plural, *-hays*, *-hayes*, or *-hayne*. The prefix is generally the name of a family that

once held the place; but sometimes otherwise, as Easthay, Hamhay, Millhays. A. S. ELLIS.
Brompton.

HERALDIC QUERY.—There is a piece of mural sculpture built into the east end wall of the south aisle of Stroud parish church, that has excited much curiosity. It, or part of it, seems to have been originally an altar-piece or a monument, into the centre of which has subsequently been inserted a single large sculptured slab of a later style, and another man's work. There are slight traces of letters on both of the parts, but nothing intelligible. On the sinister end of the central slab is an esquire's helmet, and on the dexter side is a shield, with a coat of arms on it, both carved in high relief. The arms on the shield are three griffins rampant, looking towards the sinister side; but there is not, nor ever could have been, any chevron between them.

Part of this work is thought to be of early, and the other part of late, Elizabethan workmanship. In the hope of some clue to an explanation of it by the arms, I shall be greatly obliged if any correspondent of "N. & Q." will say to what family those arms belonged. P. H. F.

Stroud, Gloucestershire.

JEWISH LETTERS.—Who was the writer of a book entitled—

"Jewish Letters: or, a Correspondence Philosophical, Historical, and Critical, betwixt a Jew and his Correspondents in different Parts. Tome III. Newcastle, 1741"?

I believe only one volume was ever given to the world. I have seen two copies of tome iii.; but I have never seen a copy of tome i. or ii.

E. A.

JOSEPH MABERLY.—This gentleman was author of the following work, published anonymously:—

"The Print Collector; an Introduction to the Knowledge necessary for forming a Collection of Ancient Prints, containing suggestions as to the Mode of commencing Collector. Remarks on the Ancient and Modern Practices of the Art, and a Catalogue raisonné of Books." Lond., 4to, 1844.

His collection of engravings was sold by auction by Messrs. Sotheby & Wilkinson in 1851, and realised 3500*l.*—a little less than the actual cost (*Art Journal*, 1851, p. 201). Further information respecting him is solicited, and the date of his death, will particularly oblige S. Y. R.

AGNES PEARSON.—Can you give me any information regarding Agnes Pearson, author of *The Illustrious Exile*, &c., a volume of poetry (printed at Birmingham), 1816? R. I.

PLYMOUTH.—In the British Museum is an engraved plan of the Naval Hospital at Plymouth, built about 1756-64. The name of the engraver, and any other that may have been appended to it,

are cut away. I wish to know these names, and have been unable to find another impression of the plate. Has any collector of such prints a copy of it?—for I expect it has been issued as a print, and not in a work. WYATT PAPWORTH.

QUOTATION WANTED.—

"*Misteris sacris replent nos Dñs Johannis.*"

This line occurs on many mediæval bells in Devon. It is supposed to be a quotation. Can any learned reader of "N. & Q." assist in the inquiry and oblige. H. T. ELLACOMBE.
Clyst St. George.

RALEIGH.—Can any correspondent oblige me with the arms of a family of Raleigh that lived at Beaufort, co. Devon, in the fourteenth century, and afterwards at Combraleigh in the same county? W. D. HOYLE.

ROBIN HOOD BALLAD.—In one part of that fine old ballad, entitled *A Lytell Geste of Robyn Hode*, where the brave outlaw is directing Little John, Scathelocke, and the Miller's son, to go and keep watch in the forest for "some unketh guest," this passage occurs:—

"And walke up to the Sayles,
And so to Watlyngs-Strete."

This evidently cannot be the Watling Street properly so called; and Mr. Ritson (*vide* footnote, Allingham's *Ballad Book*) understands Erming Street to be here meant, though I am at a loss to know how the former name could ever have been applied to the latter road: since they commence at different places, and, after meeting at London, gradually diverge in different directions—Watling Street to the north-west, and Erming Street to the north by Lincoln and York. Robert of Gloucester, in his rhyming history, alludes to these old highways:—

"Fram the South into the North taketh Erminge-strete,
Fram the East into the West goeth Ikeneld-strete,
Fram South-est to North-west, that is sum del grete,
Fram Dover into Chestre goeth Watlyngs-strete,
Fram the South-west to North-est into Englandes ende,
Fosse men calleth thilke wey that by mony town doth wende."

How is this difficulty to be explained?

I wish also to ascertain the situation of "the Sayles;" and shall be greatly indebted to any reader of "N. & Q." who will give me the desired information, or refer me to some source from whence I may draw for myself. A. H. K. C. L.

"TROIS SAINTS DE GLACE."—It is an article of popular faith in some parts of the Continent, that a very marked depression of temperature takes place on the 11th, 12th, and 13th of May—days dedicated respectively to SS. Mammertus, Pancratius (Pancras), and Servatus; who have, in consequence, received the name of the "Trois

Saints de Glace." Does a similar superstition exist in this country? It appears to be a well-ascertained fact, that certain depressions of temperature, of sufficient importance to have attracted the attention of meteorologists, do take place in the month of May. They were attributed by Erman to the interposition of asteroids between the sun and the earth. M. Claire-Deville, however, in a paper read before the French Academy a few weeks back, says that the recorded temperatures show that the "Saints de Glace" sometimes bring cold, sometimes heat, and, in some years, that they have no influence whatever. R. B. PROSSER.

25, Southampton Buildings, W.C.

TURNERS OF HALBERTON, DEVON.—The arms of this family as recorded in the *Heralds' Visitation* of 1620, are—"A chevron ermine between three Fers-de-Moulin. On a chief argent, a lion passant; and for crest a lion passant, with a branch in his right paw." Similar arms to these are used by Sir Gregory Page Turner, the Turners of Warwickshire, and by Lord Winterton and others of the same name.

Will any one kindly inform me if these are branches of the same family, and which is the elder stock? DEVONIAN.

ARTHUR TYTON.—At p. 106, of Mr. Bartlett's *History of Wimbledon*, is the following passage:—

"Near the present site of Heathfield, on the northern boundary of the parish, was the residence of Arthur Tyton, Esq., solicitor of the Customs. He collected very valuable materials for a 'History of Surrey' in compiling which, he spared neither time nor expense. He had an experienced draughtsman always in his service, and accompanied by him, Mr. Tyton often made a tour in the country for a week or ten days, taking provisions with him. He collected in this way some beautiful sketches of churches and places of note. On Mr. Tyton's death, his MSS., as well as his fortune, came to his nephew Arthur Blackiston, Esq.; who sold the 'History of Surrey' for a trifling sum. It has never been published. Mr. Tyton lies buried in Merton churchyard."

As Mr. Bartlett does not give the date of Mr. Tyton's death, I presume he does not know it. Can the information be supplied by any of your correspondents? S. Y. R.

WRITTEN ROCKS.—I am about to visit the North of England, and I shall be greatly obliged if you or any of your correspondents will tell me exactly where to find the rocks which bear upon them certain mysterious inscriptions, which have been much discussed lately, and which are supposed to be prehistoric. I believe that they are to be found among the Cheviots, or at any rate some where in Northumberland; but I shall be glad of more precise information as to their whereabouts. I hope to make drawings of them, or tracings, if that be possible. C. W. BARRELL.

7, Pulton's Square, Chelsea.

Queries with Answers.

HOLKHAM MS. LIBRARY.—In the *Transactions of the Royal Society of Literature*, vol. ii. part II. p. 352, there is a notice of a MS. Library at Holkham, in Norfolk, in which it is stated that at the time the article was written a catalogue was in preparation. Can any one inform me if it was completed and published, and when? CLUTHA. Edinburgh.

[Mr. Edwards, in his *Memoirs of Libraries*, ii. 154, has furnished the following notices of the famed Holkham library: "Early in the last century, an accomplished member of a famous family, Thomas Coke, Lord Lovel, and (afterwards) Earl of Leicester, collected, during his lengthened travels on the Continent, and more particularly in Italy, a choice collection of MSS., on vellum, of the Latin classics, of Dante and Boccaccio, and of the mediæval Chroniclers; and also some valuable printed books. When they reached Holkham, some casualty seems to have prevented their proper arrangement. A century later, William Roscoe paid a visit to Holkham, and found himself in presence of a series of the finest MSS. he had ever beheld. The Classics belonged to the Italian revival. One of the many fine MSS. of Livy had been the gift of Cosmo, Pater Patriæ, to Alfonso, King of Naples. Another volume which he had eagerly disinterred contained a series of original drawings by Raffaele, of the architectural antiquities of Rome. Here lay the vivid historical and controversial MSS of Paoli Sarpi; there, the elaborate treatise of Leonardo da Vinci on the movement of water, illustrated with drawings by his own hand.

"Roscoe undertook an elaborate descriptive catalogue, and carried it far towards completion. But he had under-estimated the amount of labour which such a work entails, and it ultimately had to be completed (in 1827) with the help of the eminent attainments in such matters of Sir Frederic Madden. 'I am now,' wrote Roscoe, at the date last-named, 'revising for the last time the Catalogue of the MSS. at Holkham, with Mr. Madden's numerous additions, which have more than doubled the size of the work, so that instead of being comprised in one or two quarto volumes, it appeared that if printed it would extend to five or six.' Sir Frederic Madden, it seems, dissuaded Mr. Coke from giving the work to the public by printing it. Although Roscoe doubtless regretted this conclusion, he bore emphatic testimony to 'the great learning, industry, and ability with which Mr. Madden had executed his task. It will make an inconceivable addition to the value of the manuscripts.' Amongst the English part of these manuscripts, are some important papers of Sir Edward Coke." Consult also the *Life of Roscoe*, ii. 86-95; 256-264; 870-878.

Mr. Edwards's account of the Holkham Catalogue, however, is not perfectly correct. The fact is, Mr. Roscoe only completed the *Rædian* portion of it; the other classes were entirely described by Sir Frederic Madden. The illustrative plates for the work had been engraved, and it

was a great disappointment to Sir Frederic Madden that Mr. Coke should have altered his intention of printing the Catalogue. So far from Sir Frederic having "dissuaded Mr. Coke from giving the work to the public by printing it," he subsequently made a proposal to that gentleman to have the Catalogue printed at the expense of Mr. Henry G. Bohn (who had authorised the offer), but this proposal was also declined.]

"TO RUN AMUCK."—In a work recently published, *Adventures among the Dyaks of Borneo*, by Frederick Boyle, F.R.G.S., the meaning and origin of the above phrase are explained. At p. 18, *et seq.* he says:—

"Perhaps the most striking character of the Malay nature is the strange madness called 'amok.' . . . He snatches up the first weapon that meets his eye, and dashes to the nearest frequented spot, where he cuts and thrusts at every living thing until shot down like a mad animal. . . . An instance occurred some years ago of a sailor who ran 'amok' in a vessel in the harbour, and forced all the crew to jump overboard for their lives."

TRETANE.

["I have learned," says Malone, "that *a-mocca*, or *a-muck* (for so the word should be written) is used in the Malay language adverbially, as one word, and signifies, if we may so write, *killingly*." The epithet Indian which Dryden gives to the word *muck*, is clearly allusive of some eastern custom:—

"Frontless, and satire-proof, he scowres the streets,
And runs an Indian *muck* at all he meets."
The Hind and Panther.

An illustration of this phrase will also be found in Sir George Staunton's *Embassy to China*, i. 264, where we read that "the slaves (at Batavia) when determined on revenge, often swallow, for the purpose of acquiring artificial courage, an extraordinary dose of opium, and soon becoming frantic, as well as desperate, not only stab the objects of their hate, but sally forth to attack, in like manner, every person they meet, till self-preservation renders it necessary to destroy them. They are said in that state to be *running a muck*, and instances of it are not more common among slaves, than among free natives of the country, who, in the anguish for losing their money, effects, and sometimes their families, at gaming, to which they are violently addicted, or under the pressure of some other passion, or misfortune, have recourse to the same remedy with the same fatal effects." For other illustrations of this Indian custom consult *The Gent. Mag.* xxxviii. 288, and the *European Mag.* xxxvii. 110.]

SCEPTRE-BROAD.—

"1729, Oct. 25. Received of Jno. Wingfield, Esq^r. a *Sceptre-Broad*, as a legacy left me by M^{rs} Johanna Sleight, deceased; 1*l*. 5*s*.

"I say rec'd per W^m Wildeman."

What is this coin?

ESLIGH.

[The following notices of the sceptre pieces, *temp.* James I. occur in Martin Folkes's *English Gold Coins*, 4to, 1763, pp. 7, 8: "Sovereigns or units of crown gold, commonly called Scepter pieces, at 20*s*. each; with double

crowns, British crowns, and half-crowns. Weight 154·8 grains. Value 25s. 1d. farthing." Also, "Units, or twenty-shilling pieces, commonly called Broad pieces, double crowns or ten shilling pieces, and British crowns or five shilling pieces. Weight 140·5 grains. Value 22s. 9d. half-pennie. All these have the king's head laureat." George II. issued a proclamation, dated Feb. 21, 1732-3, forbidding all persons in future to receive or utter, by tale, any of the gold coins of 25s. or 23s., commonly called Broad pieces, or their half or quarter. The coins thus prohibited, consisted properly of the sceptred units of crown gold of King James I., which weighing originally almost 154 grains, had been for a great while current at 25s. each; of the laureat 20s. pieces of the same king, and those of Charles I. and Charles II., which having formerly weighed above 140 grains, had been long current at 23s. each.—Folkes's *English Silver Coins*, p. 133.]

HERVEY'S MEDITATIONS AND HARVEY'S SAUCE.
Can you oblige me with the epigram on the above, of which the following are two lines? I believe the last two, but am not sure, neither can I guarantee their accuracy:—

"The one is good for frying soles,
The other saves souls from frying."

A. COWPER.

Museum Street.

[This epigram, entitled "Grimm's Ghost," is by James Smith, one of the authors of *The Rejected Addresses*. See his *Miscellanies*, ii. 48, edit. 1840:—

"Two Harveys had a separate wish
To please in separate stations;
The one invented Sauce for fish,
The other Meditations.

"Each has his pungent powers applied
To aid the dead and dying:
That relishes a Sole when fried,
This saves a Soul from frying."

Harvey, the inventor of the sauce, kept the Black Dog Inn at Bedford, about three miles beyond Hounslow, where formerly the Four-in-Hand Club used to drive dull care away at his famed *table d'hôte*. Harvey was much esteemed and patronised by the late Sir Henry Peyton and the "Whips" of his day. Byron in *Beppo* recommends—

"The curious in fish sauce, before they cross
The sea, to bid their cook, or wife, or friend,
Walk or ride to the Strand, and buy in gross
Ketchup, Soy, Chili vinegar, and Harvey,
Or, by the Lord! a Lent will well nigh starve ye."

We have never been able to discover the date of Harvey's death.]

"ANIMALI PARLANTI."—In William Stuart Rose's translation and condensation of Casti's poem occurs the following, canto ii. stanza vi.:—

"The Ferrarese

"To choicer music chimed his gay guitar,
In Este's halls; they were not strains like these
Which from its orbit charm'd Albracca's star."

I suppose I should be ashamed to confess that I

do not know the allusion in "Albracca's star;" perhaps it is in the *Orlando*, but I do not think it is in the *Gierusalemme*, with which I am moderately familiar. QUIDAM.

[Webster, in the new edition of his valuable *Dictionary* (p. 1546) seems to afford a clew to the allusion in the passage quoted above. He says "Albracca is a castled Cathay to which Angelica, in Bojardo's *Orlando Innamorato*, retires in grief at being scorned and shunned by Rinaldo, with whom she is deeply in love. Here she is besieged by Agricane, King of Tartary, who resolves to win her, notwithstanding her rejection of his suit."]]

THE SCOTS OF IRELAND.—The Marquis d'Lothian, in his work on *The Confederate Secession*, states the word Scotus formerly meant an Irishman as well as a native of Scotland. Ducange, in his *Glossary*, quotes passages to the same effect from Bede, Radulphus de Diceto, and other mediæval writers. Claudian in "I. Consulatum Silichonis" uses the words Caledonius, Scotus, and Ierne. At what period were the Irish first called Scoti, and how long did they retain that appellation? THOMAS E. WINNICKER.

Stanford Court, Worcester.

[The name *Scotia* does not appear to have been applied to Ireland till about the end of the third century, at which time to the beginning of the eleventh it ceased to indicate that country exclusively. The authors which show that *Scotia* was an island distinct from Britain, and the same as Hibernia, or Erin, have been collected by Camden (*Epist.* p. 360, edit. 1691, 4to), and afford the fullest proof of his proposition.]

"CONVEYANCING."—Is there a Latin word for "conveyancing"? D. M.

[For "conveyancing," as it implies the *practice, business, or profession* of a conveyancer, there is no Latin word that we can recommend. For "conveyancing" as it implies the *act* of conveyance, or the legal transfer of property in any single instance, we beg leave to name *Abalienatio*. *Alienatio* is also admissible. Law Latin has such barbarisms as *conveiancia*, *conveio*, &c.]

Replies.

VOLTAIRE.

(3^d S. vii. 406; viii. 53.)

MR. BATES asks if it is not inconceivable that, with or without examination of half a dozen passages cited by him from Voltaire's *Letters*, "men can be found in the present day to pervert their obvious sense with such diabolical malignity." These passages are adduced by him to show that the grand object of Voltaire and his associates was only "the abasement and destruction of superstition and fanaticism;" and that these alone, and not our Divine Redeemer and the Christian religion, were meant by the blasphemous phrase so

often used by Voltaire in his letters, "écrasez l'infame." It is true that he did not confine its meaning to Christ and Christianity; but occasionally—as in the extracts referred to—employed it to designate what he chose to consider the superstitions and the fanaticism of religion; but it is also true, and easily proved, that the epithet was usually directed against Christ himself and his holy religion. He employed it also to mean things connected with Christianity, its mysteries, its morality, and its ministers. Now for the proofs:—

In writing to the Marquis D'Argence, March 2, 1763, he signed himself "Christmoque," and in other letters he speaks of the "superstition Chrétienne:" meaning, in fact, everything connected with the worship of Christ. In his letter to Frederick II. of April 5, 1767, he congratulated him for being wise enough to know that for seventeen centuries, "la secte Chrétienne n'avoit jamais fait que du mal." In a letter to D'Alembert, June 20, 1760, he seeks to animate the zeal of his followers by reminding them of the answer he had given thirty years before to M. Herault, who told him he would never be able to destroy the Christian religion. His answer was: "C'est ce que nous verrons." Can any one doubt who was the grand object of Voltaire's attacks, when he reads what he wrote to D'Alembert, Sept. 23, 1763? He congratulates himself especially in that letter, that "à Genève, dans la ville de Calvin, il n'y a plus que quelques gredins qui croient au *Consubstantiel*." Yes: it was the Almighty himself against whom he directed his daring impiety. He wrote thus to D'Alembert: "Dans vingt ans, Dieu aura beau jeu." This blasphemous prediction he penned on the 25th of February, 1758. "God is not mocked," says the great Apostle; and on the 25th of February, 1778, *twenty years after to a day*, Voltaire was struck with that vomiting of blood, which brought him in a short time to his grave.

But were not all Voltaire's intimate friends infidels, and enemies to Christianity? They could not have mistaken what he meant by *l'infame*, and they employed the same horrid expression in his own sense. Condorcet, indeed, declares positively that Voltaire had sworn "d'écarter le Christianisme" (*Vie de Voltaire*); and Mercier says, "d'écarter Jésus Christ" (*Lettres de Mercier*, No. 60). Frederick of Prussia employs the term in the same sense:—

"C'est à Bayle, votre précurseur et à vous sans doute que la gloire est due de cette révolution qui se fait dans les esprits. Mais disons la vérité: elle n'est pas complète: les dévots ont leur parti, et jamais on ne l'achèvera que par une force majeure. C'est du gouvernement que doit partir la sentence qui écrasera la tête de l'infame."—*Letter to Voltaire*, 1776.

Voltaire was the head of a deadly conspiracy against Christianity; and his secret instructions

to his associates continually inculcate zeal in pursuing their grand object:—

"Confondez l'infame le plus que vous pourrez" (*Lettre à D'Alembert*, Mai, 1761). "Je vous recommande l'infame" (*à Helvétius*, Mai 11, 1761). "Que les philosophes véritables fassent une confrérie, comme les Franc-maçons. . . . Mais chacun ne songe qu'à soi, et on oublie que le premier des devoirs est d'écarter l'infame" (*à D'Alembert*, 1761).

It cannot be truly said that the work contemplated was "unquestionably the abasement and destruction of superstition and fanaticism," that is, of certain things peculiar to the Catholic religion, which its enemies are fond of designating by those epithets: for we find Voltaire extending his attacks to every denomination of Christianity. He ridicules Calvinism as "les sottises de Jean Chauvin" (*Lett. à Damila*, Août 18, 1766). He announced the fall of the Church of England by extolling the deistical sentiments of Hume as "vérités Angloises" (*Au Mar. D'Argence*, Avril 28, 1760); and by writing to D'Alembert, that "dans Londres le Christ étoit baïfoué" (Sept. 28, 1763). Could there be a stronger proof of whom he meant by *l'infame*?

Indeed Voltaire, and his detestable associates rejoiced at their success in Protestant countries. He wrote to the King of Prussia, that England and Switzerland were full of men "qui haïssent et méprisent le Christianisme comme Julien l'apostat le haïssoit, le méprisoit" (Nov. 15, 1773). Again, to D'Alembert, "qu'il n'y avoit pas actuellement un Chrétien de Genève à Berne" (Fev. 8, 1776). And Frederick announced to Voltaire that they got on faster in Protestant countries: "Dans nos pays Protestans on va plus vite" (*Lettre* 143). Talk of superstition and fanaticism, were Catholics alone fools and fanatics in the eyes of Voltaire? Let him speak for himself. He declared that the Huguenots, or Calvinists, "n'étoient pas moins fous que les Sorbonniers," ou les Catholiques; that they were even "fous à lier" (*Lett. à Marmont*, Août 21, 1767). Again he says, that he saw "rien de plus atrabilaire, et de plus féroce que les Huguenots" (*Au Marquis D'Argence de Dirac*, Mars 2, 1763).

Much more might be added to prove that the real meaning of *l'infame*, in the mouths of Voltaire and his followers, was Christ, Christianity, and revealed religion in general. That they sometimes used it when declaiming against peculiarities of the Catholic religion, which they chose to call superstition and fanaticism, will not be denied; but the evidence of its primary and principal application is overwhelming. That Voltaire should have occasionally written in favour of Christianity, is not to be wondered at in a consummate hypocrite and professed liar, as he undoubtedly was. Witness his boasts of his orthodox faith, his going to mass, and receiving the Holy Communion, in his letters to the Countess D'Argental

(Jan. 14, 1761), and to D'Alembert (April 17, 1768). Witness his invitation to his friends to tell lies boldly, and habitually: "*à mentir non pas timidement, non pas pour un tems, mais hardiment et toujours. . . Mentez, mes amis, mentez: je vous le rendrai dans l'occasion*" (*à Thériot*, 1736). What right has any man to charge us with perversion of the "obvious sense" of a professed liar, or of "diabolical malignity" in exposing the declared enemy of God and man?

Dr. Young was fully justified in his well-known epigram on this wretched infidel:—

"Thou art so witty, profligate, and thin,
At once we think thee Satan, Death, and Sin."

F. C. H.

MEN OF KENT AND KENTISH MEN.

(3rd S. vii. 423.)

Who are the men of Kent? is a question which has before been asked through the columns of "N. & Q.," but has never yet been satisfactorily answered. Like your correspondent J. F. S. (3rd S. vii. 423), "I am not now going to speak of my own knowledge on the subject," but rather to state a few facts from which the reader may draw inferences, which may appear like those drawn by myself, incontrovertible; namely, that to the inhabitants of West Kent belongs the right to be called "Men of Kent." This I propose to show.

Being myself a native of that division of the county, I feel jealous of its rights and usages, which I am always prepared to defend. Among your correspondents who claim for the inhabitants of East Kent the honour in question, is CHARLES SANDS, F.S.A. of Canterbury, who, in 1st S. v. 615, ascribes it to the ecclesiastical division of the county by Augustine, who, "with the assistance of King Ethelbert, soon founded another episcopal see at Rochester, and thus divided the Kentish kingdom into two dioceses: the eastern, or diocese of Canterbury; the western, or diocese of Rochester;" and he adds, "the men of the former retaining their ancient name of 'Men of Kent,' whilst those of the latter adopted that of 'Kentish Men.'"

I do not believe that the term "Men of Kent" has anything whatever to do with an ecclesiastical division of the county, nor do I regard the several other statements to prove his point made by Mr. S., whether traditional or otherwise, as at all conclusive; for evidently sufficient distinction is not observed in his quotations to know whether they apply to the county or its inhabitants. No statement made by him will admit of so definite a conclusion as that gentleman believes he has shown to be between "Men of Kent" and "Kentish Men," which he says "existed at a period long anterior to the Norman Conquest," to which

statement, however, I take leave to demur. "Our Gavellind Tenure and free Kentish customs (says Mr. S.) gave rise to our well-known old provincial song of 'The Men of Kent.'" If so, why does that song commence thus?—

"When Harold was invaded,
And falling lost his crown,
And Norman William waded
Through gore to pull him down."

Surely these lines have reference to something of a military character rather than to that which is ecclesiastical; and that something was the conquest or submission of the county to the Conqueror after the battle of Hastings. If ecclesiastical, why is the White Horse of the Saxons of Kent who *submitted* to, but were never *conquered* by, the Normans, with the motto "Invicta," still inscribed on the county banner? Was it not conceded by William rather to perpetuate the memory of the brave stand made by the men of West Kent against him on his entering their county near Blackheath, and granted them as a condition of their peaceful submission to his rule as their future king?—by which submission, *not conquest*—they preserved inviolate the Saxon laws and customs of Kent, which no other county in the kingdom enjoys, and which are retained by their children to this day! Had William *made* this concession, the West Kent men showed that they were ready to fight for these laws and customs to the death; but finding upon inquiry that the enjoying of them by the county would in no wise interfere with his government, he wisely granted their demand; and from that day until the present the men of West Kent, who alone went out to meet him, being "Invicta" (Invincible), have ever been designated "Men of Kent;" while those of East Kent, for whom the former preserved the peculiar laws of the county, as well as for themselves, and who offered no opposition to the Conqueror, are simply "Kentish Men." If the division of the county, by which any portion of its people obtained the designation of "Men of Kent" was ecclesiastical, in what sense were the inhabitants "Invicta" or invincible?

Thus have I endeavoured to answer the question with which I commenced this article, and I hope satisfactorily. The men of West Kent are undoubtedly "Men of Kent," while those of East Kent are only "Kentish Men." (See "N. & Q." 1st S. v. 321.)

GEORGE PRYCE.

City Library, Bristol.

CONGLETON ACCOUNTS.

(3rd S. vii. 109.)

I am inclined to think that one or two more extracts from my MS. volume on this subject may not prove uninteresting to readers of "N. & Q."

in general, marking as they do the manners and prices of those times.

I also send them with a view to my obtaining information on one or two points underneath recorded:—

1611.		£	s.	d.
Thos. Green, the Bearward		0	6	8
William Kelsall, the Bearward		0	5	0
Bearward and Bullward at the Wakes, Bender's diet given them		0	15	0
Mr Carter, Quarter's Wage for Church and School		3	6	8

1613		£	s.	d.
Paid John Wardle for saying service three weeks in the Chapel		0	13	4
To Capps, Curate, 3 <i>l.</i> 15 <i>s.</i> per Quarter		3	15	0
Thorley, Schoolmaster		2	10	0
W ^m Hardern, to fetch Shelwerdine again with his Bears, 1 <i>l.</i> 8 <i>d.</i> at Whitsuntide, as then the Cocking was		0	1	3
He refused to come, and Brock the Bearward came, who was paid		0	6	8
Fetching the Bears to the Wakes, 1 <i>l.</i> more, 2 <i>s.</i> 6 <i>d.</i>		0	3	6
For fetching 2 more Bears, 1 <i>l.</i> ; Bearward, 15 <i>s.</i>		0	16	0
3 Gallons of Claret Wine at the Great Cock-fight, 9 <i>s.</i> ; the Warden Master, 3 <i>s.</i> 4 <i>d.</i>		0	12	4
To the Bearward at the same time		0	8	0
To Mr Thorley, Curate, his Quarter's Wage		3	0	0
Town Clerk's Wage, per Quarter		0	6	8
For the Earl of Essex when he went through the Town, White wine and Claret 2 gal.		0	5	4
Sugar, $\frac{1}{2}$ lb. 8 <i>d.</i> ; Sack a gal. 4 <i>s.</i> 8 <i>d.</i>		0	5	4
Meat and Beer for his Gentlemen		1	0	0
Lord Brian, a Gallon of Sack, and another of Claret		0	6	8
The Bells were now hung in horseleathern thongs.				

1615.		£	s.	d.
Claret Wine bestowed on Sir J. Savage		0	17	10
Ordered a Bushel of Malt to be brewed against his next coming.				
Wine for the Communion, 6 Quarts		0	3	0
Bread for the same		0	0	6

[This is the first for that purpose.]

Mr Capps, Curate, his Quarter's Wage	7	10	0
[He is said to be the first that had orders in my MSS.]			

Griffin, Schoolmaster and Reader	5	0	0
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I pass on now to—

1621.		£	s.	d.
To the Prince's Players		1	0	0
To the King's and Earl of Derby's		1	8	4
Lady Elizabeth's Players		0	10	0
Mr Redman, the Preacher of God's Word and Schoolmaster, his Quarter		5	0	0
Thorley, the Reader, his Quarter		2	10	0

It is impossible to avoid noticing the frequent mention of money expended for sporting purposes, as for the cocking, and the bear-baiting; and one cannot help wondering where the bears were supplied from to furnish amusement in so remote and small a country place as Congleton must have been in those times, about the middle of the reign of King James I.

One notes again the large quantity of wine ordered for the communion—viz. six quarts in 1615; and, again, the curate said in that year to be the *first* that had orders. Does this, then, lead to the supposition that those who officiated previously were laymen, and did so merely under a license from the bishop? In 1621 another title is again given, that of "Preacher of God's Word."

I append one or two queries. In 1611, What is the meaning of "Bender's diet" given to the bearward and bullward? In 1613, if the bells were hung in horseleathern thongs, how were they rung? And in 1621, who were the King's, Earl of Derby's, and Lady Elizabeth's Players alluded to?

The last item of a payment to the bearward was in 1663, when he received the sum of 1*l.* 8*s.*

OXFORDSHIRE.

"FIVE WOUNDS OF CHRIST."

(3rd S. viii. 48.)

"The Five Wounds of Christ. A Poem. From an Ancient Parchment Roll. By WILLIAM BILLYNG. Manchester: Printed by R. and W. Bean. 1866." *MS. B. 1. 1. 1.*

The little book, of whose title-page the above is a copy, will be the one alluded to by your correspondent: it was printed for Mr. Wm. Yates of Manchester, the owner of the ancient parchment roll, and was edited by Mr. Wm. Bateman, of Derby. Only forty copies were struck off: the one lying before me is illustrated with very fine coloured drawings in fac-simile of the original. The poem itself is a very curious relic of devotional literature, and commences:—

"Cometh nere ye folkes temtyd i dreynes,
Wyth the drye dust of thys erthly galle;
Resorte anone wyth all your vysyaes,
To the V stremes flowen over alle.
With pcus payment for us in generalle,
Make no delay who lyst cū nere and drynke,
And fylle all your hertys up unto the brynke."

This is the proem; then follows lines to the Well of Mercy:—

"In the ryght hande pced so rewthfully; the Well of Pity—

Dygged in the ryght fote so pytefully; the well of everlasting life—

Thorow launced so ferre wryn my lordes syde; the well of grace—

In the Kynges left hand, set of jerusalem; the well of comfort—

Ffyt the lyfte fote boylyng of oure most sodayne."

The whole concludes with the following exhortation:—

"At hygh none when the belle dothe tyle,
In mynde of crystys byttur passyon;
Say thou a peir lowde or styll,
And in hyer have thy contemplacyon."

If thou labur sytte goe or stande,
 Ffor that tyme make pausacyon ;
 Thys lesson thouw not forgete,
 A mene it is to thy saluacyon ;
 Yf a clerke thouw he tawte,
 Moind that seson be deuocion ;
 Thys use in manus foryete it nawte,
 But put thy sowle in hye possession
 That tyme on crosse w^t woudys bledyng ;
 Ffor the he made full redempcion,
 Remember thys and mercy sekynge,
 Lyve to hym eu^r in occlusion.
 J H U for thy holy name and thy byttur passion,
 Save me fro anyne and shame and eals thyne dā-
 cion."

This concludes the poem on the five wounds of Christ. There follow, however, some verses very much superior, commencing—

"Erth owte of erth is wondyrly wrought.
 Ffor erth hath geten of erth a nobul thyng of nocht ;
 Erthe uppon erthe hath set all hys thought,
 How erthe uppon erthe may be fygh^t brought."

W. E. A. AXON.

Campfield.

CARABOO.

(3rd S. vii. 196, 386, 408, 418.)

The following appeared in *Felix Farley's Bristol Journal*, September 13th, 1817 :—

"The Editor of this Journal is most truly happy in being enabled, through the medium of an Amanuensis employed in this State Paper Office, to communicate the following original intelligence relative to no less a person than that celebrated Female Impostor Caraboo ! By *Alla-Tullah* it is true, the Girl has got an introduction to Bonaparte himself !"

"A letter from Sir Hudson Lowe, lately received from St. Helena, forms at present the leading topic of conversation in the higher circles. It states, that on the day preceeding the date of the last dispatches, a large ship was discovered in the offing. The wind was strong from the S.S.E. After several hours' tacking, with apparent intention to reach the Island, the vessel was observed to bear away for the N.W. ; and in the course of an hour, a boat was seen entering the harbour. It was rowed by a single person. Sir Hudson went alone to the beach, and to his astonishment saw a female of interesting appearance drop the oars and spring to land. She stated, that she had sailed from Bristol, under the care of some Missionary Ladies, in a vessel called the *Robert and Anne*, Capt. Robinson, destined for Philadelphia ; that the vessel, being driven out of its course by a tempest, which continued for several successive days, the crew at length perceived land, which the Captain recognized to be St. Helena ; that she immediately conceived an ardent desire of seeing the man with whose future fortunes she was persuaded that her own were mysteriously connected ; and her breast swelled with the prospect of contemplating face to face an impostor not equalled on earth since the days of Mohammed ; but a change of wind to the S.S.E. nearly overcast her hopes. Finding the Captain resolved to proceed according to his original destination, she watched her opportunity, and springing with a large clasp knife into a small boat, which was slung at the stern, she cut the ropes, dropt safely into the ocean, and rowed away. The wind was too strong from the land to allow of the vessel being brought about to thwart her object. Sir H.

introduced her to Bonaparte under the name of Caraboo !! She described herself as Princess of Javasu, and related a tale of extraordinary interest, which seemed in a high degree to delight the captive chief. He embraced her with every demonstration of enthusiastic rapture, and besought Sir H. L. that she might be allowed an apartment in his house, declaring that she alone was an adequate solace in his captivity.

"Sir Hudson subjoins, 'The familiar acquaintance with the Malay tongue possessed by this most extraordinary personage (and there are many on the Island who understand that language), together with the knowledge she displays of the Indian and Chinese politics, and the eagerness with which she speaks on these subjects, appear to convince every one that she is no impostor. Her manner is noble and fascinating in a wonderful degree.'"

"A private letter adds the following testimony to the above statement : 'Since the arrival of this lady, the manners, and I may say the countenance and figure of Bonaparte appear to be wholly altered. From being reserved and dejected, he has become gay and communicative. No more complaints are heard about inconveniences at Longwood. He has intimated to Sir Hudson his determination to apply to the Pope for a dispensation to dissolve his marriage with Maria Louisa, and to sanction his indissoluble union with the enchanting Caraboo !!'"

Is there any corroboration of this strange story ? I find no mention of any such circumstances in Barry O'Meara's *Voice from St. Helena*.

GEORGE PRIZE

City Library, Bristol.

YORKSHIRE DIALOGUE.

(3rd S. viii. 50.)

This dialogue, with several other poetical "Specimens of the (East) Yorkshire Dialect," first appeared in a small volume entitled, "*Poems on several Occasions*." By the late Rev. Thomas Browne, of Kingston-upon-Hull." Printed for Vernor & Hood, London, 1800. The volume is now rather scarce, but the specimens have been often reprinted, with others much less deserving of the honour.

The author, as I learn from a well-written preface by J. M. (probably John Merritt) of Liverpool, was the son of the Rev. Thomas Browne of Lestingham, near Kirbymoorside in Yorkshire. He was born in 1771, and at the age of two years was deprived of his father ; but his mother did everything in her power to forward his education, and ultimately placed him under the tuition of the Rev. Joseph Milner of Hull. After finishing his classical studies, and acquiring such practical knowledge as is requisite in an instructor of youth in the country, he undertook the charge of a school, first at Yedingham, near Pickering in Yorkshire, and afterwards at Bridlington, in the same county. In 1797 he removed from Bridlington to Hull, and became the editor of a weekly newspaper called the *Hull Advertiser*, in which several of his poetical pieces appeared, but he

soon after obtained holy orders, and undertook the tuition of young gentlemen.

"Thus uniting in himself the two most honourable of all professions, he bid fair to arrive at eminence in them both, when his premature death in 1798 frustrated the hopes of his friends, and deprived the world of his talents and virtues."

His poetical compositions were published by subscription for the benefit of his widow and a posthumous child. They are simple and pleasing, rather than highly imaginative. The commencement of an address "To my pen" may serve as a specimen:—

"Little pliant, passive tool,
Employ'd alike by wit and fool,
By high and low of all conditions,
By Poets, Beaus, and Politicians,
By Doctors, Parsons, ledgered Clerks,
By Lawyers, Clerks, and would-be Wits;
These all thy uses know full well,
These all can of thy service tell,
Yet none of them, in tuneful lays,
E'er thought thee worth one line of praise."

Of the "Specimens of the Yorkshire Dialect," his biographer says, they "have been greatly admired by every one whose habits of life qualify him to appreciate their merits." This is true, but as probably a few lines only can be admitted into "N. & Q.," these merits cannot be fully shown.

A farmer, finding his old mare dead in a ditch, thus begins to express his grief:—

"An' is thoo cum te this, mah poor awd meer?
Thoo's been a trusty sarvant monny a year;
An' better treatment thoo's deserv'd f'reh me,
Than thus neglected in a deik te dee.
Monny a daywark we ha' wrowt tegether,
An' bidden monny a blast o' wind an' weather;
Monny a lang dree mahl ower moss an' moor,
An' monny a hill an' deal we've travell'd ower;
Bud noo—wae me!—thoo'll nivver trot ne mair,
Te nowther kirk nor market, spoort nor fair;
An, noo, for t' future, thoff ah's awd an' leeam,
Ah mun be foord'd te walk or stay at heeam."

And so on, in lines superior to these, but too many to be quoted.

I have made some change in the spelling to mark the pronunciation more correctly, though still imperfectly, for *d* and *t*, followed by *r* in the same syllable, are pronounced *th* in the E. Yorkshire dialect. D.

THE NEW TESTAMENT: ITS DIVISION INTO VERSES.

(3rd S. viii. 67.)

We have it in print, and in a volume which has been often quoted, that the New Testament was first divided into verses by Robert Estienne in 1551. Such is my creed, and this was my authority:

"GREEK TESTAMENT. Roberti Stephani, *Editio quarta*, 15mo. apud Rob. Stephan. with two Latin versions, 1551.

This is the first edition of the Greek Testament that was divided into verses, which was carelessly done by Rob. Stephens as he travelled on horseback: *inter equitandum*, as he himself says."—Edward HARWOOD, D.D. 1790.

The statement, however, is open to misinterpretation, and on one point seems to be erroneous. Chevillier observes of the edition of 1551, "R. S. divisa les chapitres par versets, ainsi qu'il avait vu pratiqué dans les plus anciens manuscrits grecs et latins;" and Renouard points out that in the *Psalterium quincuplex* of 1509 and 1513 "*les versets sont divisés par des chiffres arabes*." Now those volumes were printed by Henri, the father of Robert—so that Henri is entitled to share the credit of the improvement. Moreover, Renouard says it was Henri the son of Robert who recorded the curious circumstance that the division of the verses was made *inter equitandum*, i. e. in the course of a journey from Paris to Lyon.

We are informed by archdeacon Cotton that the first edition of the New Testament in English, with the division into verses, is that printed at Geneva by Conrad Badius in 1557.

And to archdeacon Cotton we are also indebted for an edition of *The four Gospels and the Acts of the Apostles* in which the text is divided into paragraphs, with summaries prefixed, while the numbers of the chapters and verses are retained in the side-margins. It is one of the most judicious publications of its class which have come within the scope of my observation, and it deserves a place in every collection. BOLTON CORNEY.

This question has often been discussed by biblical scholars. Various works may be consulted on the subject, amongst which I refer your correspondent A. M. to Horne's *Introduction*, &c. (vol. ii. sect. 11, p. 159, ed. London, 1822); to Michaelis's *Introduction to the New Testament*, translated by H. Marsh (vol. ii. part i. sect. 10, 11, pp. 526-7, ed. London, 1802); to Smith's *Dict. of the Bible* (ed. London, 1860, p. 200, under the heading "Bible"); to Calmet's *Dictionary of the Bible*, art. "Bible," translated by Taylor (vol. i. ed. London, 1823.) The best article, however, which I have seen on the subject is to be found in Kitto's *Cyclopædia of Biblical Literature* (vol. ii. ed. Edinburgh, 1847, under the heading "Verse, p. 905.)

Your correspondent is certainly correct in his statement, * that it was not Robert Stephens who made the division into verses, and that this operation had been performed at least a quarter of a century earlier than 1551," &c. A. M. then refers to the fact of his possessing a copy of a Latin Bible printed in 1527-28, and edited by Sanctes Pagninus, in which edition the division into verses occurs.

Now, as Calmet very properly remarks, "Is there not reason to conclude that Robert Stephens had seen this Bible, foresaw the utility of

verses, imitated it, and improved thereon?" (*Diet. of the Bible*, art. "Bible.") Henry Stephens, in his preface to his *Greek Concordance*, published in 1594, mentions how his father Robert was the first inventor of the distinction into verses in the New Testament. He also states, that "it was on his way from Paris to Lyons that he made the division, a greater part of it while riding on horseback" (*inter equitandum*). Robert Stephens himself in his preface to the fourth edition of the Greek Testament, claims to be the inventor "of certain *versicles*, as they call them," &c. The question therefore arises, did he ever see the edition of the Latin Bible by Pagninus, and printed in 1527-28? Whether he did or did not he cannot be said to be the first inventor of the division into verses, for this had been previously done not only by Sanctes Pagninus, but also by James Faber of Estaples (otherwise James le Fevre), in his edition of the Psalms, entitled *Psalterium Quincuplex*, printed in 1500. (See the art. "Verse" in Kitto's *Cyclop. of Biblical Literature*, vol. ii.)

Serrarius (*Proleg.*), thus alludes to the subject:—

"I strongly suspect that it is far from certain who first restored the intermitted division into verses. Henry Stephens, indeed, having once come to Wurzburg, would fain have persuaded me that his father Robert was the inventor of this distinction in the New Testament. . . . This, after all, may be an empty boast," &c.

But the whole question appears to be still involved in some obscurity. It also seems difficult to decide what amount of credit is to be given to Robert Stephens respecting his assertion of having been the inventor of the division. If his division was a mere modification of that adopted by Pagninus, it might easily have been done *inter equitandum*, an expression which, as Michaelis supposes, does not mean that R. Stephens accomplished his task while actually riding on horseback, but that when he was weary of riding, he amused himself with the work at his inn.

In carefully reading over again the able article in Kitto's *Cyclopædia* (already referred to), I find that the writer states he has discovered "That Stephens, in 1556, had in his possession two copies of Pagninus' Bible."

J. DALTON.

St. John's, Norwich.

TOADS IN STONE (3rd S. viii. 34).—Shortly after the query on this subject appeared, I had occasion to meet a number of quarrymen, who had large experience in that portion of the Upper Ward of Larnarkshire where the rocks are exclusively of an igneous origin, and put the question to them if they knew an instance of toads being found therein? One of them immediately answered that, when working at a quarry in the parish of Lamington, he had discovered a toad in the stone. I next inquired if

the rock was full of fissures, and he answered it was. The quarry in question is only worked for the private purposes of the estate of the proprietors, and therefore only occasionally, the face of the rock being left exposed during long intervals.

About twenty years ago I had occasion to make experiments at the well known Lead-hill mines in the same county for my instructor and friend, James D. Forbes, then Professor of Natural Philosophy in the University of Edinburgh, and now Principal of St. Salvador's College at St. Andrew's, of which a report was published in the *Journal of the British Scientific Association* held at York.

These experiments extended over a considerable period. On one occasion I was much interested by seeing a small frog go hopping along before me in one of the horizontal passages at least 100 fathoms below the surface. Its presence there I could, however, easily account for, as the mine was drained by water-engines placed some fifty fathoms below ground, but supplied from the surface; while his mode of subsistence was explained by the numerous examples of moths and other insects which congregated around our candles in many parts of the mine. In these mines candles are used, not lamps.

GEORGE VERE IRVIE.

The following account of a discussion which took place at a scientific meeting, and between practical men, whose avocations should enable them to form correct opinions, which I cut from the *Mining Journal* of July 1st, will be of much interest in connection with the letter of Mr. OCTAVIUS MORGAN, which appeared in "N. & Q." of July 8th:—

"GEOLOGICAL TOADS.—At the Manchester Geological Society monthly meeting, on Tuesday, Mr. Joseph Dickinson, one of the Inspectors of Mines, called attention to a paragraph copied from a Newcastle paper, respecting a living toad which was alleged to have been found embedded in a block of magnesian limestone stratum near Hartlepool. It was said that Mr. Taylor, the incumbent of Hartlepool, an eminent local geologist, had pronounced this wonderful toad to be 6000 years old. This was the second paragraph of the kind that had gone the round of the Manchester papers. The first paragraph was relative to a live toad said to have been found at St. Helen's embedded in the coal. Knowing the owners of the colliery where the discovery was said to have been made, he wrote to them for particulars, and they sent over the collier who had discovered the wonderful reptile, which the man brought with him all alive in a piece of canal coal. He took the man to Mr. Plant, at the Peel Park Museum, and full particulars were given as to how, when, and where the toad had been discovered. Mr. Plant then examined the specimen, and said there could be no doubt that the man had made the hole himself and put the toad into it. The man said such a hole could not be made, but Mr. Plant said he knew an ivory carver who could make a much better one. Mr. Plant wanted to break the coal asunder, having, by inserting his finger, distinctly felt the chisel marks, but the collier hastily objected, and also refused to go with his discovery to Dr.

Alcock, of the Natural History Museum. He (Mr. Dickinson) quite agreed with Mr. Plant that the specimen was manufactured. He had never met with a toad underground himself, nor had any of his many friends connected with mines. Mr. Aitken proposed some photographs of the Hartlepool toad. Mr. Plant corroborated Mr. Dickinson's account as to the St. Helen's toad, and added that the collier tried in every way to prevent him putting his finger into the hole, saying that the toad's bite was poisonous. He (Mr. Plant), however, had no difficulty whatever in recognising, both in the St. Helen's specimen and in the Hartlepool photograph, our old friend the British toad, which was to be found under our hedges at any time. It had been stated that the recently-found specimen at Hartlepool had no mouth, but that was a remark resulting from ignorance. Toads often breathed with their mouths closed, the air escaping through the pores of the skin. Since the appearance of the paragraph to which Mr. Dickinson called attention, the Rev. Mr. Taylor had denied uttering any such nonsense as that the toad was 6000 years old.—Mr. Greenwell said it was remarkable that no living things but toads were found embedded in rocks. (Laughter.)—The President (Mr. A. Knowles) said a learned society in Paris experimented by enclosing toads in a preparation to see how long they could live without air; some of them lived twelve years, but the covering was broken open every six months.—The meeting generally received the tale of the toads with amused incredulity."

MINIATURE OF CROMWELL (3rd S. viii. 46.)—There is a very beautifully executed miniature portrait of this great man in the museum of the Baptist College, in this city, enclosed in a case, on which is written:—

"This Original Portrait of Oliver Cromwell, painted by Cooper, was left to the Museum in Bristol by the Rev. Andrew Giffard, D.D., who assured John Page, Esq., of Bristol, that he had been offered for it from the Empress of Russia the Sum of 500 Guineas."

This miniature, with the *only complete octavo copy* extant of Tyndale's New Testament, published in 1526, is locked in an iron safe; and guarded with the most scrupulous care by the principal of the College, and custodian of its almost priceless library, the Rev. Dr. Gotch, who alone keeps the key of these treasures.

GEORGE PRYCE.

City Library, Bristol.

I have examined the numerous communications in the First Series of "N. & Q." respecting miniatures of Cromwell; but none of them afforded any clue to the one enquired for. It appears that there are several miniatures of the Protector. I possess one myself, so exquisitely finished, that I have had it pronounced by good judges undoubtedly an original. This however, it is not, for I knew the painter, and he himself presented it to me; but I never knew from what painting he copied it. It is certainly very much in the style of Cooper's miniatures, and quite equals them in its execution. It is painted on ivory, of a circular form; and it is easy to recognise in it Cromwell's red and shining nose. There is a wart, or mole on the left side, a little below the eye, and

near the nose. The hair is of reddish brown, just beginning to turn gray, and there is hair above the lip, and a small tuft below it, but no whiskers. He is not in armour, but in a suit of black silk, opening down the arms, and showing white sleeves underneath. He wears a broad turned down collar, quite plain, but with small white cords and tassels pendent in the centre. Any information respecting the original of this miniature would be very acceptable to its possessor.

F. C. H.

DANIEL AND FLORIO, ETC. (3rd S. viii. 4, 35, 40, 52.)—There can be no doubt that Bacon used the word *brother* with reference to Sir John Constable, in the dedication of his *Essays* in 1612; in the same sense as he used it in his will, where he says:—

"I give to my *brother* Constable all my books, and one hundred pounds to be presented to him in gold. I give to my *sister* Constable some jewels, to be bought for her of the value of fifty pounds."—Bacon's *Works*, vol. ii. p. 560, ed. 1730.

The use of the word "alliance," in the same dedication, is a proof that when Bacon calls Sir John Constable "brother," he does so in consequence of their relationship by marriage:—

"Missing my Brother," he says, "I found you next; in respect of bond of neare *alliance*, and of straight friendship and societie, and particularly of communication in studies."

It is quite possible that MR. CORNEY's theory with regard to Daniel and Florio may be true, but it is not supported by the case of Bacon and Constable.

W. ALDIS WRIGHT.

Cambridge.

MR. BOLTON CORNEY, by his admission that "Bacon married Alice, one of the daughters and coheirs of Benedict Barnham, Esq., of London, and that Constable married the other daughter of the said alderman," has at once solved this difficulty, which, in fact, arises simply from a loose use of legal terms. MR. CORNEY is quite right legally in his strict definition of the terms, but conventionally they are used in a wider sense. Brothers-in-law being applied to persons who have married two sisters, and sisters-in-law to ladies who have married two brothers. The term *in-law* being cumbersome is naturally dropped out, and the parties call themselves brother and sister. I have known several instances.

GEORGE VERR IRVING.

GIBBON'S AUTOBIOGRAPHY: LAWRENCE FAMILY (3rd S. viii. 56.)—The Sir John Lawrence mentioned in the note referred to, was, I suppose, the father of Sir Thomas Lawrence, Bart., of Iwer, in Bucks. About this family there is a good deal of confusion. First, as regards the distinction between the two families of Iwer and of Chelsea. Secondly, as regards their coats of arms: in some works Iwer bears "arg. a cross raguly gules; on a chief of the second, a lion rampant guardant or."

In others Iver is given the same, with this difference, (1) on a chief azure 3 leopards' heads afflee, or. N.B. Henry Lawrence of the St. Ives family, and president of Cromwell's council, bore the simple "arqt. a cross raguly gules," of Ashton Hall. Burke, in his *General Armorie*, assigns to the Lawrences of Fairfield the latter coat. Sir John Lawrence, the patriotic Lord Mayor of London (*temp.* Charles II.), bore a coat widely different. Thirdly, as regards Sir Thomas Lawrence, the last Baronet of Iver, supposed to be buried at Chelsea. There are many excellent reasons for denying the possibility of this supposition being correct, and which I may at some future period (if any correspondent takes an interest in the question) fully explain. Sir Thomas Lawrence, the last Baronet of Iver, did not die in Europe.

There is a curious notice in the *Gentleman's Magazine*, 1798: "Robt. Lawrence of Gisborough, Yorkshire, aged 90, was lately m. to his fourth wife, Jane Eddeison, aged 100."

There was a Colonel Robert Lawrence of Dorset, nominated by Charles II. for the honour of his intended Order, "the Royal Oak." I rather think he was an ancestor of the preceding.

Who was John Lawrence (born at Great St. Alban's in 1618), the patriarch of the New England Lawrences? He had two brothers, but the parish registers, I believe, do not extend so far back as to enable an inquirer to discover by such a reference who their parents were. This family was followed by others of the same name, but the former is notable from having been connected with ~~that~~ of William Penn and Sir Philip Francis by intermarriages.

SPAL.

ROGERS AND BYRON (3rd S. viii. 73).—I apprehend there is no doubt at all that Byron wrote these lines. They are referred to in his letter to Murray, No. 398, *Moore's Life*, ed. 1854, vol. v. p. 20; and some of them are there quoted, from which I suppose Mr. EASSIE may verify it. I have not seen the lines for many years, but I have heard Lord Stanhope quote nearly the whole of them, and no doubt he will give Mr. EASSIE further evidence, if he will consult that eminent literary authority. As to his having elsewhere spoken well of Rogers, and professed friendship for him, it proves nothing; for Byron had a respectable amount of perfidy in him, both literary and personal. He called Cowper a poet, and unsaid it; he perpetually abused Wordsworth, then said no one admired him more; and of Murray himself, with whom he pretended to be on friendly terms, he often spoke bitterly enough to other correspondents. *Per contra*, Tom Moore, after all his expressions of affection for him, is shown by many passages in his *Diary* to have cared no more for him than he did for any one else.

LYTTLETON.

LORD ASTON OF FORFAR (3rd S. vii. 475; viii. 79.)—

"Aston, Lord, in the peerage of Scotland now extinct, possessed by a noble family of the same name, which originally belonged to the county of Stafford in England, the progenitor of which was Randal, or Ranulp de Aston, and who lived in the reign of Edw. I. His descendant, Sir Edward Aston of Tixall, in the reign of Queen Elizabeth, possessed estates of the value of ten thousand a year in the counties of Stafford, Derby, Leicester, and Warwick. He married Anne, only daughter of Sir Thomas Lucy of Charlecote, and died in 1598. His eldest son, Sir Walter Aston, was honoured with the Order of the Bath, and 1611 he was created a baronet. In 1622 he was employed to negotiate a marriage between Charles, Prince of Wales, afterwards Charles I., and the Infanta of Spain, and in requital for his services upon that occasion he was elevated to the Peerage 28th Nov. 1627, as Lord Aston of Forfar. He married Gertrude, only daughter of Sir Thomas Sadler of Standon, son of the celebrated Sir Ralph Sadler, and died in 1689. He supported Michael Drayton the poet for many years, and his seat of Tixall is noticed in the *Polyglon*. At his investiture as Knight of the Bath in 1603, Drayton, who has dedicated several of his poems to this Lord Aston, acted as one of his esquires. The title became extinct on the 21st Jan. 1845, on the death without issue of the Rev. Walter Hutchinson Aston, 9th Baron Aston, Vicar of Tardebigg, Worcestershire, and of Tanworth, Warwickshire. The motto of the family was *Numini et Patriæ Asto*. The title does not appear on the Union Roll, but the 8th Baron Aston, the father of the last lord, was recognised as a Peer by George III."—*The Scottish Nation*, i. p. 161.

For a more complete pedigree of the family, see Wood's *Peerage*, sub voce.

GEORGE VERE IRVING.

I knew the late Lord Aston very well. He must have left Cadogan Place after succeeding to the title, for he was a magistrate for Worcestershire and vicar of Tardebigg many years. He and his wife both died and were buried there. He survived her, and put up an anonymous tablet to her memory in the church, which may there be seen. I believe he had hardly any patrimony, and his father was, no doubt, in some very humble way of life.

LYTTLETON.

THE TERM "PRETTY" (3rd S. viii. 7, 57).—The story told by BRIGHTLING and referred to De Quincey, is thus related by Coleridge in his *Lectures on Shakespeare and Milton* (Lecture I. page 10), published by Mr. Collier:—

"Reflect for a moment on the vague and uncertain manner in which the word 'taste' has been often employed; and how such epithets as 'sublime,' 'majestic,' 'grand,' 'striking,' 'picturesque,' &c. have been misapplied, and how they have been used on the most unworthy and inappropriate occasions.

"I was one day admiring one of the falls of the Clyde, and ruminating upon what descriptive term could be most fitly applied to it, I came to the conclusion that the epithet 'majestic' was the most appropriate. While I was still contemplating the scene a gentleman and a lady came up, neither of whose faces bore much of the stamp of superior intelligence; and the first words the gentleman uttered were, 'It is very majestic.' I was pleased to find such a confirmation of my opinion. I complimented the

spectator upon the choice of his epithet, saying that he had used the *best word* that could have been selected from our language. 'Yes, sir,' replied the gentleman; 'I say it is very majestic; it is sublime, it is beautiful, it is grand, it is picturesque.'—'Ay' (added the lady), 'it is the prettiest thing I ever saw.' I own that I was not a little disconcerted."

J. WETHERELL.

4, Wellington Place, Redcar.

REV. EDWARD FORD, F.T.C.D. (3rd S. vii. 459, 504.)—ABHRA will find the story of the "Murdered Fellow" in one of the volumes of the *Dublin University Magazine* for the years 1834 or 1835, I think under the head "Chapters of College Romance," by Mr. Isaac Butt, Q.C. The "Bribed Scholar" I remember as another of these very interesting tales. H. LOFTUS TOTTENHAM.

CUBAN USE OF SPANISH WORDS (3rd S. viii. 28.)—Perhaps the following explanations may be of use to COLON Y LUÇO: *Agujas jalmeras*, saddler's needles. *Bocamanga de carretas*, waggon-cover or awning; the cover is stretched over several "bows," which give it the appearance to which owes its name of bocamanga. *Cachimbo*, in Galicia, the name for snuff boxes of a peculiar shape. *Catres de madera con tijera*, scissor beds; *tijera* is the word used for the bed trees which are crossed like a pair of scissors (from whence the name) or the legs of a camp stool (see N. & B.). *Carrilleras para morriones*, morriones are helmets, carrilleras the chains, usually lined with a strap of leather, which go under the chin. *Guardabrisas para mesas*, table clips, small clips of brass which are used to fasten together the leaves of "telescope" and other tables. *Guardabrisas para candeleros*, candle shades. *Falleba*, the bar which in the ordinary folding shutters goes across the back from one half of the shutters to the other, and thus secures them. *Huacal*, a hamper or crate. *Cubos de metal para pistolas*, pistol holsters of metal, used by horse-soldiers. *Hacha de viento* is a flambeau or torch (see N. & B.). This term is in use among sailors, who make, out of rope, a sort of torch which they call *hacha de viento*, for the wind, instead of extinguishing it as it would any other light, only assists the burning. With respect to the remaining terms, some I cannot interpret, and to others can assign no other meaning than that given by any good dictionary. The word *pastrano* I never met with before, and can form no idea as to its meaning.

I notice that in *Barrenas llamadas pasadoras*, the last word is italicised by COLON Y LUÇO. *Pasadoras* are gimblets, for which *barrenas* is another word.

A. DE R.

CALDERON'S "DAUGHTER OF THE AIR" (3rd S. viii. 8, 52.)—Before finally dismissing this most interesting subject, I should like to offer a few observations on MR. MAC-CARTHY'S letter. I believe he has given as good an explanation of the

name as we can expect, and we are especially obliged to him for the extract from Schmidt, with whose work I was unacquainted, though still the title seems far-fetched, and such as probably would have suggested itself to no one but Calderon, who seems to have chosen it as indicative of her peculiarly aerial, soaring, unearthly nature, by which she is distinguished from *all* other heroines, either of Calderon's or any other poet's, and suiting also with the mythic age to which she belongs. It is remarkable that in the passage quoted he exactly *inverts* the explanation the reader seeks, telling us that she is called Semiramis, because she is the daughter of the air, instead of directly telling us what we want to know, why *he* has given her this strange title, the more strange as he has named her father and mother, neither of whom had any relation to the air. The idea may have been partly suggested by the epithet "son of the morning," applied to Lucifer, and repeated by Byron, apparently without exactly knowing what he meant, or how he intended it to be applied. The solution attempted by a correspondent in the "N. & Q." many years ago, that he meant "traveller," is quite as mystical as Calderon's, and neither poetical nor probable.

I take for granted that the sporting correspondent of *The Times* made a blundering guess when he spoke of the Scandinavian goddess, and that his reference has no authority whatever.

I am pleased to see that MR. MAC-CARTHY agrees with Goethe, Immerman, Von Schack, and me, in his estimate of the play itself, or rather the two plays, styling them "two of Calderon's finest dramas;" especially as giving us the hope that he may favour the public with an English version of them, as he has done of others of his plays, both formerly and recently. Should he think of this, I would suggest that he should adhere as much as possible to the metres of the original, but *not* adopting the "assonant rhymes," which are no rhymes to an English ear, and therefore a barren waste of ingenuity. For the sake of identity I repeat my former, though now less appropriate, signature of

INQUIRER.

ST. AUGUSTINE'S VISION (3rd S. viii. 51.)—Your correspondent, H. C., has brought this question to the right point by the simple observation, "I should like to know where St. Augustine 'himself relates' the vision 'as occurring to him.'"

By a curious coincidence, only just before I saw the above, I had read the following much more extraordinary account of another vision of the same saint, which he saw not as any supernatural manifestation, but with his ordinary bodily eyes as a simple fact in his life, and to which the above query is still more applicable. The narrator is the (once) celebrated critic and scholar, Pauw, who thus relates it. After mentioning ancient travellers' tales, he adds,—

"The greater number of the ancients reported these prodigies merely as hearsays; but what are we to think of St. Augustin, the most enlightened of the early Christians, who affirms that he saw, in the Lower Ethiopia, men who had but one eye in the middle of their foreheads, and to whom he was so happy as to preach the Gospel!"

Well may he add,—

"It is not easy to comprehend how he could contrive to catechise beings who certainly never existed in Lower Ethiopia, or any where else." (*Selections from M. Pons, with Additions, by Daniel Webb, Esq., Bath*, printed by R. Cruttwell, and sold by C. Dilly, Poultry, &c., 1795, p. 49.)

Before we decide "what we are to think of" the saint who could tell such a monstrous deliberate lie as this, would it not be well to ascertain (as might be done, either positively or negatively, by the very ample Index to his works in the Benedictine edition), whether he ever did so, and if not, what could probably have deceived such a critic as Pauw into imagining that he had? Has any ancient writer attributed this assertion to St. Augustine?

PHILALETHES.

CLIMATE AND LANGUAGE (3rd S. viii. 27, 59).—The proof of the effect of climate in modifying speech, is most strikingly exhibited in the pronunciation of Hebrew by Jews of various nations: the pronunciation of Arabian, Spanish, and Italian Jews is soft and delicate, like pure Italian, without its deep intonation. By the Polish and German Jews the pronunciation of Hebrew is most harsh, unmusical, and even offensive to the ear. By the Chinese, Hebrew is converted into singing; more like the uncertain intervals of intonation among birds, but without their usually delicious melody. They pronounce the Hebrew word *Berithuth*, and it is their nearest possible approximation, *Pe-el-a-shit-ze*.

T. J. BUCKTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Lancelot of the Laik: a Scottish Metrical Romance (about 1490—1500 A.D.). Re-edited, from a Manuscript in the Cambridge University Library, with an Introduction, Notes, and Glossarial Index, by the Rev. W. W. Skeat, M.A. (Early English Text Society.)

The poem, here re-edited by Mr. Skeat from a manuscript in the Cambridge University Library, is a loose paraphrase of not quite fourteen folios of the first of the three volumes of the French romance of *Lancelot du Lac*, as reprinted in Paris in 1513, in three volumes, thin folio, double-columned; but with a new Prologue, the author having set aside the French one, and afterwards translated and amplified that portion of the romance which narrates the invasion of Arthur's territory by "le roy do outre les marches nomme galchault" (in the English, *Gahin*), and the defeat of the said king by Arthur and his allies. The work is incomplete, which is the more to be regretted as Mr. Skeat informs us that, "at the point where the extant portion of the poem ceases, the author

would appear to be just warming with his subject, and to be preparing for greater efforts." The poem was printed for the Maitland Club in 1839, under the editorship of the Rev. Joseph Stevenson; who, in his preface, stated that "it was printed with such errors of transcription as have crept into it by the carelessness of the scribe;" and others, as Mr. Skeat states, for which the transcriber was not responsible. The present edition will be very useful for philological purposes. The text is printed with great care—the more uncommon words are explained in the glossary; and, in the marginal abets, and in the notes, the editor has endeavoured to remove minor difficulties by explaining sentences of which the construction is peculiar, and words which are disguised by the spelling. Copious extracts from the French romance of *Lancelot du Lac*, and an Index of Names, give completeness to this useful volume.

THE EXHIBITION OF NATIONAL PORTRAITS, proposed by Lord Derby and sanctioned by the Committee of Council for Education, has been ventilated (to use a phrase of the day) at an influential meeting of noblemen and gentlemen; and is obviously so well started, that its success may be considered certain. From the extent and variety of portraits, of which the loan has been already promised, it is clear that the Exhibition must be divided into two: the first to take place in 1866, and the second in the following year.

THE SURVEY OF JERUSALEM by the Royal Engineers, from the Ordnance Survey, has been completed; and Sir Henry James is about to publish, under the authority of the Lords of the Treasury, the plans, sections, &c., made by them, as well as some photogenic copies of about 100 photographs of the most interesting places included within the area of the survey. It is impossible to over estimate the value and importance of this work.

Notices to Correspondents.

A. H. A. L. The title *Clarence* is derived from the honour of Clare in Suffolk. The first name was *Liouel Plantagenet*, third son of King Edward III. See "N. & Q." 1st S. vii. 350; 1st S. vii. 355.

W. P. The lines have been attributed to J. P. Kemble; but consult "N. & Q." 1st S. iv. 24, 32, 391; vii. 192; and 8. vii. 176; viii. 37.

CHARING CROSS. The second edition of Denton's *Political Index* was published in 1769, in 2 vols. 8vo.

TURNER. Newmarket; or, an Essay on the Turf, 2 vols. 1771, &c. parallel between the Newmarket races and the Olympic games, and satire, after Swift's ironical strain of mock panegyric, on the common past attachment of fashionable circles to the diversion of the turf-course.

J. WETHERELL. "To drink tobacco" was formerly a common phrase for smoking it. See *Nares's Glossary* for several examples.

W. M. T. Mr. Dawson Turner in a communication to "N. & Q." 1st S. iii. 276, informs us "that the fact of Mr. Mathias being the author of *The Pursuits of Literature* was a secret by his friend after he went to Italy." Mr. Turner further stated, "that he would at any time be happy to give ocular demonstration of the fact by the production of the letters addressed to the anonymous author of *The Pursuits of Literature*, accompanied in some cases with his own answers." (i. *R. Dercharin's* Ode to the Belly has been translated into English by W. Stokes), and published at Brighton in small sheet (to 1861).

EDWARD MANASSAH. There is an engraved portrait of Dr. John Thomas, successively Bishop of Peterborough, Salisbury, and Winchester (ob. 1791), in the rolls of the Chapter. (*Episcopal Catalogue of Portraits*, i. 244.) There was also another Dr. John Thomas, successively Bishop of Lincoln and Salisbury, ob. 1706. — Evans also had an engraved portrait of Col. Francis Hacker, d. 1660.

See Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d. or, free by post, direct from the publisher, for 1s. 6d.

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"NOTES & QUERIES" is welcomed for transmission abroad.

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IEL DEFOE, ON ASSASSINATION OF RULERS.

[SECOND ARTICLE.]

a former ["N. & Q." 3rd S. viii. 21], I carried too far a desire to let Defoe speak self; and adverted only, in my introductions, to the external circumstances which him to write on this subject. After reading ers in your columns, I think I ought to emised,—that Applebee's *Original Weekly* in which they and the following appeared, Tory Paper,—that the arrangement be- Defoe and the Government was, that he 'seem to be on that side,' and should be Whigs,"—and, with such qualification, then have reiterated my statement in p. our last volume,—"I have not found that ally wrote in any Tory journal anything to the liberal principles he had always d." Defoe was a great constitutional pa- No man could be more truly loyal than

Here, he is the same loyal patriot as t we see him behind a Tory mask. mere acquaintance, Defoe is now perhaps known by the distorted, and discoloured re of Mr. Walter Wilson, who has por- um as a bigoted, antichurch, radical Dis-

Those, however, who have thoroughly studied his writings know him to have been always a liberal Conservative in politics; and, although a Dissenter, yet a firm supporter of the Church of England. Moreover, few men have been through- out a long life so consistent in politics and reli- gion. These Letters on Assassination of Rulers were written after he was sixty years of age; but all the same doctrines, opinions, and sentiments are to be found in his *Reviews*, and still earlier Essays.

Apologising for this long preface, the next Letter is from Applebee's *Journal*, December 30, 1721:—

"Sir,—I find you have given us two very pertinent Answers to the King-Killing Principles of the *London Journal*, and to their falling upon the Reverend Dr. Pri- deaux for censuring the Murderers of Julius Caesar. Admit me, I entreat, to put in a Word or two upon that way of Writing, and of that known opinionated Writer, who would celebrate his Pen at this Time, by recommend- ing the Murder of Princes, and the villainous Practice of Assassination, which Doctrine if it be receiv'd no Chris- tian Prince can be safe, no, not in his Bed-chamber. It must be confess'd, that as this Writer is call'd a Whig, and a Commonwealth's Man, it is no great wonder that he is in favour of the King-Killing Doctrine; but that Herd of People had ordinarily more Policy than to profess openly the very Murdering Principle itself; they rather disguis'd themselves with a Mask of Moral Virtues, the better to conceal the hellish Liberty they took, and that they might put it in Practice with safety to themselves.

"But let us enquire into the knavish Disguise of their Writing in this *London Journal*, and you will find an evident contradiction between their Writings and their Designs; and, that what they aim at, and what they pretend, stand opposite to one another, as directly as the Evening and Morning, as Light and a Depravity of Light, which we call Darkness.

"They pretend to write against Rogues, but with the very Spirit of a Rogue; they justify the horrid Principle of Murdering Princes, and yet at the same time pretend to support the Authority of Princes.

"They write against Tyranny with a Spirit of Tyranny, condemning assum'd Power to Rule, and yet justify an assum'd Power to Kill and Destroy.

"They write against Persecution, with a Spirit of Per- secution, for they tell us of the Superiority of Conscience; and yet, against all Conscience and Honour, prompt the World to commit Parricide and Murder, and to Assassinate their Rulers.

"They write against invading Liberty, and yet rob men of the liberty of professing just Principles, in opposi- tion to Atheism, Deism, Free-Thinking, and Irreligion.

"They write with a pretence of Religion and Morality, and yet justify Self-Murder, the worst of all Immoralities, and inconsistent with the very essentials of Religion, namely, Resignation to the Will of Heaven.

"They write with a loud pretence of Obedience to law- ful Princes, and yet give up the greatest Part of all Obedience, namely, the Obedience to the Laws of their Country.

"They plead for the Conduct of Brutus, Cassius, Cato, and Others, who, according to the brutal Notion of Li- berty, took the Liberty to be their own Murderers; hav- ing said something very faintly to excuse them, they bring it in as a corroborating Evidence, that several People in these Christian Times do the same Thing; that Men in Fight defend a Town to the last Extremity, till

they are sure to Die; others blow themselves up and the Ships they are in, with several other Instances.

"Now had not this Wretch been as ignorant in the Laws of War, as he is in those of Christianity, he should have remembered to have added, that by the Laws of War, such as defend Towns in mere Fury and Desperation ought to have no Quarter given them; and if in the Storming them, any of them happen to be taken Prisoners they may be Hang'd up as Murderers, for pushing their Defence beyond the Rules of War; such are not said to defend a Town like Men of Honour, but like Enemies to Mankind, and for the sake of Destroying brave Men; and many Examples might be given, where such have been taken and Hang'd.

"Defending a Town like Men of Honour, is to defend it as long as there is any possibility of Defending it effectually, or any room to hope for Relief; but when the Garrison see the Mines ready to Spring, the Storm ready to be given, no Relief at hand, or likely to be brought them, when holding out any longer is impossible, and no delaying the Enemies' Affairs, or other End obtain'd, but mere desperate Resolution, both to destroy themselves and others; Such Men are not to be used any otherwise than as Criminals, deserving to be cut in pieces in the Breach, and hang'd up afterwards if they escape; for this is not Bravery but Madness and Rage, and is neither any Part of Bravery or Christianity.

"The Governor of the Castle of Alicant, where Col. Richards and an English Garrison lay during the late War was of this Number: The French and Spanish Generals besieged the Place; it was thought impregnable before, but the French Engineers shew'd an extraordinary Skill in their Work, and had made their Way under the very Body of the Place; when they had all things ready, the French General summoned the Garrison, and, as it was related here, offer'd to show them the Mines, to let them see that they could not fail ruining the whole Castle; nay, it was said that some Officers did go out to see them, and acquainted the Governor how it was, and persuaded him to treat, the Enemy offering still very honourable Conditions; that upon refusing, they told them to an Hour when they would spring their mines, and gave them time till then to capitulate; nay, some said, entreated them to consider that they had done all that Men of Honour could do; but that they still were obstinate, upon which the Mines were sprung, and blew them all up, not a Man escaping: Now was this Bravery? Or rather, were not they who refused the generous offers of their Enemies, Murderers, and merited to be hang'd for throwing away the Lives of so many brave Men as perished with them? This is the Bravery and the Christianity of that mad Fellow Cato, who the *London Journal* calls (blasphemously) God-like, who ought, if he had had courage, to have reserv'd himself for the further Service of his Country, and have look'd Caesar in the Face, wherever he could have Animated any to take Arms against him, and at last he should have Dyed fighting for the Liberty of his Country, not basely regarding his private Liberty only, and kill'd himself because he could not resist Caesar in that one City, which was the case of Cato; and, in a few Words, he Kill'd himself only for mere Pride and Cowardice, namely, the Fear of falling into his Enemy's Hands, which a Man of true Christian courage would have boldly ventur'd: But it was Dying for fear of Shame, which was both Cowardice, and the extreme of Pride. I shall take a Time to let you see how easily Cato might have carried the War against Caesar on, longer than he did; and how, had he encourag'd the Romans by his Example, rather to Fight for the common Liberty, than to Die for private Liberty, he had done good Service, and might by his Reputation in the Army have hazarded Caesar's Fortune, and perhaps have saved his Country:

All which Advantages he lost to his Country by his Ennity, Pride and Cowardice, which this new Principle of the *London Journal* Scribblers would Christen by the false Names of Gallantry, and a Love of Liberty.

"Your Friend and Servant."

He resumes the subject in Applebee's *Journal* Jan. 6, 1722, as follows:—

"Sir,—No man that has read the *London Journal* in some time past, could suppose that all that long Rhapsody of Exclamation against Julius Caesar, and the Eulogium in praise of the most execrable Ruffians that Murder'd him, was with Design only to set out the Story of that Murder in proper colours, and acquaint our People with what was done at that time, and to go any farther; he that thought so, knows little of the Men, or of their Principles: I always told you it had an Application in reserve, and that it was to refer to our times, where they would have the same thing acted over again; and is evident to impartial Men, that they are animating the Ruffians they can reach to undertake the like wickedness: They have now brought their Harangue to the intended Point, and give us, in plain English words, the meaning of it, namely, that all Men are born free; that they are to be govern'd no farther than is for their good; that when it is otherwise, of which they are to be themselves the Judges, they can do as Brutus did; and do these Conspirators call Liberty, as their Predecessors Rebellion did some few years ago. Now you must serve your Country more in any Thing that can be made the subject of a publick Paper; neither can you do any Thing more agreeable to those who have a due regard to their Country's true Liberty, than in turning *our* Pen and the Pens of all those who assist you with *our* Letters, against the contagious Phanatical Principles, the vilest of all Libels, the *London Journal*. I was inclin'd some time of Opinion, that slighting and contempting a Libel of such a mean and base Import, was the best Method to be taken; and I was the more confirm'd in that Opinion, because I saw the wisest and best of Men of all Professions Vote it to the most infamous Use, as the most infamous Paper; and particularly as it was known to be the Work of a Set of the worst and most infamous Writers: But, as little criminals which are pass'd over by the clemency of a Government grow more insolent, till at length they make their Punishment become necessary; so these lesser and baser Writers of Scandal, growing Insolent, by the forbearance of the Publick, and by the backwardness of wise Men to meddle with them, are now arriv'd to a presumptuous height, offensive to God and Man; it is highly needful that you, and every good Man should oppose them, that the Poison of their corrupt Principles may not infect others, and especially weaker Judgments, who may not be fully establish'd in the Foundations of Christian Society, and of true Christian Liberty, which consists in Obedience, not in Rebellion and Murder.

"I have read that in the Spartan Government it was decreed, that whosoever was found Guilty of spreading about Principles pernicious to the Good of the Commonwealth should lose his Freedom of the City, be bound Hand and Foot, and sold for a Slave. We who have so fresh in our remembrance the mischievous consequences of the unbounded Liberty which these Men teach, namely, of murdering and assassinating Princes, should not want to be admonish'd of the Mischiefs which those Tenets may still bring upon the State. None can be so weak as to persuade us that these Men have nothing in their view, but the telling us the Story of Brutus and Cassius, and of the Murder of Julius Caesar, or of the Value of legal Liberty: Do these Men content themselves with reciting the History? Or, do they recite it to recommend the Example

thering Princes? Wherefore do they applaud rtherers? Wherefore do they justify the Assass- itself? And wherefore plead for the Liberty of ich Actions, but to prepare the Minds of Men to e like Villainy, tho' it were to be practis'd upon g, or upon any of his Ministers of State? Why tice of the Nation forbears to punish the Pub- of such dangerous Tenets as these, is best known to ho have the Power thereof in their Hands, and t know when to strike: But it is the Duty, in the ne, of every loyal subject to enter his Protestation Murtherers, against Men claiming Liberty for a o Licentiousness, and against Men publishing mur- Principles; and therefore (as before) you cannot Country better Service than to shew your De- of those Things, and more especially of the knot of Men concern'd in propagating them. It it what these Men aim at, and that they are car- a Conspiracy against the Monarchy, and against vernment of Great Britain; and albeit the Cons- are known to be Men of base Characters, and of inciples, meriting the Contempt of all good Peo- as we see nothing is more catching than an evil le, so, I think, therefore nothing calls for more correction: In evil Examples it is observ'd, that, Plague, the highest and best Person, whether for or Character, is capable of receiving Infection e contagious Breath of the meanest Beggar. Evil es are Infectious in the most intense Degree of n; for they infect the mind, corrupt and poison inciples; and they do it in these Ages of Vice with much Success; and the Conspirators in the case s are not ignorant thereof, and are the more ad- us in spreading their evil Morals and evil Princi- his Part of the World.

s true that the Conspirators are known to be Per- ose Names are Infamous, being Men whose prac- long been to sow Divisions and Disaffection the People in Civil Matters, and profane and blas- s Principles in religious Matters: Nay the Con- itself is form'd to represent us to ourselves as born m the Government, either of God or the King, g their Notions of personal Independency, which ll Liberty, to so fine a length as to bring Men to Liberty to rebel against their Maker, and to mur- r Sovereign.

this End, the Conspirators represent the most exe- Murther of the gallantest Man who was at that the World, and the boldest of all Assassinations, ful Zeal arising from a Love of Liberty; and to it the Conspirators run out into their old Repub- picks of lawless Force, Tyranny, and the Abuse er, which Cæsar, they say, was guilty of: I shall y Letter with referring your Readers to the Judg- our Saviour himself, concerning that very lawless f Julius Cæsar and the Conspirators; could they br themselves, they may see their bloody King- Principles condemn'd, and Obedience recommended, that lawless Force, which, they say, may be op- th Force.

ider to Cæsar the Things which be Cæsar's, are the of our Blessed Lord, who order'd his Disciples to ibute for him: Now it is manifest, that all the whether Augustus, Nero, or Tiberius, or any of xercis'd the same lawless Force as did Julius, and their Empire upon the Ruins of the Roman Liberty, d, and therefore might as lawfully be assassinated rther'd; but notwithstanding all that, our Lord Tribute Cæsar's Right, and, as such, causes it to

Submitting in all things to the Government of ynants, which these Conspirators say might law- murder'd and assassinated by private Hands:

Let the Example of JESUS CHRIST, and, after him, of his Apostles and Servants, be opposed to the Tenets published by the Conspirators, and then let every indifferent Man judge whether they give us right Notions of Liberty, or whether they have not merited to be detested of all honest Men.

"Your Friend and Servant."

If we consider that when Defoe wrote these four Letters he had the responsibility of several other newspapers; and that in the latter part of the same year, and the beginning of 1722, there issued from his restless pen—within about four months—*Moll Flanders*, *The History of the Plague*, *Religious Courtship*, and *Colonel Jaque*, we have strong proof that his loyal spirit was greatly excited by the treasonable doctrines against which he found time to write so much.

The same considerations will account for the repetitions, and evident want of time to correct his manuscript, particularly in the last Letter of the four.

Daniel Defoe was not a poet. In supposing himself so he was mistaken. He was fond of writing verse, and in that form his sentiments are invariably just, and clearly expressed. His lines are mostly rough, but often terse and forcible; and it has been well said that some of his poems constitute as fine doggerel as can be found in the English language. When his mind was much stirred upon political subjects his thoughts had a tendency to run into verse by way of climax; and, as the following is the only *sonnet* I know of his composition, I give it to your readers from the same newspaper as the last preceding letter:—

"Cæsar the Great, the Generous, the Brave,
Who conquer'd to set free, and fought to save;
Travers'd the World, subdued it by his Name,
And humb'l'd Empires bow'd beneath his Fame.
No man beyond his Mercy could offend,
A clement Enemy, a faithful Friend:
But who can vile Ingratitude dispute?
He fell a Sacrifice to Brutal Brute,
From whom our King-Destroyers take their Name;
Brutal their Crime, and British is their Fame.
CÆSAR and CHARLES, two martyr'd Heroes, live,
Their Fame shall time and History survive:
While Cato's cowardice his Glory stains,
And nothing but his want of Fame remains."

With this I conclude, for the present, my contributions from the hitherto unknown writings of Daniel Defoe, feeling that "N. & Q." has done him ample justice for the injury attempted against his character and memory in the *London Review*.

W. LER.

EARL OF LEICESTER'S LIBRARY.

Is there any account to be found relative to the library of this celebrated man? Many years ago I saw at a book sale, at Edinburgh, a copy of Littleton's *Tenures*; evidently bound at the time of publication, with the Earl's device, the bear and ragged staff, stamped on the side. It had

belonged, I was told, to Henry Weber, the editor of Ford, and Beaumont and Fletcher: and was purchased, as I was assured, by Sir Walter Scott.

Until a comparatively recent period I have, though frequently attending book sales in the northern metropolis, never observed another book belonging to Lord Leicester. One day, turning over some folio volumes which had come from Murthly, in Perthshire, to my infinite delight I lighted upon a most beautiful small folio, in old olive morocco binding, richly gilt, with the silver bear and ragged staff impressed on each side. It had escaped the observation of the late Mr. Thomas Newbit, who had catalogued the library, and it fell into my hands at a very moderate price. It is Turnebus's edition, Paris, 1554, of Aristotle, *De Moribus*, in Greek, beautifully printed, and free from stain internally. Externally, it is an exquisite specimen of old English binding, in very excellent condition, with gilt leaves.

There was, in the Libri Collection, an Italian copy of Carione's *Chronicles*, 1543, in the original binding, with the bear and ragged staff. The price it brought I have not learned. Another book also, which belonged to his lordship, is stated to be in the British Museum, preserved "in a case." These are the only four Leicester books I have been able to trace; but perhaps some better informed bibliographer may point out others.*

It is somewhat remarkable that the Earl of Bothwell had also a fine taste for binding: for a few years since, there came from a library in the north a French work in small folio, which had been in his possession, having his arms stamped on the sides as Lord High Admiral of Scotland. It was bound in calf, with gilt leaves, and was in excellent condition. It had been acquired shortly after Bothwell's flight; as it bore a date in MS. indicating the time it was bought, and the name of the purchaser, with whose descendants it had remained until the recent breaking up of the curious old library of Whitehaugh, Aberdeenshire. J. M.

OLD LONDON IDENTITIES.

I read in the *Athenæum*, July 15, 1865, that "A child may yet wake the echoes in Cæsar's Tower." Alluding, I suppose, to "Julius Cæsar's ill-erected tower" (Shakspeare); and the "towers of Julius" (Gray). There is, however, no authority for this remote antiquity, unless it be in the Roman remains found within the Tower in 1777; and, as these were discovered at a great depth, "waking the echo" seems out of the question; more especially as the oldest existing por-

tion of the tower, the keep (Bishop Gundulph's work), is of about 1078.

In the same paper we are told, that "Chancery inn, the Tabard, is open to customers near London Bridge." Now, the said inn is at St. Margaret's Hill, or some seventy-five houses distant from the bridge; or half the extent of the long High Street of Southwark. There still remain three old inns between the bridge and the Tabard, now the Talbot.

We likewise read, that "the cell, in which Lady Jane Grey was lodged (the room in which Raleigh wrote his *History*), are as well known as the Dover Station and the Victoria Tower." We have always understood that the only memorial preserved in the Tower, of Lady Jane Grey, are the letters in the state-prison room of the Beauchamp Tower; and supposed to have been cut by Lord Guildford Dudley, when he was confined in a separate prison from his unhappy wife (it is said) in the Brick Tower; but for which we shall look in vain, it having been rebuilt by the Ordnance. The Beauchamp Tower was used for state prisoners only. Raleigh is but supposed to have written his *History* in one of the Beauchamp prison lodgings.

The *Athenæum* writer describes Southwark as "a tiny suburb," in the reigns of Elizabeth and James I. The epithet "tiny" would be scarcely applicable to the ancient town; and at the point here referred to, the other portions, not hitherto part of Southwark, had been purchased by the corporation of Edward VI. The ancient suburb, with its etymology of ninety-seven authorities, could, at no period of its history with which we are acquainted, have been "tiny."

At the above period also, says the *Athenæum* writer: "So far to the west as Durham House, the Strand was a mere row of mansions dotting one side of the road." By a single glance at Aggas's Map, will be seen a much fuller picture—the Strand houses, in addition to the mansions. It is likewise incorrect to describe the site of Northumberland House as "an unapproachable waste" at the above period: for Aggas shows here about several houses. Equally unauthorised is the statement: "St. James's Park was then unmade, since the park had been annexed by Henry VIII., when he altered the Hospital into a palace." Besides, Aggas shows the inclosure, with the deer in it.

The rural character of Field Lane and Saffron Hill, in the reigns of Elizabeth and James, has never been doubted—and we read of bunches of roses then grown at Ely Place; but to imagine their scent floating across Holborn Valley to the prison yards of Newgate, which the *Athenæum* writer conjectures, is too wide a stretch of fancy for

F. S. A.

* See "N. & Q." 3rd S. ii. 137, for a notice of some of the books in the Earl's library at Wanstead House.—Ed.]

PLUME'S LIFE OF BISHOP HACKET: NEW EDITION.

In looking over this edition of an old biographical favourite, which I am glad to see republished in a portable size, I notice the following points which may deserve the attention of the editor.

Page 8. "Could not presently tell what countryman Mr. L. was." I do not think the Mr. L. referred to was "Hamon L'Estrange" as queried in the note to this passage. The L'Estranges (*extraneorum nobilis propago*) and their birthplace were well known, and Hamon L'Estrange, though a learned man, was scarcely, I submit, a scholar in the exact sense intended. "The great Hebrician and chronologer, Mr. Lively" (see p. 13), is more likely to have been the person meant.

Page 122. "Lord Lyttelton thus describes Hacket." This is clearly a mistake. The passage is not applicable, as will easily be seen on reading it attentively, to Hacket. It is the character of Bishop Hough. See Lord Lyttelton's *Works* (edit. 1774, 4to.)

Page 111 —

"He condemned not other churches that allowed it otherwise (to marry again after divorce, the other living), but preferred our own caution before them, and for this he wanted not many more reasons than were wrote in a hasty letter to a gentleman, his neighbour, and published (without leave) after his death, together with his own answer, but it is no credit to conquer the dead, says the old proverb."

On this passage of Plume the editor has no note, nor does he afterwards mention where this production of Hacket is to be found in enumerating his work, nor has it been noticed elsewhere that I am aware of. The bishop's remarks will be met with in a little book, entitled —

"The Case of Divorce and Remarriage thereupon, discussed by a Rev. Prelate of the Church of England and a private Gentleman, occasioned by the late Act of Parliament for the Divorce of the Lord Rosse." Lond. 1673, 12mo. (155 pp. inclusive of title-page, and address to reader.)

The first part to p. 49 is written by the private gentleman (Sir Charles Wolseley.) Then follow "Animadversions upon the foregoing Discourse" from p. 51 to p. 73 by the Rev. Prelate (Bishop Hacket), and the "Answer to the Animadversions" (by Sir C. W.) extends from p. 75 to the end of the book. It is a curious and interesting volume.

Note at bottom of p. 219:—

"Page 151. He (Bishop Hacket) did not write *Christian Consolations*." (See *A. O. Fasti*, i. 368.) This is too positively stated. Anthony Wood I know attributes this work to Robert Hacket, but he speaks of a portrait of him prefixed to the book. Now it contains nothing of the kind. My impression is that Anthony was mistaken, and that the *Christian Consolations* is by the bishop.

In the lists attached to other works printed for the same publishers it is distinctly styled "*Bishop Hacket's Christian Consolations*." In vol. i. of Eden's edition of Jeremy Taylor's *Works* (8vo, 1854), p. vii. the editor observes:—

"The *Contemplations on the State of Man* and the *Christian Consolations* are both omitted from the present edition of Taylor's *Works*. The second is from the pen of Bishop Hacket, as was suggested to the editor by the Rev. James Brogden, and is now proved beyond dispute."

Are we never to see a republication of Bishop Hacket's *Sermons* and *Life of Williams*? It is a real disgrace to the age that these two most delightful old folios have not been reprinted.

JAS. CROSSLEY.

LIEUT.-GEN. WALSH'S TABLET.—In the year 1761 a tablet was erected in Westminster Abbey to the memory of Lieut.-General George Walsh, who was buried in the Abbey. The following copy of the contract, and also of the Dean and Chapter's charge for the funeral, may interest some of your readers:—

"Erected by Mr. Thomas Stephens of the parish of St. Paul's, Covent Garden, and agreement made with Richard Wilson, Esq. of the Parish of St. James's, Westminster: the tablet to be statuary marble; the cornice to be veined do.; the 'Trophys of War' and Tablet to be of statuary marble. To carve a crest and blazon the arms, and to cut an inscription, and pay the Dean and Chapter 10l. 10s. The whole to be done for 55l."

"Fees for the Funeral of Lieut.-General George Walsh, in the East Cloyster of Westminster Abbey.

	£	s.	d.
The Ground - - - - -	-	5	18 0
The Chantor - - - - -	-	0	5 0
Sacrist and Virgers - - - - -	-	0	13 4
4 Bellringers - - - - -	-	0	10 0
Clerk of the Works - - - - -	-	0	13 4
Mason - - - - -	-	0	5 0
6 Bearers - - - - -	-	0	15 0
Two porters - - - - -	-	0	7 6
Pall - - - - -	-	0	10 0
Leadon Coffin - - - - -	-	3	0 0
		12	17 2
Tolling the bell - - - - -	-	0	6 8
		13	3 10

"October 29th, 1761.

"Recd. then of Mr Stephenson the full content of the above Bill by me.

"84 John Merest Recd to the Dean and Chapter of Westminster."

General Walsh was Colonel of the 49th Foot; he was a younger son of Richard Walsh of Ardagh House, co. Louth, Esq., and of an ancient Anglo-Irish family. There is extant a fine portrait of him by Sir Joshua Reynolds.

One of his brothers, Joseph Walsh, was a "Lieutenant in the regiment lately commanded by Colonel Allnutt." He made his will Oct. 3, 1708; administration, Dec. 15, 1709. In it he says his death was "really occasioned by some

poisonous stuff an English doctor gave him in France, and killed his dear friend and companion." He was then "a prisoner at Alune in France." What was the number of his regiment, and when was he probably taken prisoner?

H. LOFTUS TOTTENHAM.

DUTY OF POLICEMEN.—As there is not unfrequently preserved in provincial journals *dicta* of eminent persons, which are lost sight of in process of time, it may perhaps not be out of place to insert in the pages of "N. & Q." the following remarks, by the late eminent Judge Patteson, upon the powers of policemen to take individuals into custody *ex proprio motu*:—

"At the late Yorkshire Assizes an action for false imprisonment was tried before Mr. Justice Patteson, and, in summing up, the learned judge gave the following exposition of the law on the power of policemen to take persons into custody: 'A great mistake,' observed his lordship, 'prevails in this country among police officers, who fancy that they have a right to take a man into custody on any charge whatever. They ought to know their duty better. The law was this:—On the information of any person a policeman might apprehend a party on a charge of *felony*, provided he thought there was a reasonable probability of it being true; but no man had a right to take another into custody, *still less to take him to prison, for an assault or breach of the peace*, unless it was committed in *his presence*, or he had a magistrate's warrant for so doing.'"
—*Newcastle Chronicle*, April 14, 1838.

J. M.

BOSH.—This word is Turkish, whence it has reached the English language as a cant term for *nonsense*. BOSH *lakirda emah*, "Do not talk nonsense."
T. J. BUCKTON.

EDMUND WALLER.—Dr. Johnson says that, in the Long Parliament, Waller represented Agmondesham the third time. He, however, sat in that Parliament for Saint Ives in Cornwall. This error is not pointed out in Mr. Peter Cunningham's edition of the *Lives of the Poets*, 1854.

S. Y. R.

Queries.

ANATOLIAN FOLKLORE.—My daughter tells me that a few days ago there was a lizard on the schoolroom door, when a Greek rushed to kill it. On being asked, why? the answer was, that if a lizard is killed, it carries off the sins of the person. Is this a new form of scapegoat, or some mythological legend preserved?

HYDE CLARKE.

Smyrna, 15th July, 1865.

ANGLO-SPANISH FAMILIES.—In a journal of about the year 1849, there occurred a statement of the names of several Spanish families who had in former times settled in this country in order to avoid persecution. The journals indicated were the *Athenæum* and *Britannia*, but the paragraph cannot be discovered. These families adopted

the English equivalent of their Spanish surname and are said to have settled principally in the eastern counties. Among the English equivalent surnames occurred the surname of "Slipper," which is taken to represent the Spanish family "Zapata." Required, the name of the journal and the date of it, in which this statement occurred and also any information bearing on the question of the Spanish families of England, and the change of name? OXONIAN.

BROWNE, VISCOUNT MONTAGUE, OF CORNWALL PARK, CO. SUSSEX.—I have for several years been making notes, with the view of publishing in private circulation a history of this family, of the senior line of Beechworth, co. Sarum, which shall embrace all the known junior branches of those families, and all the *present families* Browne, who have a legendary belief that they spring from the same ancestor. I will be glad to learn if any of these families, or their representatives by marriage, will assist me with genealogical and personal information; also with access to portraits, and views of old mansions. Anybody will do so, I will apply to when I am prepared to publish; and after publication, I will forward to each a copy *gratis* (I do not ask for pecuniary aid). I wish especially to procure a confirmation of the pedigree of Browne of *Steyning*, or *Stoughton*, co. Sussex, since 1820! And I desire to purchase H. Prater's *Claim of Henry Browne*, 1849, mentioned in Mr. Sims's *Handbook for Genealogists*. Some notices of various subjects relating to the above, are in "N. & Q." 1st S. ii. 66, 194, 307; vii. 528, 608; viii. 114, 243, 304, 639; ix. 41, 564; 2nd S. v. 478, 523; vi. 17; 3rd S. iii. 440, 447; iv. 354, 355, 528, 529; v. 86, vi. 285.

JUSTIN BROWN.

Hobart Town.

CAIAPHAS' DAY.—Among the Lauderdale papers now in the British Museum, I have found a letter from the Earl of Rothes, dated 3rd April 1665, in which he refers to what he did, or rather intended to do, on "Caiaphas' day," which is evidently Good Friday in that year. Can any one of your readers give an example of the use of the same term elsewhere?

GEORGE VERE IRVING.

COUNTY OF CORK, IRELAND.—Are there any really fine engravings of views, family houses, or castles, in the county Cork? If so, what are the sizes, price, and date?

J. M'C. B.

Hobart Town.

DE WILDE.—Will some correspondent of "N. & Q." furnish some account of this very clever artist, whose theatrical portraits have a life, spirit, and likeness, which even inferior engravings from them never quite lose? QUOTUS.

MAJOR GEN. JOHN DOWNING is stated, in a petition by his sons Alexander, Robert, and Francis to Charles II., to have lost his life and estate in his Majesty's cause. Can any person tell me in what battle or siege he was killed, or give me any particulars respecting him? FITZ.

SIR GODFREY KNELLER.—In Easter Term, 1 James II., William Mountague of St. Giles's-in-the-Fields, Esq., Dorothy Danvers of Chichester, spinster, and Godfrey Kneller of Westdeane, in the county of Sussex, Gent., were charged with enticing Jane, the wife of John Lewkenor, Esq., of Westdeane, to elope from her husband, and to live with Mountague in adultery. The indictment or information, which is curious, is given in Tremaine's *Placita Coronæ*, 200. Was the Godfrey Kneller there named the famous painter?

S. Y. R.

LIEUT. F. C. LAIRD: GEORGE HOWARD.—The following works were published under the name of George Howard, Esq.: *Lady Jane Grey and her Times*, Lond., 8vo, 1822; *Wolsey the Cardinal, and his Times*, Lond., 8vo, 1824. The real author is said to have been the late F. C. Laird, Lieut. R.N. (Lowndes's *Bibl. Man.*, ed. Bohn, 1127). I desire to know when he died, and what Christian names these initials represent.

S. Y. R.

MEYERS'S "LETTERS."—In *Letters and Essays*, by the late George Meyers, M.A., London, 1804, I have found some things which need references, and are sufficiently out of the way to induce me to ask for them. From a brief notice prefixed, it appears that the author was a young man from whom much was expected; but that his health failed, and he died at the age of twenty-seven. His friends thought what he had printed and left in manuscript worth collecting, in a volume of 228 pages.

"Widrigton, who fought upon his stumps, was not to be compared with Cuniger, who held a ship by his teeth; Wall only ordered what Achilles did; and Pyrrhus is gravely recorded to have struck a mightier blow than ever was feigned of Ruggiero."—P. 116.

Cuniger? Wall? The blow?

"Mecenas advised Augustus to treat with the utmost severity all innovators in religion; not only that he might retain the favour of the gods whom he defended from insult, but because every change in religion tends to a change of laws, and produces plots and seditions which are likely to overthrow the monarchy."

From what history is this taken? J. M. R. Malvern.

JOHN RICE OF FURNIVAL'S INN.—*Placita Coronæ*, collected by Sir John Tremaine, Knight, Serjeant-at-Law, was published, Lond. fol. 1723. The work is stated on the title-page to have been digested and revised by the late Mr. John Rice of Furnival's Inn. Information respecting him is solicited.

S. Y. R.

SHERIFFS OF OXFORDSHIRE.—Who were sheriffs of Oxfordshire in the years 1642-5-7-8; 1655-7; 1659-65? The ordinary sources of information in the British Museum, Bodleian, and Sion College Libraries do not supply the names.

EDWARD MARSHALL.

PRINCE CHARLES EDWARD STUART.—Is there anything known of the portraits of Prince Charles Edward, which will identify one which I have as follows? There is a white rose in the bonnet, the tartan dress, with the orders of St. George and St. Andrew; half or three-quarters size, representing him as he would be about 1737.

EDW. MARSHALL.

SALMON AND APPRENTICES.—Your correspondent Mr. JOHN BOOTH, Jun., of Durham, has intimated (3rd S. vi. 13) that there are good grounds for questioning the superabundance of salmon in former times; and has indeed *proved*, that Severn, Wear, and Tweed salmon, were of considerable value in the fourteenth century. I take it, however, that the "salmon clause" of indentures is alleged of a much more recent period—and as another of your correspondents, MR. CUTHBERT BEDE, speaks (*Medley*, London, s. a. p. 78), apparently with more than a hearsay knowledge, of the existence of a stipulation in the indentures of Bridgnorth apprentices, "not more than half a century ago," limiting salmon dinners to "three times a-week"—I take the liberty of asking that gentleman to produce his proofs for the satisfaction of the many readers who are interested in the question.

A. CHALLISTETH.

1, Verulam Buildings, Gray's Inn.

TENNYSON'S POEM OF "THE CAPTAIN."—This poem appears for the first time in the recently-published selections from Tennyson (*Moxon's Miniature Poets*). Is it founded on any known historical incident, as the author seems to imply?

D. BLAIR.

Melbourne.

GARRISON ORDERS: ANDREW WILSON.—

"Edinburgh Castle, 16th August, 1822.

"The following Gentlemen Artists have been possessed of tickets of admission into the Castle, which they are to be permitted to retain at the gate for their future admission as suits their convenience—viz. Mr. David Wilkie, R.A.; Mr. Wm. Collins, R.A.; Mr. J. M. Turner, R.A.; Mr. Andrew Geddes, R.A.; Mr. Andrew Wilson.

"By Order of the Lt.-Governor.

(Signed) "J. S. LINDSAY.

"Brigade-Major.

"Act. Sert.-Major."

With reference to the foregoing copy of a document in the old order books in the castle, will any of your readers kindly say whether the last-mentioned gentleman was an R.A., and afford any information regarding him?

B. W. RAMSAY, Major.

Edinburgh.

Queries with Answers.

SIR JOHN PERROT.—In Aubrey's *Miscellanies* he makes mention, under the head of "Day-Fatalities," of a certain "Sir John Perrot (Stow corruptly calls him Parrat), son to Henry VIII., Lord Deputy of Ireland." He died in the Tower, Nov. 3, 1592, according to Stow. There is a reference to *Fragmenta Regalia* by Naunton. Can any of your readers tell me anything of this man? Who was his mother, &c.; or the names of any other books containing information respecting him?

ADRIAN BURLEIGH.

[Sir John Perrot passed for the son of Thomas Perrot, Esq., gentleman to the bed-chamber of Henry VIII., by Mary, daughter and heiress of James Berkeley, Esq. An opinion, however, very generally prevailed, and which Sir John Perrot himself appears to have believed, that he really sprung from the loins of King Henry VIII. It is said that there was an intimacy between his mother and that prince, or as Sir Robert Naunton slyly remarks, "was of the king's familiarity" a short time before her marriage with Mr. Perrot.

Sir Robert Naunton informs us that after the return of Sir John Perrot from Ireland, "the Queene (Elizabeth) poured out assiduous testimonies of her grace towards him, till by his retreat to his castle of Cary, where he was then building, and out of a desire to be in command at home, as he had been abroad, together with the hatred and practice of Hatton, then in high favor, whom he had not long before bitterly taunted for his dancing: he was accused for high treason, and for high wordes, and a forged letter, condemned, though the Queene on the news of his condemnation, swore by her wonted oath, that the jury were all knaves, and they delivered it with assurance, that on his returne to the towne, after his triall, he said with oathes and with fury to the Lieutenant Sir Owen Hopton, what will the Queene suffer her brother to be offered up a sacrifice to the envy of my flattering adversaries? Which being made knowne to the Queene, and somewhat enforced, she refused to signe it, and swore he should not die, for he was an honest and faithful man: and surely, though not altogether to set our rest and faith upon tradition and old reports, as that Sir Thomas Perrot, his father, was a gentleman of the privy chamber, and in the court married to a lady of great honour, which are presumptions in some implications; but if we goe a little further, and compare his pictures, his qualities, gesture, and voyce, with that of the king, which memory retaines yet amongst us, they will plead strongly, that he was a surreptitious child of the blood royall."—*Fragmenta Regalia*, edit. 1814, p. 62. Consult "N. & Q.," 1st S. ii. 254, for a list of works containing notices of Sir John Perrot; also *The History of Sir John Perrott*, Knight of the Bath, and Lord-Lieutenant of Ireland, Lond., 1728, 8vo, edited by Richard Rawlinson.]

ST. HELEN'S, BISHOPSGATE.—As efforts are now being made to restore, if possible, the church of St. Helen's, Bishopsgate, information on the fol-

lowing points would be most gratefully received—1. Reference to any public or private collection containing drawings of the original tracery on the windows of the chapel of the Holy Ghost in the chantry, or the nun's quire, other than those given in Wilkinson's *Londina Illustrata*. 2. Information respecting the foundation of the charity, mentioned briefly by Malcolm as follows:—

"The King's Majesty fyndeth within the said church two chauntry priests, and payeth them owte of the annuities 13*l.* 13*s.* 4*d.* per annum."

ROBT. H. HILTON

28, Chancery Lane.

[On March 10, 1864, the Rev. Thomas Hugo, M.A., read a paper on the last days of the Priory of St. Helen, Bishopsgate, at the Meeting of the London and Middlesex Archaeological Society at Ironmongers' Hall. In the paper he purposely passed over its early annals, although, as was stated, he was in possession of some curious information belonging to various periods, during the interval between its foundation and its dissolution. The substance of Mr. Hugo's interesting paper appeared in *The City Press* of March 26, 1864, and was subsequently printed in *extenso* in the *Transactions of the London and Middlesex Archaeological Society*, vol. ii. pp. 169—203. For historical notices of this memorable establishment, consult Dugdale's *Monasticon*, edit. 1819—1830, vol. iv. p. 33, and Newcourt's *Repertorium Londinense*, i. 362.]

FANSON BARONETCY.—In the Heralds' College may be seen a copy of a draught, containing a patent of baronetcy, signed by King Charles II. at the Louvre, bearing date May 6, 1652, to Sir Bryan l'Anson: in confirmation of Letters Patent which had been ordered by King Charles I. to be prepared, but which, through the revolutionary troubles, had not taken effect. The same draught speaks of the esteem in which both Sir Bryan and his son Dr. Thomas l'Anson, were held by his majesty. The same Heralds' College contains the l'Anson pedigree for the next hundred years. Is it the eldest son always assumed the baronet's title. At the present day, I do not find the name of l'Anson in Burke's *Peerage and Baronetage*, in his *Extinct Baronetage*, or in his *Commoners of England*. At the Restoration was the patent issued during the exile not confirmed? And if so, why? The l'Ansons hailed from Richmond, in Yorkshire.

M. D.

[Hutchins (*Dorsetshire*, i. 297) has printed the pedigree of the l'Anson family of Corfe Castle, co. Dorset, together with Charles II.'s confirmation of the warrant and grant of a baronetcy to Bryan l'Anson by Charles II. The family did certainly claim a baronetage, which however was never publicly acknowledged. The royal letter for that dignity, like many others of the same kind, not having passed the great seal at the Restoration, the title never was duly established. Consult Brydges's *Northamptonshire* for the monumental inscriptions of several of the family.]

THE RIVER JORDAN.—Does the Jordan *overflow* its banks, like the Nile? I have read in biblical works that it does not; and yet, one would be led to suppose that such is really the fact, from the following translation in the Authorised Version:—

“And as they that bare the ark were come unto Jordan, and the feet of the Priests that bare the ark were dipped in the brim of the water, for Jordan *overfloweth* all his banks all the time of harvest.”—*Joshua* iii. 15. See also 1 *Chron.* xii. 15.

Now, the Hebrew * seems simply to declare that, during the time of harvest, the Jordan is *full up to all his banks*: that is, the river runs with full banks, or, in other words, is brimful. The Doway Version is more correct: “Now the Jordan, it being harvest-time, had filled the banks of its channel” (*Jos.* iii. 15). J. DALTON.

[Dr. Wm. Smith, in his *Dictionary of the Bible*, i. 1128, appears to have adopted a view which agrees with our correspondent’s: “The meaning is clearly that the channel or bed of the river became *brimfull*, so that the level of the water and the banks was then the same.” Dr. Kitto, however, in his *Cyclopædia of Biblical Literature*, views the river as in some sense overflowing:—“In the season of flood, in April and early in May, the river is full, and sometimes *overflows* its lower banks, to which fact there are several allusions in Scripture: *Josh.* iii. 15; 1 *Chron.* xii. 15; *Jer.* xii. 5, xlix. 19; 1. 44; *Ecclus.* xxiv. 26.” Connected with this subject there are questions, both local and critical, which cannot be discussed in “N. & Q.”]

ST. MICHAEL’S MOUNT, CORNWALL.—I cut the subjoined paragraph from the *Daily Telegraph* of July 25, 1865. It is descriptive of St. Michael’s Mount, Cornwall, the residence of Mr. St. Aubyn, M.P., and one of the places which the Prince and Princess of Wales have lately visited. I send it because it appears to me curiously parallel to the case of Francis, Lord Lovel; respecting whose disinterment, seated but clothed, many notes have appeared in former numbers. It would be interesting if Mr. St. Aubyn would supply an authentic report of the discovery. What, also, is the proverb?—

“There is a Gothic chapel, of the Perpendicular period, the fittings and stained glass being modern. During the repairs, a low Gothic doorway was discovered in the south wall. It had been closed with masonry, and artfully concealed by a platform. On being opened it showed a flight of steps leading to a vault, and in this vault was the skeleton of a man of great stature. There were no traces of a coffin, nor was there the least sign of a clue to this mysterious verification—in the case of Mr. St. Aubyn’s otherwise exceptional house—of a proverb held to be a domestic rule.”

TRISTIS.

[This account of the Gothic chapel at St. Michael’s Mount is quoted from Murray’s *Hand-Book for Devon and*

* *לְכָל מַלְאָכָיו*, is full up to, &c. The prepos. *לְ* often means *usque ad*. (See Noldius, *sub. voce.*)

Cornwall, edit. 1863, p. 300. The proverb held to be a domestic rule, we take to be that most significant saying, “There is a skeleton in every house,” derived from an Italian story translated in the *Italian Tales of Love, Gallantry, and Divorce*, illustrated by Cruikshank, 1824, post 8vo.]

QUOTATIONS.—Can you inform me by whom the following lines were written, and where they are to be found?—

“The daring youth who fired th’ Ephesian dome,
Outlives in fame the pious fool who built it.”

W. M. T.

[These lines occur in Shakspeare’s *King Richard the Third*, adapted by Colley Cibber, and revised by J. P. Kemble, edit. 1814, Act III. Sc. 2, where they read:—

“Th’ aspiring youth, that fir’d the Ephesian dome,
Outlives, in fame, the pious fool that rais’d it.”]

Is the following a classical quotation; if so, where is it to be found?—

“Neque bona vel mala que vulgus putet.”

T. W. BELCHER, M.D.

[Vide Tacitus, *Annalium*, lib. vi. 22.]

FRIEDRICH RÜCKERT.—Can any information be given me respecting the German poet Friedrich von Rückert, living, I believe, at or near Saxe Gotha? About what age is he? Has he published anything lately? Is there not a collected edition of his poems? Is he much known in German literary society; or, does he live in retirement? AULIOS.

[A biographical and critical notice of Friedrich Rückert, with selections from his works and a portrait, will be found in the German Literary History, *Moderne Klassiker*, band xviii., Cassel, 1853.]

Replies.

THE PURGATORY OF ST. PATRICK.

(3rd S. viii. 68.)

If MR. DALTON of Norwich had read Calderon’s drama, he would have easily learned the sources from which the dramatist drew his materials, as they are very absurdly placed in the mouth of Ludovico Enio himself, who says:—

“Para que con esta acabe
La historia, que nos refiere
Dionisio, el gran Cartusiano,
Con Enrique Saltareense,
Cesario, Mateo, Rudolfo,
Domiciano Esturbaquense,
Membroasio, Marco Marulo,
David Roto, y el prudente
Primado de todo Hibernia
Belarmino, Beda, Serpi,
Fray Dimas, Jacobo Solino
Mensiguano, y finalmente
La piedad y la opinion
Cristiana, que lo defiende.

Mr. Macarthy translates the preceding lines as follows:—

"For with this is now concluded,
The historic legend told us
By Dionisius, the great Carthusian,
With Henricus Salteriensis,
Cesarus Heisterbachensis,
Matthew Paris, and Ranulphus,
Mombrius, Marolius Sieulus,
David Rothe, and the judicious
Primate over all Hibernia,
Bellarmius, Beda, Serpi
Friar Dymas, Jacob Sotin,
Messingham, and in conclusion
The belief and pious feeling
Which have everywhere maintained it."

Mr. Macarthy acknowledges that he was doubtful of some of the more obscure names, and taking into consideration that he was trammelled by the necessities of rhyme, he has certainly made an admirable translation. I may, however, be pardoned for throwing a ray of light on the darker points. I need scarcely observe that Ranulphus is an allusion to Higden's *Polychronicon*; Mombrius was the author of *Della vita de Santi*, and the "judicious Primate over all Hibernia" was Peter Lombard, author of *De Regno Hibernie, Sanctorum Insula, Commentarius*, who treats of St. Patrick's Purgatory in that work. Friar Dymas Serpi is a little known author on saintly subjects, and Jacob Sotin is better written in the original as Jacobo Solin, for if a comma had been placed between the two words, they would refer, as no doubt originally intended, to Jacobo, a Genoese dominican, who wrote a *Vita de S. Patricio*; and to the much better known author, Solinus, who particularly notices the Purgatory of St. Patrick in his curious work, *Della cosa maravigliosa del Mondo*.

As to the date of the *Purgatorio* we have pretty close evidence afforded by Hartzenbuch, in his *Cronologia de las Comedias de Don Pedro Calderon*, published in Auribau's *Biblioteca de Autores Españoles*, who places the *Purgatorio* among some other dramas, *Escritas antes de 23 de Noviembre de 1635, en que el maestro Jose de Valdivieso firmó le aprobacion del primer tomo de Calderon, donde se hallan impresos*.

Henry, a Benedictine monk of the Abbey of Saltrey in Huntingdonshire, first broached the story of the Knight about the middle of the twelfth century. And Henry's legend was subsequently incorporated in that part of the history of Roger of Wendover which is generally, though erroneously, ascribed to Matthew of Paris. There are two English metrical MS. versions of Owain's, the Knight, one of which has been printed under the able editorship of the late Mr. Turnbull. There are three French MS. metrical versions of the same story in the British Museum, one of which, by Marie of France, the celebrated Anglo-Norman poetess, has been printed by M. Roquefort. See also Mr. Wright's valuable essay on *St. Patrick's Purgatory, and The Legends of Purgatory, Hell,*

and Paradise current during the Middle Ages. There are also a series of papers on the "Ancient, Mediæval, and Modern History of St. Patrick's Purgatory," written by Mr. W. Pinkerton and published in the fourth and fifth volumes of the *Ulster Journal of Archaeology*. There is yet a more popularly-written paper on the same subject, published in that most valuable miscellany, Chambers's *Book of Days* (vol. i. p. 725). To these I would refer MR. DALTON for complete information, whence Calderon derived the sources of his drama.

See also the Dublin copy of the *Annals of Ulster* under the date A.D. 1497, where may be read as follows:—

"The Cave of St. Patrick's Purgatory in Lough Dearg was destroyed about the Festival of St. Patrick this year by the Guardian of Donegal, and by the representative of the Bishop in the Deanery of Lough Erne, by authority of the Pope, the people in general having understood from the History of the Knight and other old books, that this was not the Purgatory, which St. Patrick obtained from God, though the people in general were visiting it."

It was the inordinate rapacity and extortion of the clerical custodians of the Purgatory, particularly exhibited in the case of a Dutch mendicant friar, that induced Pope Alexander VI. to order the destruction of the place. The whole story of the Dutch friar, which is by no means uninteresting, will be found in the *Acta Sanctorum* of the Bollandists (March 17.) It is most difficult, however, to root out ancient superstitions. Long after the Purgatory had been condemned by the Pope, the Office of St. Patrick, containing the following lines, continued to be chanted:—

"Hic est Doctor benevolus,
Hibernicorum Apostolus,
Cui loca Purgatoria
Ostendit Dei Gratia."

Space will not permit me here to follow the history of St. Patrick's Purgatory further. It is still a place of pilgrimage, and seemingly a not unprofitable one to the parties concerned, the attendant priests paying no less than three hundred pounds per annum rent for the barren three roods of ground forming Station Island. This is amply repaid by charges for ferryage, masses, absolutions, &c.; the resort to the "Station" being so much a matter of traffic as to be advertised in a Belfast newspaper, in this present year of Grace, as follows:—

"LOUGH DERG."

THE STATION, AS IT IS USUALLY called, of the celebrated Sanctuary of Lough Derg, to which the Holy Apostolic See has annexed the fullest Plenary Indulgence, will open this year, with the sanction of the Most Rev. Dr. Donnelly, Lord Bishop of Clogher, on the 1st day of June, and close on the 15th of August.

"The JUBILEE MONTH marked out by his Lordship for the ISLAND, will be that between the 15th July and the close of the Station.

"April 22, 1855.

1874."

(* The copy of this advertisement is a printed cutting from a newspaper.—ED.)

Possibly there are more things in Heaven and Earth, and in Purgatory, too, than are dreamt of in MR. DALTON'S philosophy. Carleton, in his *Tales of the Irish Peasantry*, describes a pilgrimage he made to the "celebrated Sanctuary," and the payments and penances inflicted on him there. The penances consist principally in crawling over rough series of stones, called "saints' beds," on the bare knees. I have seen those penances performed, and I have also seen the Hindoo penances, termed hook-swinging, practised in Bengal, about which our missionary societies write and say so much. But I must confess that the Irish penance is ten times more painful and degrading to the devotee than the Indian one.

EXPERTO CREDE.

The old legend of the origin of St. Patrick's Purgatory runs thus:—

"St. Patrick went into Ireland and preached: but the people would not amend their lives. Then he spoke thus to our dear Lord God: 'Show me here some miraculous token, by which I may bring this people to reformation and repentance.' Then was a place made known to him by God; and God said to him: 'Go in there, and make a circle with thy staff.' Which when he had made, the ground within it sunk down; and a voice said to him: 'Patrick, behold here a miracle: this is a severe punisher: whoever of his own accord goes in here, will never suffer any other punishment.' This he proclaimed to the people, and many went in: and some came out again, and some remained there. And those who came out, told where they had been, and afterwards fell sick, and died happily."—*Passionael*, Lubeck, 1507.

This does not appear in any authenticated Life of St. Patrick; but it seems to have led to the commencement of the place called St. Patrick's Purgatory at Lough Derg in the eleventh century. The island on which it is placed is but an acre in size, and the Purgatory itself is a cave 16 feet long by 2½ broad. Though suppressed by the Pope, and demolished in 1497, this cave was afterwards restored. It is mentioned in a former article in "N. & Q." (1st S. viii. 178) that it was a second time suppressed by the Lords Justices of Ireland in 1633; but it was again resorted to as a place of pilgrimage, and continues to be so, in some degree, to the present day. F. C. H.

SECOND SIGHT.

(3rd S. viii. 65.)

Your correspondent, F. C. H., is evidently a man so amiable and worthy, so full of excellent lore, and so willing to communicate it, that none of your correspondents would desire to say anything that could possibly annoy him; but I must ask your permission to make one or two comments on his contribution in one of your late numbers under this title. And first as to "second sight." Do the facts stated constitute a case of second sight? By

"second sight," to use the words of Dr. Johnson, "things distant or future are perceived and seen as if they were present." Things "distant," that is things actually existing, but existing at a place distant from the pretended seer. In this case it does not appear that what the old shepherd stated that he saw, was the thing which actually existed. He thought he saw the priest, in his ordinary health, walking in a garden, and conning his breviary; instead of that being the case, the priest was lying ill a-bed and dying. It was clearly therefore not an instance of "second sight." What then was it? Returning home towards sunset about Michaelmas time, old John thought he saw, what he had probably seen on several previous occasions, the priest walking up and down in some sheltered shady alley in the garden, holding his book of offices before him. John's politeness would restrain him, under such circumstances, from over-curious or very particular observation, but that is what he thought he saw. It is clear from the state of things existing at the time that he could not have seen what he thought he saw. He was mistaken. Has nothing of the kind ever happened to any of us? Have we never mistaken a tree for a man; a bough shaken by the wind for a moving garment? If we have been thus mistaken, why not John? But the good writer of the paper in question never dreams of mistake. John "saw a priest"—of the facts there can be no doubt; the clergymen who were the writer's informants were incapable of deception. Grant it all. What more could the clergymen tell, than that John said he saw? They could not tell what he actually did see, or that he might not be mistaken in his assertions as to what he saw. John had not the least idea of the affair being anything supernatural. But your correspondent concludes it was so, and thinks that "perhaps" it was intended as a serious warning to him, and considers it "remarkable" that he died of an accident shortly after. Pray intreat your venerable correspondent to reconsider whether old John's idea of the affair was not the most rational. J. B.

This, in all parts of Ireland, is the well-known superstition (if I may be allowed the expression) of the *Fetch*, and which is the foundation of the sweetest and most touching poem in the English language, by Banim, in one of his exquisite novels. The Irish belief is, that when a person is about to expire, the ghost or spirit—if such can be so called, whilst the person is still in the flesh—of that person appears to some one at a distance from the place of residence of such person, where it would be physically impossible that he could be at the time. When I was a boy I knew a very remarkable case, which bears a strong resemblance to that quoted above. In the north

end of the county of Wexford, adjoining Wicklow, a gentleman of veracity asserted that, one evening, just at dusk, he saw a neighbouring gentleman walking rapidly towards a church yard, which was about four miles from where he resided. The observer made haste to overtake his friend, but failed, as the other ran out of his sight in a moment. On his way home he called at the house of his neighbour, and found to his horror that the man had died a short time before, after a few hours' illness; but at the time of the alleged apparition, the man was alive, so that it was his *fetch* that had been seen. This story was credited by high and low in the district, and created a vast sensation for a long time, and is still remembered in the locality. S. REDMOND, Liverpool.

MEMOIRS CONCERNING THE AFFAIRS OF SCOTLAND, 1714.

(3rd S. viii. 64.)

Your correspondent, W. LEE, in his article upon this anonymous publication, remarks that, "In any case it will be admitted that the authorship of these *Memoirs* is *now* settled." This is a fact that none will dispute who are at all acquainted with Scottish history. Allow me to explain that in 1714 there appeared three, if not four, different editions of these memoirs, some of them said to have been "surreptitiously printed." However, one of them contained the following intimation:—

"The author's intention that these memoirs should not be published until after a considerable lapse of time was frustrated by his lending the manuscript to a particular friend, who (though under the strictest promise of secrecy) was so faithless and imprudent as to get it transcribed by a common mercenary scrivener at London, who in turn deceived his employer, and gave copies of it to others; and thus it was for the first time published in 1714."

The "third edition" contains "A Key" to the names of the characters mentioned therein, and "An Introduction, shewing the reason for publishing these memoirs at this juncture," which was afterwards discovered to have been written by Sir David Dalrymple, Advocate (*afterwards Lord Hailes*), one of the "*Squadrons*, or Scotch Whig party."

In 1817 there was edited and published by Anthony Aufrere of Hoveton, Norfolk, the brother-in-law of Charles Count Lockhart of Lee and Carnwath, a collection entitled *The Lockhart Papers*, in two volumes, 4to, consisting of a valuable and interesting series of documents pertaining to the history of Scotland from the year 1702 to 1745. In this work will be found reprinted the "*Memoirs*" with the author's name prefixed, "By George Lockhart, Esq., of Carnwath," and "An additional preface left for publication by the author, *never before printed*, in answer to the Introduction by Dalrymple. Now, after all this, I

humbly conceive that the authorship of these memoirs will not be hereafter disputed.

T. G. S.

Edinburgh.

[MR. LEE, in his article above referred to, mentions that "an able writer under the signature of 'A Lover of Honour and Justice,'" had replied in the *London Review* proving that Defoe was not the author of these *Memoirs*. In the controversy between that "writer" and the *Reviewer*, we think all the points stated above were settled. However, we gladly insert this contribution in our own columns as a sequel confirmatory of what has already appeared therein. One slight correction is necessary: the third edition contains the Preface and Introduction (pp. xxx.), *Memoirs*, and an Appendix of eight leaves (pp. 420), and was "printed and sold by J. Baker, at the Black Boy in Pater-Noster Row, 1714." The "*Key to the Memoirs of the Affairs of Scotland*" is an entirely distinct publication of twenty-three pages, "*Printed for J. Moor, in Cornhill, and sold by the Booksellers of London and Westminster, 1714. Price 6d.*" It may, therefore, be frequently included in any edition of the *Memoirs*.—Ed.]

HERBA BRITANNICA.

(3rd S. viii. 10.)

It has been well observed that the vague descriptions of ancient writers render the attempt to identify the animals and plants mentioned in their works, "a gigantic system of guess work." The *Herba Britannica* forms no exception to the rule. Pliny, in his 25th Book, describes it in the words:—"Folia habet oblonga nigra, radicem nigram;" and his account of its virtues are in much the same terms as those of the pseudo-Apuleius. He says that it was found in the neighbourhood of the camp established by Cæsar Germanicus near the mouth of the Ems, and proved efficacious in counteracting the injurious effects on the teeth and joints produced by the water used by the soldiers. Lipsius thought the name derived from the locality: the marshy tracts "*haud procul Amisia flumine inter Lingam, Weddam, et Cosvordam*," being to this day called by the inhabitants "*Bretaniæ uliginis, Bretanoche heyde*." Heinrich Cannegieter, however, considers Lipsius unacquainted with circumstances indicated in the title of the following work:—"H. C. dissertation de Brittenburgo, Matribus Brittis, Britannica Herba, Britia Procopio memorata, Britannorumque antiquissimis per Galliam et Germaniam sedibus . . . *Hugæ-Comatium*, 1734, in 4to." In certain appended "*notæ atque observationes ad Abr. Muntingii V. C. dissertationem historico-medice de vera antiquorum herba Britannica*," Cannegieter also dissents from the identification of the plant given by Munting, the Dutch botanist, whose work with the above title was printed at Amsterdam in 1681, and again in 1698, 4to.

Munting considered it the *Hydrolaps niger* of ancient authors. This is a description of water-dock, possibly the grainless water-dock (*Rumex aquatica*) with which it has been identified by the modern writers, Sprengel and Desfontaines. Fee thought it the *Insula Britannica*, a kind of elecampane. It has also been considered a description of scurvy-grass (*Statice*) and the *Polygonum persicaria*. In addition to the writers mentioned in this article, your correspondent should consult the works of Du Molin, Fraas, Billerbeck, Lenz, and Dierbach, among the French and Germans who may possibly have essayed the identification of this particular plant. I know of no English writers who have devoted their special attention to this by no means unimportant subject, but trust that the Professor of Rural Economy at Oxford will eventually extend his researches, and follow up his recently published *Essay on the Trees and Shrubs of the Ancients*, by one on their plants and flowers.

A. CHALLISTETH.

1, Verulam Buildings, Grey's Inn.

CUE.

(3rd S. vii. 817, 427.)

The note of A. A. on this word escaped me, and as the author refers to *my* note, it calls for a rejoinder. He writes thus:

"It is your cue. The phrase is clearly not confined to the entrance of an actor, for every separate speech has its cue."

He cites no authority for this assertion, and seems to rely on Peter Quince and his associates—whom our poet has been pleased to exhibit as no better than a nest of ninnies. Now, I cannot admit the evidence of such witnesses. I must appeal to certain accredited writers of the seventeenth century, and have made such a choice, that they may be fitly described as the glossarial representatives of the metropolis and the two universities:

1. "*Antiloquy*. A term which stage-players use, by them called their cue."—Henry COCKERAM, *The English Dictionary*. The 11th edition. LONDON, 1658. Sm. 8°.

2. "Q. A note of entrance for actors, because it is the first letter of *quando* = when, shewing when to enter and speak."—Charles BUTLER, M.A. *The English Grammar*. OXFORD, 1634. 4°.

3. "*Antiloquy*. The turn observed by stage-players in speaking their parts commonly called their cue."—John BULLOCKAR, M.D. etc. *An English Expositour*. The 4th edition. CAMBRIDGE, 1667. 12°.

I attach peculiar importance to the testimony of Butler. He was the contemporary of Shakespeare; and, as an academic, might be familiar with plays. Wood records him as "an ingenious man, and well skilled in various sorts of learning." His works are in much request. Ob. 1647.

Here it was my intention to withdraw, but a further examination of some early texts has led me

to the conviction that the word *cue*, in its technical sense, was never used in the time of Shakespeare except by clowns—the handicraft actors in the most lamentable comedy of Pyramus and Thisbe.

In the *Othello* of 1623, as published by Mr. Lionel Booth (*Tragedies*, p. 312), we read, "Were it my cue to fight"; but in the quarto of 1622, as edited by Steevens in 1766, we read, "Were it my *qu*. to fight."—In the *Hamlet* of 1623, as published by Mr. Booth, we read, "Had he the motive and the cue for passion" (*Tragedies*, p. 264); but in the *Hamlet* of 1611, as edited by Steevens, we read, "Had he the motive, and that for passion." In the *Lear* of 1623, as published by Mr. Booth, we read, "My cue is villanous melancholly" (*Tragedies*, p. 286); but in the *Lear* of 1608, as edited by Steevens, we read, "Mine is villanous melancholy." In the two latter cases, the *Q* or *Qu* must have been misread. The most explicit evidence could scarcely be more forcible.

BOLTON CORNEY.

WILLIAM MOLYNEUX'S MONUMENT.

(3rd S. vii. 417.)

William Molyneux was buried in the ancient church of St. Audoen, Dublin, in the vault of the Usher and Molyneux families, who, connected by marriages, were still more kindred by congenial pursuits and attainments. The monument was erected above this vault in the part of the church now roofless and fast passing on to ruin. The second Sir Capel Molyneux, Grand Nephew to Wm. Molyneux, visiting St. Audoen's a few years before his death, found the monument so dilapidated, and the epitaph so illegible, that he had it taken down and sent to a marble yard for repair. Illness and family afflictions visited the old gentleman soon after, and it is supposed that the matter passed from his mind. At his interment in the same vault, the absence of a monument was noticed, and upon hearing the sexton's statement, Sir Capel's executor instituted immediate enquiry, ascertained the marble yard to which it had been sent; but from the death of the original proprietor, the property had passed through so many hands, that the fate of the monument would have remained a mystery, had not an old stone-cutter, hearing the conversation on the subject, come forward and stated that he remembered working up a slab with that name on it, and that possibly there were fragments of it still amongst the rubbish of the yard; a search was made, and two or three pieces were found, which incontestably bore portions of the Latin epitaph. It is a strange misadventure that Sir Capel Molyneux, who revered the character and memory of the author of *The Case of Ireland* as an honour to his family and country, should have been the cause

of the destruction of his monument! It is at present contemplated by a connection of the family to erect a fac-simile where it formerly stood.

The statue now in Armagh Cathedral is of Sir Thomas Molyneux, Bart., the younger brother of William. It is a fine work by Roubilliac, standing on a base highly ornamented in relief, and was probably executed when that sculptor was employed on the bust now in Trinity College library, and when William Molyneux was M.P. for Trinity College or the city of Dublin. It was *not* a monumental statue; at the end of the last century it stood in a wooden house in the wood at Castle Dillon, the family seat in the county of Armagh, the intention having been to erect a suitable building over it. That idea being finally abandoned, it was removed for safety to a vault under the old mansion, the weight being too great for any floor in it; finally, on the restoration of the cathedral of Armagh by the late Archbishop Beresford, the statue was given to him by the then baronet, Sir Thomas, for the adornment of the aisle where it now stands.

The inquiry in "N. & Q." (3rd S. viii. 50) relative to the obelisks near Kew, induces the writer to add that the only son of William Molyneux, Samuel, married to Lady Elizabeth Capel, Secretary to Frederick Prince of Wales, and a Lord of the Admiralty, resided at Kew, and there pursued the highest scientific investigations. He erected the first observatory there, and upon his death the property appears to have been purchased by George III. Any information relative to this transaction and to the sale of Samuel Molyneux's books and philosophical instruments which can be afforded in the pages of "N. & Q." will be thankfully acknowledged.

E. M. C.

"A COPY OF YOUR COUNTENANCE" (3rd S. viii. 30.)—With reference to the phrase "That is a copy of your countenance," signifying, "that is not spoken with perfect sincerity," "that is an attempt to disguise your meaning," you have thrown out a hint that the word "copy" may, in this particular instance, be the modern representative of some older term, signifying concealment or disguise. In support of this view I would remark that there exists a large family of words in various languages, which signify disguise, concealment, or deceit, and one or the other of which may be represented by "copy" in the phrase now in question. Thus we have *cappia*, *capa*, *cofa*, *cofia*, &c., in Med. Latin; *cap*, *cappa*, and *ceppe* (pronounced *keppe*) in Anglo-Saxon; *chape* in French; *capa* in Spanish and Portuguese; *coppola* in Italian; *coif*, *cape*, &c., in English. These words have in common some such primary sense as cape, cap, hood, or cowl; but many of them pass into the meaning

of a disguise, pretext, or concealment. Thus in Spanish, "La capa de religion," the disguise of religion; "con capa de cortesía," under pretence of civility. So in Portuguese, "Com capa de," under pretence of. So in French, "Sous chape," secretly, clandestinely. The phrase then may have been originally something of this sort:—"That is a *cope*;" "that is a *cofia*;" or "that is a *keppe*." Hence, "That is a copy of your countenance." The man, that his thoughts might not be read in his looks, hid his face in his hood, just as, to conceal ridicule, he "laughed in his sleeve."

SCHIN.

ROGERS AND BYRON (3rd S. viii. 73.)—It is scarcely possible that Byron should have been the author of the lines beginning—

"Pleasures of memory! oh, supremely blest."

They are quoted by Rogers in an edition of his *Poems*, published in 1802, as having been written "on a blank leaf of the poem," that is to say, in a volume of a previous edition. Now in 1802 Lord Byron was only fourteen years old, and the words of Rogers would throw back the probable date of the production some two or three years before, at latest. Even supposing that Byron had written them in a fit of boyish gloom, we can hardly imagine that Rogers would have cited them (as he does) to illustrate the sensations of the "old fool" looking back on an ill-spent life. And, to me, certainly, the lines do not appear to bear much resemblance either to Byron's mood or his manner.

C. G. PROWELL.

MR. EBBSTE is certainly wrong in ascribing the lines—

"Pleasures of memory! oh, supremely blest,"

to Lord Byron. They occur in a note to Rogers's *Pleasures of Memory* (ed. 1801), and are thus introduced:—

"The following stanzas are said to have been written on a blank leaf of this poem. They present so affecting a reverse of the picture that I cannot neglect the opportunity of introducing them here."

I am enabled to state, on the authority of Lord Brougham, that Rogers, who greatly admired them, told Lord Brougham that he had discovered the author, and that he was a young man who went to India and died there.

WILLIAM J. THOMS.

CARABOO (3rd S. viii. 94.)—I cannot think that the smallest credit is due to the tale of Caraboo at St. Helena. It is *prima facie* too romantic and improbable; but it is totally at variance with recorded facts. It is well known that Sir Hudson Lowe had in all only *five* interviews with Napoleon at St. Helena. The last of these took place on the 18th August, 1816; and all that passed in it is detailed in the *History of the Captivity of Napoleon, &c. from the Letters and Journals of Sir*

Hudson Lowe, vol. i. p. 245. Now the pretended arrival of Caraboo, and her presentation by Sir Hudson Lowe to Napoleon, are placed in the summer of the next year, 1817. But the whole account is overdone, inconsistent, and full of absurdities. Who could believe that any amanuensis in the State Paper Office would so far commit himself, as to forward a letter from Sir H. Lowe to a newspaper? Or who could imagine that shrewd governor likely to be imposed upon by Caraboo, or that Napoleon, of all men, would be fascinated by so sorry an impostor? F. C. H.

TRUNDLE BEDS (3rd S. viii. 85.)—These, though perhaps less common than formerly, are by no means obsolete in England. I have seen them in Norfolk, very much corresponding with the description of UNEDA. I have admired them as ingenious and useful contrivances, and recommended the adoption of them in poor families straitened for room in their chambers. They are rolled under the regular bedsteads in the day time; and so leave more space in the room, and greater facility for moving about and working.

F. C. H.

TOASTS (3rd S. viii. 74.)—"Breeks and Brochan (brose)," is, I am afraid, one of the many inaccuracies which slightly detract from the value of Dean Ramsay's delightful brochure. In the above form the meaning could only be something similar to the more modern toast "A clean shirt and a guinea," but it wants terseness and point. The correct version undoubtedly is, "Breeks and Breacan," i. e. Breeches and Plaids, Lowlands and Highlands. The following toast, which I have heard frequently given at cattle-show dinners in the Southern Highlands, does not, to my recollection, occur in the Dean's collection:—

"Green hills and waters blue,
Grey plaids and tarry woo."

GEORGE VERE IRVING.

At an agricultural dinner:—

"May the labourer's thumb never touch bread."

Intelligible enough to any one who knows how Hodge deals with a two-inch stratum of pork, when he can get it. JOSEPH RIX, M.D.
St. Neots.

"GRÆCUM EST, NON LEGITUR" (3rd S. viii. 90.) The following anecdote will show, if not the origin of this saying, at least an occasion when it was popularly used. The story is taken from *Vita et Martyrium Edmundi Campiani Martyris Angli e Societate Jesu*, Auctore R. P. Paulo Bombino. Antverpiæ, 1618.

Campian was the first Jesuit who suffered death in England. In the year 1580 he was a prisoner in the Tower, awaiting his trial on the capital charge of being a Jesuit. Here he engaged in a public dispute on religion with Nowell, Day, and

a large circle of ministers. One quoted a passage from the Greek Testament, and handed the book to Campian; who, after a glance, laid it aside. Convinced that their adversary had betrayed his ignorance, the ministers taunted him with "trium in nostram inscitiam proverbium: 'Græcum est, non legitur.'" At a later stage of the dispute, Campian was able to show that he had learned something of Greek; and that the slight attention he gave the volume was attributable, not to ignorance but familiarity. S. J. H.

MARKET HARBOUROUGH (3rd S. vii. 441; viii. 59.)—In ancient documents and letters patent in my possession, relating to the united manors of Great Bowden and Market Harborough, and probably submitted to Mr. Nichols when writing their history, the name is spelt Herberbur', Harberbur', Haverberg, Haverbrowe, and Harborough.

Mr. Nichols proves the title of Harborough to Roman antiquity, but I am disinclined to adopt the conjecture of MR. J. C. HAHN.

An inspection of the early deeds and letters patent will be readily afforded to CLARICE.

H. M. VANE.

74, Eaton Place, S.W.

THOMAS DINELEY (3rd S. viii. 45.)—My satisfaction with MR. NICHOLS's interesting communication is mingled with regret that the *Notitia Cambro-Britannica* is for private circulation only. It is probable that some to whom, like myself, the work would be useful, will have no means of obtaining a copy.

The following remarks made fourteen years since, with reference to another work printed for private circulation, are apposite:—

"We had thought that the rage for exclusive printing had gone by, and that books produced at so large an expense as this work appears to have been, would no longer owe their principal value to such adventitious causes as have rendered even the most contemptible works objects of interest to those who prefer that which is scarce to that which is intrinsically good. This volume is of too much interest not to demand a much wider circulation."—*Art Journal*, 1851, p. 183.

I cannot forget that MR. NICHOLS has himself once offended in this kind. His *Literary Remains of Edward VI.* is a valuable and important work, which ought to have been made accessible to the public generally, for it is indispensable to the historical student. S. Y. R.

BEN JONSON (3rd S. viii. 27.)—A communication from your correspondent ERIC as above, states that he has reluctantly come to the conclusion that "Johnson" is the correct spelling of the poet's name; and that he has arrived at it from an inspection of a collection of *The Masques*, printed in 1617 and 1621, published in the author's lifetime, and some other works of his published after his death, in which the *h* appears.

Now we know that in those days orthography, especially of proper names, was not much attended to; and that a person often wrote his own name differently. But I have in my possession an edition of the poet's *Works*, published by himself in 1616, soon after his appointment as laureat, and which I believe is the first collected edition of his works.

In the title-page the name is without the *h*. In the six laudatory addresses to him by others, which immediately follow the title-page, the *h* is omitted from his name. In the dedications by the author himself, of his plays and poems, to Mr. Camden, The Inns of Court, The Court, Mr. Richard Martin, Lord Aubigny, The Universities, Sir Francis Stuart, Lady Wroth, and two to the Earl of Pembroke (ten altogether); the name representing his signature is also without the *h*.

These facts, coupled with the almost universal spelling of the name up to this day without the *h*, may induce ERIC to alter his opinion.

It may not be uninteresting to add, that to each of the plays is given a list of "The principal Comedians;" in two of which, namely, *Every Man in his Humour* and *Sejanus*, the name "Will Shakespeare" appears.

DRACO.

Exeter.

OBJECTIVE (3rd S. vii. 474; viii. 16.)—That what is termed the German idea of *objectivity* was known in England before the time of Coleridge, is clearly shown by a passage from Watts's *Logick*, quoted in Johnson's *Dictionary* under the word "OBJECTIVE":—

"Certainty, according to the schools, is distinguished into *objective* and *subjective*. *Objective* certainty is when the proposition is certainly true of itself: and *subjective*, when we are certain of the truth of it. The one is in things, the other in our minds."

The first edition of Watts's *Logick* appeared, I believe, in 1725.

MELETES.

JOHNSONIANA: "SOLUTION OF CONTINUITY" (3rd S. vii. 6, 42.)—The expression, "solution of continuity," is found in *The Questyonyary of Cyrurgyens*, translated from the French by Robert Copland, and printed in 1541:—

"The *solucyons of continuyte* be more dangerous in the lyver than in the mylt."—Sig. I. ij. recto.

It was a recognised English phrase in Bacon's time, and is used by him in his third Essay.

W. ALDIS WRIGHT.

Cambridge.

COUTANCES (3rd S. vii. 494; viii. 19, 37.)—There is no doubt that the islands of Guernsey and Jersey were formerly under the jurisdiction of the Bishop of Coutances. But the passage quoted from Fuller does not show how or when they were annexed to the Bishopric of Winchester. Can any of your correspondents supply the

deficiency? Upon these points the *histories* referred to by MR. WALCOTT do not give any satisfactory information.

MELETES

KAR, KER, COR (3rd S. vii. 336; viii. 55.)—The origin of this root is traced under the word *Ti* in "N. & Q." (1st S. viii. 226); and I am inclined to think correctly, as I have not seen it controverted.

T. J. BUCKTO

"EXTREMES MEET" (3rd S. viii. 29, 76.)—Does not the following passage in Euripides contain exactly synonymous expression to this short pithy proverb, with one illustration out of many in the moral world, of extremes meeting? *Philoctetes*, v. 846, where the Chorus give utterance to these sentiments:—

δεινόν γε, θνητοῖς ὡς πάντα συμπίπτει,
καὶ τὰς ἀναγκὰς οἱ νόμοι διόρισαν,
φίλους τιθέντες τοὺς τε πολέμωπάτους,
ἐχθροὺς τε τοὺς πρὶν εὐμένεις ποιοῦμενοι.

A. H. K. C.

THE OLD MAIDS' SONG (3rd S. viii. 68.)—I have been haunted for years with the tune and scraps of this notable ballad as I can recollect. subjoin them, and should be as much pleased to supply the missing lines. I believe those which have written down are correct as far as they go:—

"Threescore and ten of us, poor old maidens!

Threescore and ten of us, poor old maidens!

Threescore and ten of us,

Without a penny in our purse,

Lame and blind, and what is worse,

Poor old maidens!

"We are of the Danish crew, poor old maidens!

We are of the Danish crew, poor old maidens!

We are of the Danish crew,

We are old and ugly too,

Dressed in yellow, pink, and blue,

Poor old maidens!

"We petitioned George the Third, poor old maidens

We petitioned George the Third, poor old maidens

We petitioned George the Third,

Our petition it was heard,

It was preferred,

Poor old maidens!

"George the Third said we must rest, poor old maidens

George the Third said we must rest, poor old maidens

George the Third said we must rest,

Every thing was for the best,

Poor old maidens!

"We are of a willing mind, poor old maidens!

We are of a willing mind, poor old maidens!

We are of a willing mind,

We would young men but be so kind

As to help the lame and blind,

Poor old maidens!"

The tune is a most doleful one; and the song when given out with due regard to the sentiment and with perfect gravity, is absolutely irresistible, convulsing the audience with laughter. I suppose

that the allusion to the "Danish crew" means, that these unfortunate single ladies had red hair.

A. T.

A correspondent, who happily, is "NOT ONE OF THE OLD MAIDS," has favoured us with a different version of this mournful overture:—

"Threescore and ten of us,
Poor old maids!

Threescore and ten us,
Without a penny in our purse,
Something must be done for us,
Poor old maids.

"We'll petition George the Third,
Poor old maids;
We'll petition George the Third,
And our petition shall be heard;
Each must have a mate prepared,
Poor old maids.

"We all on crutches came,
Poor old maids;
We all on crutches came,
For some were blind and all were lame,
Hoping soon to change our name,
Poor old maids.

"George the Third unto them said,
Poor old maids—
George the Third unto them said—
'You've got a maggot in your head,'
And much he wished we all were dead,
Poor old maids.

"And when we turned to come away,
Poor old maids;
And when we turned to come away,
'Tis said that some were heard to say
They wished that they had stayed away,
Poor old maids."

Truth obliges me to say that the last two words are altered from the original, as I used to hear it when I was a child. It is thought those now given are better suited to the propriety of the existing "Old Maids of Leamington."

CUDDY (3rd S. vii. 53.)—The similarity may be noted between this and the Hindustani word for an ass, *guddha*.

W. T. M.

"PEREANT QUI ANTE NOS" (3rd S. vii. 141; viii. 77.)—Though I am not prepared to say where the above phrase occurs in the works of St. Augustine, or whether he wrote them at all, they cannot be from the writings of either of the Saints Donatus, honoured by the Catholic church, as neither of those holy bishops is known to have left any writings, if we except a Rule for Nuns, drawn up by St. Donatus of Besançon.

F. C. H.

"BENE CERPISSE EST DIMIDIUM FACTI" (3rd S. vii. 148; viii. 77.)—W. T. M. writes from Hong-kong to inform MR. MACKENZIE, who is in doubt, that this maxim was "penned" by Horace "four hundred years before Ausonius." This is true, but probably not in the sense intended by your correspondent. The proverb, in its Greek form, Ἀρχὴ ἡμῶν πάντες, is used by Plato and by Aris-

totle (*Morals*, bk. i.; *Politics*, bk. v.): is quoted by Plutarch from Sophocles; by Suidas from one Marinus; and by Lucian is attributed to Hesiod. Thus we step back thrice "four hundred years before Ausonius." (See Erasmus.)

A. CHALLSTETH.

1, Verulam Buildings, Gray's Inn.

Lucian twice gives this proverb in substance, in his "Dream, or Life," as Ἀρχὴ δὲ τοῖς ἡμῶν πάντες, and again, in nearly the same words, in "Hermotimus," where he shows his belief in its then very ancient Greek origin, by ascribing it to Hesiod. His correctness, however, in thus ascribing it is questioned in an elaborate note upon the former instance of his use of the proverb (Hemsterhuis and Gesner's *Lucian*, p. 5, edit. 1743, Amsterd.). The note, however, seems to overlook the circumstance that the probability might be perhaps greater that Hesiod had in fact given this proverb, but in some work of his, in Lucian's time extant, since lost, than that Lucian should have misquoted some other proverb in Hesiod, or else mistaken it for this one. At all events, the note referred to seems, from its references, to establish a very respectable Greek antiquity for the proverb. Among others quoted, Polybius, who lived before Horace, and upwards of two thousand years ago, speaks of it as used by the ancients, οἱ μὲν γὰρ ἀρχαῖοι τὴν ἀρχὴν ἡμῶν τοῦ πάντος εἶναι φάσκοντες.

J. KYNASTON EDWARDS.

SIR SAMUEL CLARKE (3rd S. viii. 28, 60.)—I have examined his will in the Prerogative Court without obtaining the information required, and from further researches I am doubtful if he is the Sir Samuel Clarke wanted, as I find that about 1675 the marriage with a daughter of Sir Samuel Clarke that I am endeavouring to trace took place, therefore it could not have been one of the family of Sir Samuel Clarke knighted in 1712. Can any one assist me in ascertaining what other merchant of this name resided in London in 1675. He was what was formerly termed a Turkey merchant.

(GEORGE PRIDEAUX.

Lusan House, Highbury New Park.

KILPECK (3rd S. vii. 476; viii. 30.)—I am obliged to MR. ALLEN for the information he has been so kind as to give in answer to my inquiry about Kilpeck. But when he speaks of the Pye family as having possessed the castle from the time of Henry I., I presume he only means that the Pyes were lineally descended from the original owners. If so descended, it must have been through a female line, and I would therefore beg to inquire what was the alliance that first brought the property into the Pye family.

P. S. C.

ST. AUGUSTINE'S MONSTERS (3rd S. viii. 90.)—This is an old story, palmed upon St. Augustine in certain old books, such as the famous *Liber*

Cronicarum, Nurembergæ, 1493, where I have seen not only the pretended descriptions, but the same illustrated with the most extraordinary cuts. What St. Augustine has really said is as follows :

"Queritur etiam utrum ex filiis Noe, vel potius ex illo uno homine, unde etiam ipsi extiterunt, propagata esse credendum sit quadam monstrosa hominum genera, quæ gentium narrat historia: sicut perhibetur quidam unum habere oculum in fronte medio, &c."

The saint goes on to describe a variety of monsters, and then prudently concludes as follows:—

"Quapropter ut istam questionem pedetentim cauteque concludam: aut illa, quæ talia de quibusdam gentibus scripta sunt, omnino nulla sunt, aut si sunt, homines non sunt: aut ex Adam sunt, si homines sunt." (S. AUG. de Civitate Dei, l. xvi. cap. 8.)

Thus, instead of St. Augustine's affirming that he had seen these cyclopes, he merely relates what fabulous histories had reported of them in his time, and is very far from considering such accounts credible. F. C. H.

QUOTATIONS WANTED (3rd S. viii. 88).—There is no reason to suppose the line to be a quotation. It is merely a jingling bell inscription in the usual style, of which very many examples could be easily quoted. But what does it mean? As given in "N. & Q." it runs thus:—

"*Misteris sacris replent nos Dñ Johannis.*"

The only difficulty is about the penultimate word. I suspect that it has not been copied correctly, and recommend a revision. It has very often been my fortune to recover a right reading, by a similar recommendation, in bell and other inscriptions. But if *Dñ* be the real letters, they may be contracted for *Decantata*, and thus the meaning of the line may be this:—

"May the praises of St. John fill us with holy mysteries" (or graces).

F. C. H.

"*Que vobis mentes,*" etc. (3rd S. viii. 49), is from Ennius, and quoted in Cicero, *De Senectute*, 6, § 16.

P. J. F. GANTILLON.

ANONYMOUS HYMNS (3rd S. vii. 438, 487; viii. 8, 77).—In answer to the inquiries of C. P. L. and R. I., allow me to add to the information already given by ST. SWITHIN the following notes:—

No. 4. of C. P. L.'s list is a translation of "*Ex quo salus mortalium,*" in the Parisian Breviary.

No. 5 is altered from a hymn by G. H. S. in the *Penny Post*, vol. vi. No. 3.

No. 9 is not, I think, a translation of "*Agnoscat omne seculum,*" as stated by ST. SWITHIN, but of "*Exultat cor precordiis,*" in the Sarum Breviary. The English words are by J. D. Chambers.

Of those respecting which R. I. inquires, No. 114 of the "Ancient and Modern" Collection is a translation of a Latin hymn beginning "*Finis jam sunt prelia,*" and 132, of "*Ave, colenda Trinitas,*" in the *Anglo-Saxon Hymnarius*.

Of those the authorship of which KATINE is desirous of knowing, No. 17 is by Faber, 53 by the Venerable Bede, 130 by Lyte, and 151 altered by Logan from Dr. Watts. D. Y.

The communication of your usually well-informed correspondent G., Edinburgh, is another evidence of how hard it is to kill a long-lived lie. He assigns the hymn—

"Where high the heavenly temple stands,"

to the Rev. John Logan; but since 1837, when Dr. Mackelvie issued his edition of the *Poems of Michael Bruce*, "with a Life of the Author from original sources," the appropriation by Logan of Bruce's MSS. has been held established; while the edition of the *Works of Bruce* recently published by the Rev. A. B. Grosart of Kinross (Oliphant & Co., Edinburgh), the whole controversy has been re-argued and fresh evidence adduced of Bruce, not Logan, having been the author of the "Ode to the Cuckoo," and of the above and other eleven hymns. Let G. and all interested in a touching story, consult Mr. Grosart's beautiful volume. The evidence against Logan seems to us, in common with former correspondents of "N. & Q." overwhelming and incontrovertible.

Scots.

Surely the Easter Hymn must be less known in America than here, or your correspondent UNED could scarcely have confused it with the entirely different (and I suspect more modern) hymn "Christ the Lord is risen to-day." The authorship of the Easter Hymn appears to remain unknown.

While on this subject, allow me to add a "note" on the subject of the "Christmas Hymn." What is the Christmas Hymn? Call upon the "waits" in the southern counties of England to sing "the Christmas Hymn," and they will at once strike up—

"Hark! the herald angels sing,
Glory to the new-born King."

Make the same request in Lancashire or Yorkshire, and the unhesitating response will be—

"Christians, awake, salute the happy morn,
Whereon the Saviour of the world was born."

I should be glad to know if there be any Christmas Hymn among the American Episcopalians, and what it is. Perhaps UNEDA could kindly gratify my curiosity on this point.

HERMENTRUD.

TOWN CLERKS (3rd S. vii. 130, 191).—The use of the surname only appears to be adopted by some foreigners. I believe that professors of German Universities occasionally use it. Thirteen years ago I observed its use in the United States Custom House of San Francisco, California.

J. M. O. B.

Hobart Town.

SURNAMES (3rd S. iv. 122; v. 443.)—Much information upon the origin of names will be found in the *History of the Names of Men, Nations, and Places in their Connection with the Progress of Civilisation*, from the French of Eusebius Salverte, by Rev. L. H. Mordacque, M.A., Oxon, London, 1864. 2 vols. 8vo. Also, in Mark Antony Lower's *Essay on Surnames*; in the *History of Christian Names* by Miss Yonge, 2 vols. 8vo, London, 1863, and in a similar work by Miss Sewell, (?) 1864. J. M'C. B.

Hobart Town.

DERWENTWATER FAMILY (3rd S. v. 402.)—About the year 1846, two brothers, or father and son, named Radclyffe, earned a poor, though honest livelihood, at "Whirlpool Reach," on the river Tamar between Launceston and George Town, Tasmania (then Van Diemen's Land), who were said to be the lineal male representatives of the Derwentwater family.

At the time that it was proposed to restore the "forfeited titles 1715 and 1745," these people were urged to return to England and prosecute their claims, but want of means deterred them.

J. M'C. B.

Hobart Town.

SYDNEY POSTAGE STAMPS (3rd S. iv. 384; v. 184.)—The first postage stamps issued in Australia were 1d., 2d. and 3d., bearing the representation of the Great Seal of the Colony of New South Wales. The penny stamp was affixed to newspapers, and was issued in January, 1850, and is much sought after by collectors. Subsequent stamp issues did not bear the same design. An engraving of the seal (as well as those of other colonies), will be found in plate 2 of the *History of the Colonies of the British Empire*, by Robert Montgomery Martin, ed. London, 1843, large 8vo. The seals are granted with the Charter of the Supreme Court, and are affixed to all grants of land. They are held by the Colonial (Chief) Secretary. See 4 George IV. chap 96, passed 19 July, 1823. J. M'C. B.

Hobart Town.

GUILDFORD FAMILY (3rd S. vi. 455, 543.)—The Camden Society publications contain vol. li. *Pylgrimage of Sir Richard Guildeford to the Holy Land*, A.D. 1506, ed. by Sir H. Ellis in 1851, in which is a pedigree of that family brought down to a late date, which may afford some information.

J. M'C. B.

Hobart Town.

CONYEGARTH (3rd S. viii. 48, 78.)—Coneygarth is another word for rabbit-warren, more usually written Coneygore, and -gore I take to be a corruption of garth (an inclosure). In an Extent of the manor of Crowhurst, co. Sussex, taken 8 Edw. I., I find "et cunnygora valet p. ann°. xiv.s." (Gale's *Regist. Honor of Richmond*, App. p. 44.)

And thus Gale in "Observations on the Appendix" (p. 257): "Connygora, Anglicè, a Connygree vel Conny-warren, cuniculorum vivarium."

It is often an isolated and intrenched hill, property that would be almost useless for other purposes, as at Portbury, county Somerset. The term seems to be confined to the south of England.

A. S. ELLIS.

Brompton.

LYON, LORD GLAMIS AND EARLS OF STRATHMORE (3rd S. viii. 48.)—If your correspondent H. could get access to the recently compiled history of the Lyons of Glamis and their estates (2 vols. MS., in the library at Glamis Castle, Forfarshire, based on the family charters), I think he would find all he inquires after.

A. J.

[Our correspondent H. may also consult a work entitled *Glamis, its History and Antiquities*, published by A. & C. Black, Edinburgh. The author of this work had access to the MS. in the library at Glamis Castle.—ED.]

EXPLANATIONS WANTED (3rd S. viii. 9.)—HERMENTRUDE is welcome to the following elucidations of her puzzling items of mediæval accounts:—

Armilause is in Ducange as an article of dress, but not of female dresses, as this seems to have been with its embroidery of harebells.

Barehides. Halliwell's *Glossary* and authorities there cited, a kind of covering for carts; lect' may be for *lecticâ*, a litter, not for *lecto*, a bed.

Four cloths of gold, or gilt? bawdekyn d'outremer. May not this last word be the true reading of doncrem.?

Amarlat', probably one of the many forms of the Low Latin word corresponding to the English *enamelled*.

Ad calathò being false Latin, is probably a misreading.

Duas pelves æneas, two brazen basins, and one brazen chafer (*chauffour*).

Et pro duobus paribus lynthiaminum, and for two pairs of sheets. The spelling of linteamina is not uncommon. The *c* and *t* in the older handwriting are sometimes impossible to be distinguished from each other without an independent knowledge of the word intended.

Marpie, when extended, will be Marperie; so probably, through false spelling or misreading, for Maperie, napery. Mappa and nappa seem interchangeable. See Ducange, 175 ells of *canvas*.

Eighteen pairs of bracers (armour for the arms) of leather (cuir-bouilli).

One Male-saddle (for luggage or mails). See Halliwell under "Male-pillion."

Two pack-saddles, saddles for burdens (somes), or for sumpters (bêtes de somme).

Pro pouder should be pro ponder', for the weighing. What the articles of silver gilt, entitled scissage may be, I cannot say.

For the mending of my Lady's cup (ciphi not ciphre?).

And for the ruling of one skin of parchment (paganen' not ptanen?) for noting music upon.

A "trassable coffer" must be a travelling chest. See Halliwell, Trussingbed. C. S. P.

NEWTONS OF WHITBY (2nd S. xii. 237, 352, 444; 3rd S. i. 17, 97.)—The gamekeeper of Sir Hugh Cholmsley, Lord of the Manor of Whitby, seized a greyhound belonging to Isaac Newton, gent., commonly called Captain Newton, and took it to Whitby Abbey, where it was hanged. The captain thereupon affixed to Whitby bridge a writing in the following terms:—

"He that sent for Captain Newton's Greyhound to Whitby Abbey, and since caused him to be hanged, is a base cowardly Rascal, and was not worthy of the Honour to be Topman to such a Dog. Whitby Men, beware of these People, who one Day may have no more Esteem for you than they now have for Dogs; you are advised by your assured Friend

"ISAAC NEWTON."

An information for a libel on Sir Hugh Cholmsley was exhibited against Captain Newton in the Court of King's Bench, 1 James II. This is printed in Tremaine's *Placita Coronæ*, 69. The result of the proceeding is not there stated.

C. H. & THOMPSON COOPER.

Cambridge.

"LA CLONTRA DI G. MAGAGNATI" (3rd S. viii. 48.)—The new edition of Brunet's *Manuel*, &c. contains the following notice respecting Magagnati and his works:—

"MAGAGNATI (Girolamo), Capitoli Buleschi; agdionto il giardiniero di Cesare Orsini. In Norimbergh, per Joseph Stamphier, 1642, in 12.

"Ce poëte était marchand de comestibles et parait avoir eu une certaine célébrité. Ses lettres à Galilée ont été en partie imprimées.

"L'édition citée est rare, et un exemplaire rel. mar. cite, par Bedford, a été vendu 7 liv. Libri, in 1859. Il est vrai qu'il était réuni à un opuscule non moins rare, et ayant également la rubrique de Norimbergh, 1642, sur son titre que le Catal. Libri, 1859, No. 1499, rapporte ainsi:—

"BOARDILLO (Nicolo), La Mercede, Stanze in lode delli atrozzi della real villa di Madrid al molto illust. sig. Barbante Baccaccio da Dentone.

"On a da même (Sir. Magagnati, La Fila di S. Longino pastore cavalier Mantovano, descritta in Verso Scritto (sciolto), Vinegia, 1605, pet. in-4, et aussi, La Clontra favole pastorale, Vinegia, Pinelli, 1613, in -8, avec une gravure à chaque acte."

J. MACRAY.

Oxford.

POST MORTEM INQUISITIONS (3rd S. viii. 68.)—I fear HERMENTRUDE has no alternative but to consult the Inquisitions themselves. In Cooper's *Public Records*, i. 338, is this note:—

"Mr. Hunter (in his *South Yorkshire*, preface, vol. ii.) observes that the Commissioners of Public Records committed a fatal error by ordering that Calendars should be printed, and not that concise Abstracts of the Inquisitions themselves should be prepared for the press. The most curious and important information in every Inquisition, he alleges, is thus entirely withheld from the public, namely, the names and ages of the heirs."

Another note follows this, p. 339, alluding to a proposition of Sir Harris Nicolas for supplying this deficiency, as far at least as regards information respecting the heirs, by a work to be called *Heretum Calendarium*, containing their names and ages. This, however, although a most important one, would yet be but a partial remedy for the defects of the present Calendars, the findings in the Inquisitions giving, it appears, very varied information, and nothing short of the "Concise Abstracts," spoken of by Mr. Hunter, would fully meet the requirements of the case.

J. KYNASTON EDWARDS.

LORD ASTON OF FOREAR (3rd S. viii. 98.)—A book published about thirty years since, professing to advocate the claims of a person named Alexander, who claimed the title of Earl of Stirling, it was stated that the then Lord Aston had been appointed by that designation a justice of the peace for Worcestershire, though his claim, like that of the claimant to the Earldom of Stirling, had been rejected at the election of the Scotch peers to parliament.

I know Standon, Herts, well, where the Aston formerly held the property which descended to them from the Saddlers. (See *Chancery*.) The story of the title descending on a man called afterwards on a watchmaker, was current in my youth. J. H. L.

WILLIAM ITCHENER, D.D. (3rd S. vii. 450.)—He was rector of Christian Malford from 1705 to 1722, when the living was vacated by his death. J.

Notices to Correspondents.

We are compelled to postpone our usual Notes on Books.

E. SAKSON is requested to say where a letter will reach him.

T. W. BEECHAM, M.D. The practice of dissolving Leap-Precursors in the English Church has been discussed in "N. & Q." 1st S. vi. 306, & 2nd S. xi. 654, xii. 214, 334, 2nd S. i. 192, 212. Consult also Nelson's *Rights of the Clergy*, p. 157, ed. 1799.

G. (Edinburgh.) J. Dennis's Remarks upon Cato, a Tragedy, were published as a pamphlet in 1713, 4to.

CHARLES GILES. The earliest edition we have been able to trace of a New History of England by Question and Answer is the third, published in 1736. This edition is in English and French.

H. F. H. (Salfron Walden.) The anonymous Life of Brent Nash, 1762, is by Oliver Goldsmith.

SANDWICH. The Bells of Ouseley is a corruption of the Bells of Ouseley, an old story formerly famous for its bells. It was here that Girard Toun of Oxford passed its juvenility.

R. IUDAS. There are no dramatic pieces in Hubert's *Whidonia*, and other Poems, 1828, or in *Sturmer's* *Plagues of Egypt*, &c., 1861. A work entitled *Translations from the Greek, Latin, Italian, and French* by W. H. Holton, is unknown.

ZEAL. The New Monthly Magazine commenced in January, 1814. A separate series was published in January, 1821.

QUERIES has overlooked three articles on the Symbol of the Swan in nos. 2nd S. ix. 102, 205, 210.

W. D. Six articles on the authorship of "Dix-Ann" appeared in our 1st S. vols. ii. iii. and iv.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published on Friday, and is also issued in MONTHLY PARTS. The subscription for *STANDARD EDITION* for Six Months forwarded direct from the Publisher (including the *STANDARD EDITION* to 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM L. GOSWELL, 22, WILKINSON STREET, ST. ANDREW, W.C., where also all Communications for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, AUGUST 12, 1865.

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Notes.

THE ASSASSINATION OF THE DUKE OF BUCKINGHAM; WITH SOME NEW FACTS FROM CONTEMPORARY SOURCES.

Relating in his *Life of Sir John Eliot*, the dramatic incidents attending the assassination of the Duke of Buckingham—and the description is a master-piece of graphic colouring and effect—Mr. Forster observes, in allusion to the research which distinguishes his account:—

"On the day preceding Felton's attack, there had been a mutiny among the seamen at Portsmouth, of which the stir had not yet subsided. For a remarkable notice of this mutiny, and of the part taken by the duke therein, see Rous's *Diary* (Camden Society, 1856), p. 27. The only other notice I have found of it is in an unpublished letter of Netherlands's respecting the murder, in which he says: 'At Portsmouth, the day before, a sailor was certainly killed in a kind of mutiny there; some say by a servant of the duke, others by his own hand.'"

Another notice would have been found by Mr. Forster in Sir Anthony Weldon's *Court of King Charles I.*, published by Sir Walter, then Mr. Scott, in his *Secret History of the Court of James I.* (p. 44. vol. ii.); and the quotation is valuable as adding another to the many instances which under-research has discovered of the substantial truth and accuracy of this vigorous old chronicler, whom, with some superficial writers on the time, it is the fashion, and a most unjust one, to vilify and depreciate.

The account which Rous's *Diary* gives from a letter of the captain of the guard, to whose custody Felton was committed after killing the duke, is very vivid and life-like:—

"The day before the duke was killed, being the 22nd of August, a sailor that had affronted him a seventhnight before was by a martial court condemned to die; after which, he being carried to our prison by myself with our whole guard, the sailors in great multitude drew together with cudgels and stones, and essayed with great fury to take him from us, insomuch that there fell out a great mutiny amongst us, so that I was enforced to let fly our muskets, though not with intent to kill (because I had no order), but we received blows with stones and cudgels, and had much to do to keep our prisoner. But the captains of the fleet came up to us and drew upon the sailors with great fury, and banged and slashed them dangerously, by which time the duke himself, with a great company on horseback, came fresh upon them too; where there were 200 swords drawn, and where the duke behaved himself very nobly and bravely, and drove all the sailors on the port point, and made them all fly on ship-board, wherein many were dangerously hurt, and two killed outright. He retired within the town again, and himself in person saw the first mutineer carried with a guard to the gibbet, where he was hanged by the hands of another mutinous sailor, who himself was saved for that good office. The other had not died if they had not mutinied, for the duchess had begged his life."

Ill paid, cozened into enterprises abhorrent to all the feelings of the time, and disgraced by his ignorance, obstinacy, and incapacity as British sailors had never been disgraced before, Buckingham's ruthless severity to his revolted followers is characteristic of the despotic temper that pervaded his career, and his gratuitous brutality in personally superintending the execution of the man who had merely "affronted him," and who could have had no part in the subsequent outbreak, confirms the account which Weldon gives of his remorseless nature, even to the last, and the all-pervading hate which attended him throughout England:—

"He did so stink in the nostrils of God and man, that God made one Felton his instrument to take such a monster (as he was indeed), from his longer domineering amongst men, by a blow as fearful as strange, after which he had not time to say Lord have mercy on him, a just judgment on him that forsook God to seek to the devil by witches and sorcerers in his life, one whereof was Doctor Lamb (who was his great defensive preserver as he thought him), whose fate it was to be brained by a shoe-maker's last when he least looked for it; the other was stabbed the next morning after that night he had caused a fellow to be hanged (not suffering him to have that night's respite after his sentence and offence, whatever it was, to repent him of his sins), with this vow that he would neither eat nor drink until he saw him die. God in requital of his merciless cruelty would neither suffer him to eat nor drink before he died by that dismal stroke of a poor tenpenny knife of the said Felton's setting home."

In his account of the expedition to the Isle of Rhé and Rochelle, Mr. Forster has exposed and commented with deserved severity on the hollow and hypocritical nature of Buckingham's professed

sympathy with, and his treacherous betrayal of, the Huguenots. But what is to be thought of the morality of the frigid and outwardly decorous Charles who, with the full consciousness that Buckingham's licentious conduct in each kingdom had made his name a byword of equal infamy at Whitehall, in Paris, and at Madrid, selected him as *the chosen champion of the Protestantism of England*, and sent him forth as the representative of his own and his people's religious sympathy with the suffering professors of the reformed faith?—the duke, as he knew, for it was a public scandal, unblushingly proclaiming his adulterous passion for the Queen of France as his main object in the expedition, and publicly exhibiting her portrait in his cabin, surrounded with all the emblems accorded to the Virgin in the worship of the Church of Rome. "In spite of all the power and weight of France," said the haughty and audacious favourite at a banquet at Whitehall, alluding to the threat that his re-appearance at Paris would expose him to the dangers of assassination, "I will see her fair Queen again." And he acted with all the extravagance expressed in the boast.

"In his galley was exhibited a yellow and black banner, the colours of Anne of Austria, and her cipher was everywhere displayed with equal ostentation. The chief cabin was dedicated to her charms; it was draped with yellow silk damask; at one end *il y avait une espèce d'autel*, containing a life-size portrait of the Queen, shrouded by superb curtains of cloth of gold, before which golden candelabra were placed, holding lighted tapers of white wax."—*Tallemant des Reaux, Vie de Richelieu*, quoted by Miss Freer in her *Married Life of Anne of Austria*.

The charitable suggestion that a long course of unbridled power, and not less unbridled profligacy, had produced insanity in Buckingham, as his sudden affluence and elevation had engendered madness in his brother, Purbeck, is the only solution that can be offered in explanation of this almost incredible profanity and grossness. "The tardy hand of heavenly retribution" was but unworthily represented in the individual vengeance of Felton, but there can be little doubt—considering his manifold treasons against her fame and welfare—that had Buckingham evaded or survived the attack of his assassin, the long-defied justice of England would, at no distant period, have consigned him to the executioner, as it eventually did his royal patron and accomplice, the faithless and despotic Charles:—

"The avenging Fates creep on with feet of wool,
But strike with iron hands to punish men."

C. R. II.

THE LAW MANUSCRIPTS.

In some of the previous numbers of "N. & Q." I had occasion to make several communications relative to the celebrated Financier, John Law, in which I endeavoured, contrary to the fashionable modern practice of genealogical embellish-

ment, to place his origin on something like a solid foundation. I have since been unable to trace the family from which he sprang further back than the individual, whose "business account" indicated his calling. But let it always be remembered that in his time trade was not in the Lowlands looked upon with that degree of contempt with which in more modern times it has been regarded, and that younger branches of families often betook themselves to commercial traffic.

Recently I found in my library a singular catalogue, printed in the year 1724 at Edinburgh, 12mo, "of curious and valuable manuscripts" contained "in 101 volumes folio," which appears from the title-page to have been the property of Mr. James Law of Bogie, and had been formed by "an express warrant and commission" of James VI. and his son Charles I. "for clearing the priorities and revenues of the principality of Scotland."

This gentleman is described as "grandfather to John Law of Netherurd." On the title stands the following interesting statement:—

"In carrying on these laborious and expensive negotiations, the said Mr. James Law did contract great debts upon his own estate, by paying of servants, and giving five several times to court, and staying the same times a whole year on his own charges, expecting to be reimbursed and rewarded by his majesty, of which he has been frequently assured; but by reason of the change of the times, and that king's misfortunes, was disappointed."

The volumes were to be sold by auction on July 16, 1724, in the West End of the Royal Exchange, Edinburgh; and were exposed to public view every Tuesday and Thursday, from June 1 to the time of auction, from 3 o'clock in the afternoon to 5.

The sale was advertised in the *Caledonian Mercury* of June 8, 1724; but nothing has been traced further, and the fate of the MSS. is a mystery. The first article was a volume containing "Characters in the Reigns of the Kings Alexander, William the Lyon, James II., and others."

The second is apparently the original confirmation of "King Malcolm and Margaret his spouse to the Abbey of Dunfermling of the lands therein contained. As also a confirmation of two indentments granted to the Abbey of Haddington, together with the Gift of Q. Ada, fundatrix of the said monastery."

The way in which the catalogue, consisting of eight leaves, was recovered is curious. James Anderson, the editor of the *Diplomata Scotica*, had the management prior to his final departure for England of the affairs of Heriot's Hospital. By reason of this he had his place of business there, where he also superintended the affairs of the Duke and Duchess of Argyll, Sir Alexander Murray of Stanhope, Campbell of Calder or Caw-

dor; and other equally excellent clients. From his well known attachment to antiquities, he received from all quarters catalogues of book sales both in England and Scotland, copies of papers, original charters—and less valuable then, but now equally precious—funeral elegies, verses of all kinds, &c. &c.

These were all left in his office when he took his departure for London to attempt a satisfactory arrangement of his claim against government. He died there of a broken heart, and his *magnum opus* did not come before the world till after his death. The place where he kept his papers in the hospital continued to remain intact until some five-and-thirty years ago, when it happened that the accidental visit of one of the under-librarians of the Faculty of Advocates, led to the discovery of this miscellaneous and interesting collection of odds and ends. Dr. Irvine had his attention immediately called to the fact, and without delay application was successfully made to the governors of the hospital, and the Anderson Papers were transferred to the Faculty Library, where, so far as worth preserving, they were put in order and bound. Amongst other curious articles was the Catalogue of Law's MSS. in a perfect state, and one imperfect which Dr. Irvine gave me, and which I completed in MS. These copies are, I suspect, the only ones in existence.

That so large a collection should entirely disappear is singular enough. Some of your readers may nevertheless be able to throw light on the subject. There was an estate called Bogie in Fifeshire which came into the possession of the family of Wemyss, one of whom was created a baronet of Nova Scotia. The title, which was to heirs male whatsoever, still exists, but the lands have gone elsewhere.

It might be conjectured that the Financier's more remote ancestry might have been in this line, for as the Laird of Bogie embarrassed himself in forming the collections exposed to sale in 1724, it is by no means improbable that the junior branches of his family betook themselves to mercantile pursuits.

Nisbet derives the descent of the Laws of Bogie from Law of Lawbridge, in Galloway. He states that Bogness, the original name, was in the sheriffdom of Elgin. Possibly this might be so, and the Laws may have had no connection with the Fifeshire Bogie; but it is odd enough that at one period they were located in the south, and at another in the north, and that latterly the representative should have set himself down in Peeblesshire as the Laird of Netherurd, an estate well known by that name at present.

All these speculations are of little moment, the principal thing being to find out the resting place of the manuscripts, if in existence. Anderson was much patronised by the two first Earls of Oxford,

and bought curious books both in print and manuscript for these accomplished noblemen. He also used to cater in a similar way for Lord Hay (Earl of Kinnoull), who formed a valuable library, which perhaps still exists. It is likely enough that he would communicate the intended sale to one or both of these peers. The first Earl of Oxford died in May, 1724, before the sale was advertised; but his son and his son-in-law (Kinnoull) continued collecting.

Can these MSS. form any part of the Harleian collection now in the British Museum? J. M.

JOHN WEEKS.

Over the entrance to the cloisters against the west wall of the south transept of Bristol Cathedral, is a marble tablet bearing a medallion portrait of this gentleman, who was the well known landlord of the Bush Hotel in this city towards the close of the last century. Beneath the portrait is the following inscription:—

"Sacred to the memory of Mr. John Weeks late of this city, who departed this life on the xviii. day of June in the year of our Lord m^{dc}cccxix. aged lxxiv. years. He was justly esteem'd for his Loyalty to his King, his Patriotism for his Country, and his Generosity to the Poor."

The situation of "The Bush" was opposite the Exchange until a few years ago, when it was transformed into offices, shops, &c. It still retains its ancient name of the "Bush" Chambers, and when a tavern under the management of Mr. Weeks, it was as much celebrated for the abundance of good cheer provided for its visitors, as the landlord was for the liberal and patriotic spirit with which he catered for the public. He succeeded Chatterton's friend, Matthew Mease (whose sister he married) as "mine host" of the "Bush," and it was in an office on the first floor of this building that the poet himself passed a portion of his apprenticeship; indeed, until his indentures were cancelled, and he proceeded to London.

Mr. Weeks had learned, as a corporal in the Bristol Volunteer Cavalry, to observe the strictest punctuality in his business, and visitors to the hotel were sure to have every attention paid to their wants by their obliging landlord. Of this there is upon record the following memorable instance. When Lord Rodney returned to England after his great triumph over the French fleet on April 12, 1782, he landed at Bristol, and proceeded to "the Bush," to refresh himself before pursuing his journey to London. On calling for his bill, he was told "There is nothing to pay—nothing for Lord Rodney to pay." Wishing to proceed at once to Bath, his lordship, stepping into a carriage, requested to be driven to that city with all the expedition possible. To this, the person who rode the leading horse, pulling out his watch, replied, "As your lordship said to the Gov-

error of Eustasia," (alluding to the time allowed for capitulation) "in an hour—in an hour, my lord." He reached Bath within the time specified, well pleased with the punctuality of the leader of the team, who had so expeditiously conveyed him to that city. On turning to compliment that functionary on his attention to his visitor, his lordship recognised in him none other than the patriotic landlord of "the Bush."*

GEORGE PRYCE.

City Library, Bristol.

Shaksprariana.

SHAKESPEARE'S BIRTH-PLACE, MUSEUM, AND LIBRARY AT STRATFORD-UPON-AVON. — Having recently visited Shakespeare's birth-place to see what had been done by the care and enthusiasm of his tercentenary admirers for the purpose of bringing together, in one most appropriate abiding-place, whatever could be collected in illustration of the poet's life and works, it was most gratifying and delightful to find so rich an assemblage of objects connected with the memory of the immortal dramatist. A *Brief Guide to the Shakespeare Museum and Library* was just published when I was there (July 12), "with notices of some of the chief objects of Shaksperian interest in the locality." The articles in the museum are described in this *Guide*, but there is no list of the books in the library, an omission which should be rectified in a new edition, more particularly as "Shaksperian books," it is stated in the *Guide*, "will be thankfully received for the use of the museum." But how can it be widely and at once known what books to send when there is no catalogue in general circulation of those already in possession? As visitors to Shakespeare's birth-place are drawn to it from all countries, and to every spot around it, this little *Guide* will prove a welcome companion to a locality now become more attractive than ever.

J. MACRAY.

Oxford.

THE PRICES OF THE SHAKSPEARE QUARTOS. — The unexampled prices which have been recently obtained for copies of the early quarto editions of the plays of Shakspeare, and for some other plays of extreme rarity, must excite the curiosity of the public to ascertain what was the cost of such pieces at the time of publication. I shall therefore expose the small amount of my information on that point with the hope of receiving some additions to it.

In 1650 William Lenke, of the Crown in Fleet-street, advertised *The merchant of Venice*, *Othello*, and seven other plays, without the prices; and in 1651 Humphrey Moseley, the publisher of many

important works, advertised the first folios of Beaumont and Fletcher, and more than thirty separate plays, without the prices. In 1672 William Crook, of the Green Dragon without Temple-Bar, advertised *Vittoria Corombona*, or *the choderik*, quarto, price 1s., and *Loves Kingdom*, octavo, price 1s. So much for printed prices.

I must now have recourse to a manuscript authority. A copy of *A trick to catch the old one*, a comedy by Thomas Middleton, printed in 1616, has been entrusted to me by a friend of historical note. It contains two title-pages, and on each observe, "Johns Webbe, prætū. 4^o." The writing is very minute; the first specimen in secretary hand, and the second in *lettres patées*. The last specimen exactly corresponds with that setting by John de Beau Chesne and John Baildon, 1570. I am confident the autographs are genuine, believe them to have been written at the time, and can testify that the volume which contains this play has been for many years in private hands.

BOLTON COURT.

SHAKESPEAR FAMILY (3rd S. vii. 498). — Mr. Louch, of the firm of Reed, Louch, & Co., the present proprietors of the Rope Factory, Love Lane, Shadwell, has kindly favoured me with the following information, which I forward as yet, hoping it may prove useful.

About thirty years since, the head of this house was Mr. Shakspear Reed, and the firm was called Shakspear Reed & Co., Shakspear being Mr. Reed's Christian name, and not standing for another person, as T. C. N. has made it appear. Mr. Shakspear Reed died about 1835. He was the son of a Mr. Reed, a well-known dramatic author, but in no way connected with the poet's family.

A Mr. Shakspear, about fifty years ago carried on a rope manufactory in Love Lane, Shadwell, on a portion of the ground included in Messrs. Reed, Louch & Co.'s present more extended premises. Mr. Shakspear's residence was at or near Leytonstone.

Mr. W. Hylton Dyer Longstaff, of Newcastle, would most likely be able to give Lieut.-Col. J. D. Shakspear some useful information, as he (Mr. Louch) has reason to believe that he is well acquainted with the pedigree of the Shakspear family on account of some connection between Mr. Longstaff's family and that of the great poet.

W. S. J.

The following entries respecting the family of a Thomas Shakspeare, innkeeper, are copied from the Parish Register of St. Mary Magdalene, Oxford. The volume from which they are taken commences in the year 1602, and is the earliest now remaining in the parish chest. In the days of Ant. A. Wood, the register for some thirty or forty years previous was in existence, as he has

* We regret not being able to find space for the glorious "Bill of Fare," provided by the spirited host of "The Bush," at the joyous season of Christmas.—[Ed.]

preserved, in one of his MSS. [D. 5.] some extracts of marriages from 1574; baptisms from 1579; and burials from 1574 (with one entry of 1565), adding the following memorandum:—"Note that this register, which is in paper, and much decayed, I transcribed into Dutch paper, and bound it up at mine owne charg, and gave it to the parish, 1667." Unfortunately, neither the decayed original, nor the fair transcript, are now to be found among the parochial archives. The rolls of churchwardens' accounts commence (with an incomplete series) at the year 1561; a few extracts from some accounts of the Reformation period, which are now lost, are printed in Peshall's *History of Oxford*. For those of your readers who are curious in Christian and surnames, I may mention that a butcher, yeleft "Adventuris Shirt," is twice commemorated in the register, while a boy was lately living in the parish who answers to the unique Christian name of Date:—

"Thomas Shaxspere, the sonne of Thomas Shaxspere, was baptized the xixth day of August, 1628.

Marie, the daughter of Thomas Shaxspere, was baptized the xvth daye of Aprill, 1630.

Elizabeth, the daughter of Thomas Shaxspere, was baptized the xxixth of June, 1632.

Robert, the sone of Thomas Shaxsper, inkeper, was baptized Sept. the 24th, 1634.

Thomas Shaxspere, the sonne of Tho. Shaxspere, was buried the viith of Januarie, 1630.

Robert, the sone of Thomas Shaxspere, buried November the iiiith, 1642.

Thomas Shaxsper, inkeper, buried No. the xith, 1642.

Ellinor Shaxsper was buried May the second, 1648."

W.D. MACRAY, Curate of St. Mary Magdalene, Oxford.

I extract the following paragraph from an able and amusing paper entitled "Life at the Workhouse," in *The Birmingham Daily Gazette*, July 24, 1865:—

"In leaving this wing of the building we passed through an old men's sick ward. An old fellow was calling loudly on 'Shakspeare!' He meant no invocation of the immortal bard. His exclamation will be intelligible when it is known that a 'mute, inglorious' Shakspeare is employed as a pauper-nurse at the workhouse."

The workhouse herein referred to is that of Birmingham. A Shakespearean student in this building is thus described:—

"Going into one of the rooms, we were accosted by a young man, who informed us that he was a very clever rector, and begged that we would honour him by listening to him. We assented, and he forthwith struck an attitude, and with a tragical air began:—

"Man's life's a tragedy, from his mother's womb,
Wherefrom he enters the attiring room;
The country in which he lives, the theatre and the stage.

To be, or not to be, that's the question:
Oh that a man should put an enemy in his mouth
To steal away his brains.

Thus, like the gentle rain from heaven,
Conscience makes cowards of us all.
Whether 'tis nobler in the mind to suffer
The cricks and corns of flesh, and hair, too,
Or to take harms against our sea of troubles,
And, by proposing, hend them.
For in that sleep what dreams may come.
Must give us purse, with proud man's contumny.
Oh that we served God, as we serve kings:
When He himself a shy at us might take
With his bare bodkins!

"Thus he went on, jumbling quotations together and making nonsense of the lines."

CUTHBERT BEDE.

"BLANKET OF THE DARK" (3rd S. vii. 52).—Had Shakespeare written either blankness or blankest, the subtle verbalists of the day would, I think, have laughed him out of retaining for the extreme of blackness a word derived from blanco, white. But I do not think that Shakespeare's own verbal subtlety would have allowed him to write either of these phrases. For my own part I cannot dissociate blanket from peep for any word yet proposed, and the word *pull* and the line—

"Pull thee in the dunnest smoke of hell"

appear to me to have led up to the expression—

"Peep through the blanket of the dark."

Just now also, while cutting the leaves of "N. & Q.," and reading MR. JESSOP's suggestion, a suggestion and query occurred to me which may be worth inquiring about. I have almost forgotten a book I saw but casually, but accompanying a religious poem or poems, founded, I think, on texts from the Song of Solomon, were emblematic pictures, doubtless most piously intended and accepted, but to our age pitifully ludicrous, and but for the text, blasphemous.*

In one the Deity is a potter at a potter's wheel fashioning the bust of a man; in another, illustrating chap. iii. v. 1 of the song, a figure risen from bed is seeking with a candle, while our Saviour (known by a glory) is lying hidden on the ground by the side of the bed, like a child playing at hide-and-seek. Others are as ludicrous, but one, illustrating some such text as, "My beloved had withdrawn himself, I sought him but could not find him" (chap. v. 6), is perhaps the most absurd of all. In it the human figure is on one side of a dividing curtain, and the Deity on the other as behind an arras; nor could I resist the idea that He was about to look through. The date of the book, a well-printed one, was 17—something, but the crude ideas involved in the

* The book above-named is "*Pia Desideria; or, Divine Addresses*." Written in Latine by Herm Hugo. Englished by Edm. Arwaker, M.A. Printed for Henry Bonwicke, at the Red Lion in St. Paul's Churchyard, 1702." It is the "Third Edition corrected" and illustrated with 47 copperplates.

engravings seemed to me much older; and what I would inquire is, whether any engraving or emblem is known which might have suggested Shakespeare's phrase? At all events, such engravings prove that such materialistic similes did not appear to our forefathers in the same ludicrous light that they do to us.

BENJ. EASY.

"HAMLET" (3rd S. vi. 410).—It can hardly, I think, be doubted by any diligent reader of Shakespeare, and of the literature of his day, that the reading of A. E. B. in "N. & Q." 1st S. v. 210, is the true one:—

"*Astres* [star-meteors] with trains of fire and dews of blood;

Disastres [quasi dis-astres, dis-stars, something different from stars, that is blotches or spots] in the sun."

When, in *Antony and Cleopatra*, Shakespeare wrote—"To be called into a large *sphere* and not to be seen to *move* in't, are the holes where eyes should be which pitifully *disaster* the cheeks" (ii. 7)—he purposely chose *disaster* that the word-mongering fashion of the day might admire that happiness of choice which implied not merely to disfigure or do damage to, but to dis-astre, take the lustre or light out of the cheeks. If the reader will call up Gloucester's face, or even look at a skull, he will at once understand all that Shakespeare meant to convey.

It is to be wished that some one would undertake the labour of piling instance upon instance (there are enough to put an Ossa on Pelion) until even the most running reader of our old literature should see two things—first, that it was the fashionable mania of Shakespeare's day to make the language more literate and more obscure to the profane vulgar by coining words and altering etymologies and meanings, even if the etymologies were like *mollis aer*=*mulier*. And, secondly, that the iteration of the same word in the same or in different senses, or of similar sounds, or the contrast of contrast words were among the most fashionable tricks of speaking. Even that acute critic Sidney Walker has collected (*Criticisms on Shakespeare*, vol. ii. art. xliii.) a host of passages where the repetitions are pronounced to be wrong, though the mere number of the instances show them to be mere mannerisms, not printers' errors. When—"To seek thy help by beneficial help" is allowed to be Shakespearian, then many a weary line will cease from being troubled.

BENJ. EASY.

PASSAGE IN "OTHELLO," Act I. Sc. 1 (3rd S. viii. 80).—No, do not alter Shakespeare, and make him more obscure when unnecessary. I have never had a doubt about his meaning in this passage, which really seems clear enough. Iago wishes to show that Cassio's weakness goes beyond even that of a woman—"A fellow" of so soft a character, that a similar disposition would

be "almost damned in a fair wife." In *Othello* Cassio is so weak a creature, that had you a fair wife of that sort, you would condemn her. The very lines that follow show Iago's intent in assimilating Cassio to a female:—

"Nor the division of a battle knows
More than a spinster."

Your second correspondent on this passage is undoubtedly right in his emendation, but not in insisting on unity of idea. The strife is not that of the battle-field, but of the election:—

"... But he, sir, had the election;
And I... must be be-lee'd and calm'd;
By debtor and creditor, this counter-caster;
He, in good time, must his lieutenant be,
And I (God bless the mark!) his Moorship's ancient."

Thus we have intelligible continuity:—

"And what was he? Forsooth...
A fellow [who would have been] almost damn'd
In a fair strife."

BIBLIOTHECAR. CHERTHAM

THE OLD DANISH, OR OLD NORTHERN TONGUE.

The language spoken in the most ancient times by the Scandinavians, the worshippers of Odin, and by him on his arrival (seventy years before Christ) in the North of Europe, was spoken not only over Denmark, Norway, and Sweden, but over Northern Germany (Saxland), and over a part of England and Scotland. With the colonists from these countries it was also transplanted to Iceland where the flourishing historic literature of the north was formed and developed. This language was called in all the northern lands, from the earliest ages down to the close of the thirteenth century, "the Donish tongue" (*Donsk tunga*), the appellation being derived from the river Don, in the vicinity of the Black Sea, from the borders of which river the Scandinavian tribes most probably came. It even bore the same appellation in Normandy; and Saxo Grammaticus, the famous Danish historian of the twelfth century, calls the "Vaeringer" in the life-guard of the Emperor of Constantinople, a body which was also strengthened by English free lances, "Donish speaking men" (*Homines vocis Donice*). The name "Donish tongue" (*Donsk tunga*) is thus carried back to the immigration of the *Aser*, the name of Odin's followers, into the north. A vast multitude of passages in the old Northern or Icelandic writings testifies to the wide-spreading of this language, and of this its usual appellation. Such ones occur in the Icelandic law-books, Gragas of 1118, A.D. and Jonsbok of 1280, A.D. No one in Iceland could be empannelled in a jury unless he had spoken "Donish" from his infancy, or had at least been three years in the country.

The Icelandic priest, Eystein Argreinson (earlier a Norwegian friar), who, in 1360, wrote his famous poem *Lilja* (the lily) says therein:—

"The men of old, who understood the ancient and wise teachings of the pagan books, praised their great chieftains and dauntless sea kings in songs curiously composed in 'the Donish tongue' (*Donsk tunga*); much more than any of them am I bound to repay to the Almighty King of the firmament his grace towards me by singing from my heart a poem with loving words in the same speech, my mother tongue."

It is this tongue (*Donsk tunga*) in which are written the Runic inscriptions, and the literature written and still preserved in Iceland. At a later period this language or tongue was called "Norroent mal," i. e. the Northern speech; the word "norroent" signifying the north wind, and the word "mal" signifying speech. But instead of this we now employ the expression "Old Northern tongue," whereby we are reminded of the use of this tongue over the whole north, and whereby even the English nation gets its fair and due share in the northern language, and the invaluable literary performances therein produced.

PAUL C. SINDING.

Denmark.

MORTMAIN.—The following curious note deserves a niche in the pages of "N. & Q." Nicholas Clenardus wrote to the Abbot of Tonguloën:—

"I hear in Brabant and another the dominions of the Emperor without Spain, that it is impossible to have serfs, for they at once became freedmen, even against the lord's will."

Albero, Bishop of Liège, brother of Godfrey, Duke of Louvain, abolished within his diocese the service of mortmain. For of old, as the Chronicler of Liège states, when a husbandman died, his right hand was cut off and offered to his lord, to signify that his service was past. Albero utterly abolished this redemption within his own lands. (Molanus, lib. iii. c. xxxv.)

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

SCENTING OF BOOKS.—The following extract from a description of Queen Elizabeth's Progresses points to a curious custom in bookbinding which prevailed during some part of the sixteenth century:—

"After one or two removes, she reached Audley End on the 26th of July, where, by arrangement, a deputation from the University of Cambridge waited on her. They had previously announced to Lord Burghley, their chancellor, their desire of doing so, wishing to hold a deputation before her, and to present her with a book; to which he assented, but added, 'that they must have regard that the book had no savour of spyke, which commonly bookbinders did seek to add to make their books savour well; for that her Majesty could not abide such a strong scent.'"

Did her Majesty's dislike to "such strong scents" put the custom wholly out of fashion?

GEORGE VICKERS.

Hartest, Suffolk.

CURIOUS NAMES.—Amongst the curious coincidences of names, or names and trades given in "N. & Q.," I have not noticed the following:—A few years since a Mr. Lemon was an orange merchant, I think in Thames Street; and Latimer & Ridley were in partnership as boot and shoemakers, in Bishopsgate Street, but they have recently removed into Leadenhall Street.

J. RICHARDSON.

ODD FELLOWS.—According to John Charles Hall, M.D., Grand Master of the Sheffield Provincial Grand Lodge of the Nottingham Imperial United Order of Odd Fellows, the body thus derived its name:—

"Fifty years ago it was so uncommon a thing for a working man to be provident, and look after his wife and children, and provide for a rainy day, that those sensible men who formed the Society probably called themselves 'Odd' Fellows to distinguish themselves from the common run who were not so provident."—*Vide Odd Fellowship, a Lecture*, p. 85.

ST. SWITHIN.

INN SIGN.—The following is a copy of a poetical invitation on the sign of "The Beehive," an old inn at Abingdon, kept by William Honey:—

"Within this Hive we're all alive,
Good Liquor makes us funny;
If you are dry, step in and try
The flavour of our Honey."

AJAX.

Queries.

BATHURST FAMILY.*—1. George Bathurst of Howthorp, co. Northampton, married Eliz. Villiers, and died, 1656, having had thirteen sons—viz. George, Edward, John, James, Ralph, Henry, Henry, Lancelot, Thomas, Samuel, Moses, Joseph, and Benjamin. Six of these brothers are said to have been killed in the service of Charles I. in the Civil War. I can account for all but the following, whom I conclude to have been these six. Can any one tell me *when* or *where* they were killed (or died), where they are buried, or give me any information about them? Their names were George, James, Lancelot, Thomas, Samuel, and Joseph.

2. Of the above brothers, (1) John, a barrister, died 1656. (Query, was he ever married, and date of his birth?); (2) Henry died infant (when?); (3) Henry, Attorney-General of Munster, and Recorder of Cork. Query, ever married, and dates of birth and death.

3. Villiers Bathurst, Judge Advocate of the Navy, temp. Charles II., and Queen Anne, son of

* See also 3rd S. viii. 67.

the above Samuel. Who was his mother, and when was he born? Was he ever married?

4. Sir Francis Bathurst, fifth bart. of Lechlade, co. Gloucester, emigrated to Georgia with General Oglethorpe, and died about 1738. Sir Lawrence, sixth bart., resided in Georgia. Can any one give me any information respecting him or any of his descendants?

5. Captain Walter Bathurst, Royal Navy, killed at Navarino. Who was he?

6. Lancelot Bathurst of Franks, co. Kent. Had he any brothers or sisters? HENRY BATHURST.

8. West Cliff, St. Laurence,
Isle of Thanet.

"BOOKE IN MEETER OF ROBIN CONSCIENCE." This is reprinted from the copy in the Bodleian in Mr. Halliwell's *Contributions to Early English Literature*, 1849, 4to. There is a second copy in the collection of the Duke of Devonshire, or, more properly speaking, a fragment of one; it is of a different and older impression than the copy at Oxford. But the latter is defective in two places, at the commencement and in the middle; the title-page, however, being there. The Devonshire fragment supplies what is deficient in the other to the extent of the second lacuna about the middle of the poem, some half-dozen stanzas; but the beginning, which would be contained on the leaf following the title, is still a desideratum. Now, it is my intention to include this remarkable composition in the third volume of *Remains of the Early Popular Poetry of England*, of which a first instalment was published last summer but one, and if any of your correspondents could help me to the yet missing portion of the poem, he would render no inconsiderable service to me, and so, in a way, to literature.

W. CAREW HAZLITT.

Addison Road, Kensington.

PAUL BRANCHALETTI.—In Beckmann's *History of Inventions, Discoveries, and Origins* (translated by William Johnston into English), there is an account of "Secret Poison," and in it is as follows:—

"It was remarked at Rome, by accident, that lemon juice and the acid of lemons are, in some measure, counterpoisons; and a physician named Paul Branchaletti, respecting whom I can find no information, wrote a book expressly on this antidote to these drops."

I have referred to several Biographical Cyclopædias on the subject, but have found out nothing concerning this man. I should therefore feel exceedingly glad if you could give me some information concerning him. THOMAS T. DYER.

CARTHAGINIAN GALLEYS.—Can any one inform me as to the manner in which the Carthaginian galleys were managed? They are described as having six or more banks of oars; but as the oars of each bank must have been increased six or

seven feet, to allow it to pass the one beneath, the length would become too great to allow a man of ordinary height to row it.

MARCHING.

COLOURS OF FLOWERS.—Is it or is it not a law of Nature that flowers of the same species have varieties of red and yellow, or red and blue, but not of blue and yellow, and not of red, blue and yellow? Roses are red and yellow, but not blue; salvias are red and blue, but not yellow. I know of none which are blue and yellow, or which show blooms tinted with the three primary colours. C. W. BAKER.

7, Paulton's Square, Chelsea.

CREAKING SOLES.—We are told that "*de minimis non curat lex*;" but if the law cares not for trifles, it is no reason why a philosopher should not. And if, as Shakespeare says—

"There was never yet philosopher,

That could endure the toothache patiently,"—

we need not be surprised if those, who are less than philosophers, be impatient of the horrid annoyance of *creaking boots and shoes*. Most of your readers will be familiar with this really malicious betrayer of their comings and goings. In my case I have exhausted the appliances of saturation with water, neat's-foot oil, &c., &c., *in viciis*: "*tamen usque recurrit*," it returns as soon as the moisture is evaporated.

Tarquin, no doubt, put off his creaking boots when he took the peculiar strides described by Shakespeare. We shall not be suspected of having his purpose in view when saying, we should be glad to pass through the world with quiet paces, and as the artificers of this offending part of our dress possess no specific against the fault in question, I am induced to invite, through your widely circulated medium, the communication of any means of permanently removing this, both to ourselves and all near us, very disagreeable accompaniment of our pedestrian action. J.

Sunderland.

ESKELBY IN YORKSHIRE.—In "*N. & Q.*" 3rd S. iii. 408, occurs the following statement under the heading of "*Leeming or Lening*:"—

"In the *British Record Commissions*, vol. 1. p. 263, is the inquisition after death on the estate of Johannes de Lemby, A.D. 1305, who, among other properties, owned land at Eskelby in the parish of Burneston."

I presume the place alluded to is the village now called Exelby. Perhaps some of your readers can inform me if such is the case, about what date the change in the orthography of the name took place, and also from what it is derived? W. H.

HERALDIC.—I am curious to know to whom belong the quarterings in a shield at the bottom of a rare print I possess (by Loggan, after Flax-

siers) of Colonel Thomas Sanders, of Ireton, in this county, one of old Noll's Ironsides:—

1. Sable, a chev. erm. betw. 8 bull's-heads cabossed, of the first. (*Sanders*.)
2. Arg. a double-headed eagle displayed sa. charged with an inescutcheon or. (*Salomon*?)
3. Arg. a sword and sceptre in saltier. (*Collenden* of Horley? or *Odworth*?)
4. Or, 3 lioncels passant in pale sa., armed and langued gu. In sinister canton point a crescent, for difference. (*Carew*.)
5. Per pale, gu. and erm. a saltier of the field counter-charged. (?)
6. Arg. 3 eagles displayed gu. (*De Courcy*?)
7. Quarterly, arg. and gu. (*Say*, baron S. of Devon; summoned 1313.)
8. Arg. 3 snakes coiled [vert?]. (*Savernake*?)
9. Gu. out of a maunch erm. a dexter-hand holding a fleur-de-lis. (*Mohun*.)
10. Or, a cross engrailed sa. (*Mohun*, of Boconnock, co. Cornwall? or *Gifford*?)
11. Vairé az. and arg.; a fesse chequy arg. and gu. (*Clifford*?)
12. Gu. two bends wavy or. (*Briere*, baron B. of Barnstaple.)
13. Per pale or and vert. a lion ramp. gu. (*Marshall*, Earl of Pembroke.)
14. Gu. a bend lozengy or. (*Marshall*, ancient coat.)
15. Or, 3 chev. gu.; a label of 5 points azure. (*De Clare*, Earl of Pembroke, Hereford, &c.)
16. Arg. on a chief az. 3 crosses patée, fitchés, of the field. (*Strongbow*, Earl of Pembroke.)
17. Sa. 3 garbs arg. (*Macmorrough*, King of Leinster.)
18. Gu. a cross-fleury arg.; over all on a bend azure 3 crosses coupés. of the second. (?)
19. Gu. a chev. betw. 3 owls argent; a mullet for difference. (*Sleigh*, of Little-Ireton.)
20. As 1st quartering. (*Sanders* of Ireton.)

JOHN SLEIGH.

Thornbridge, Bakewell.

IRISH FUNERAL CUSTOMS.—In the rural districts of Ireland funeral processions always halt at cross roads whilst the psalm, "From the depths" (the *De profundis*) is said by a couple of the processionists; the psalm is repeated at the grave, and when the latter is covered in, a spade and a shovel are thrown across the top, the bearer on which the coffin had been carried is broken over it, and the people depart after a silent prayer. This of course refers to Roman Catholic funerals. Is such a custom known elsewhere, and what is its origin?

S. REDMOND.

Liverpool.

"THE OCEAN CAVERN."—Can any one inform me where and when a poem, entitled "The Ocean Cavern, a Tale of the Tonga Isles," was published? I remember just four lines in the poem, which are these—

"The Tonga maids from infancy
Were taught to brave the swelling sea;
To furl the sail, and wield the oar,
And guide the bark from shore to shore."

It was published in a pamphlet form, and I think between the years 1800 and 1820. NOTO.

ST. MICHAEL'S, CROOKED LANE.—The church of St. Michael, Crooked Lane, where the first Sir John Leman was buried in 1632, has been taken down. He had been Lord Mayor of London in 1616; and I possess his portrait in full robes. I believe he was the founder of the family. Can any one inform me what became of his and other monuments when the church was taken down in 1831, for the construction of the new streets in that neighbourhood?

G. O. L.

SILVER CUP.—I have an old silver cup, holding rather more than a pint. In relief, on one side, are four Amazons with bows and arrows ready to shoot. On the other is a river in which three crowned heads appear just above the water, and four centaurs are on the bank. The beard of the first is turned back, and flows over his shoulders; his mouth is opened to an impassable width, and the bow-string is drawn considerably beyond the ear. These excesses are intentional, as the drawing of the rest is good. Under the crowned heads, respectively, are "A. D. O." I shall be obliged by an explanation. Various implements and emblems of archery are engraved on other parts of the cup, but badly done, and I have no doubt subsequent to the reliefs.

G. C.

SPHINX STELLATARUM.—The English humming-bird, or fly-bird, abounds more this year than I have ever before known it to abound. Instead of two or three in a season, I have them daily, and often two or three together, in my small garden in Somersetshire. I do not write, however, so much to note this fact, as to query the meaning of the Limean name—*stellatarum*, "of the starred ones." The starred what? I do not find, in any botanical book, the adjective *stellatus* used in the feminine at all. In the neuter plural I find it applied to the noun *folia*. It would, nevertheless, seem that Linné had intended to describe this sphinx as frequenting (as in truth it does) star-shaped flowers (e. g. jasmine). Query, Is *corollarum* the substantive with which *stellatarum* agrees? Or what is the etymology or meaning of the name?

W. P. P.

THACKERAY'S SONG.—Can any one inform me where to procure (or else kindly supply me with) the curious sing-song music, to which poor Thackeray used to sing his inimitable verses, beginning—

"There were three sailors in Bristol city?"

F. G. W.

"THEATRE D'AMOUR."—Is anything known of a very rare and beautiful volume of emblems bearing this title? It is in imperial 8vo, and consists of twenty-eight very finely engraved plates emblematic of love, but entirely differing from those of Otto Venius. The engravings are

surrounded with circular borders; within which are mottoes in French and Latin, and French verses beneath, entirely engraved, and each in a different style of calligraphy. What is the date, engraver's name, and place of publication? This copy was purchased from the Catalogue of Messrs. Longman & Co., March, 1838. I should feel greatly obliged by an extract from this, but am afraid that it is quite unattainable.

WILLIAM BATES.

Birmingham.

VOLTAIRE.—

"When Voltaire was ordered by the senate of Geneva to quit the dominions of the Republic in twenty-four hours, the incorrigible scoffer at all things venerable and sacred replied: 'Magnificent Sirs, it requires only three minutes.'"—*Times*, August 3, 1865.

A similar story is told of other states and persons, and, I think, is older than Voltaire. Did he say so, and when? Did any one else say so before him? If it is possible to give an answer about Voltaire, *sine odio theologico*, I shall be glad of one; if not, not.

FITZROPKINS.

Garriek Club.

WHITE OF FITTLEFORD, DORSET.—In Hutchins's *History of Dorset*, epitaphs of some "Whites," at the Ockford Fitzpaine church, are given. Can any one inform me whether these Whites were related to those of Fittleford, and how? Also, whether any descendants of either family are living? In the *Heralds' Progress* (Harl. MS., 2186), the arms of the latter family agree with those given on one of the monuments at Ockford Fitzpaine, with but a slight exception; but in some books on heraldry, totally different arms are ascribed to the Fittleford Whites. INQUIRER.

Queries with Answers.

DAKIN FAMILY MOTTO.—A friend on whom I can rely informs me that on the carriage of Mr. Dakin (formerly Sheriff Dakin) may be read—"Strike, Dakin, strike, the Devil's in the hemp." Can any of your readers elucidate or explain the meaning of this very extraordinary motto?

J. RICHARDSON.

[The following explanation of this singular motto is given in M. A. Denham's *Slogans of the North of England*, 4to, 1851, p. 14:—

"The strangest of all northern mottoes—

Stryke, Dakeyne, the Devil's in the hempo!

is, I believe, first found in the grant of new arms by Flower in 1563, to Arthur Dakyns, Esq. of Linton and Hackness, in Holderness. . . . Arthur Dakyns was a general in the army, but, as two or three centuries ago generals commanded on sea as well as land, I imagine that he had distinguished himself in some gallant fight, perhaps against the Spaniards, wherein all the turning

point of victory consisted in cutting some portion of a ship's hempen sails or cordage. It often happens that mottoes are dispersed among branches to whose history they are wholly inapplicable. The elder Dakeynes of Derbyshire, enchanted with the exploit of cutting the Devil out of the hemp, assumed the odd motto in question at the very commencement of the seventeenth century, and confirmed to them in 1611 by St. George. It is now worn by all the families of the name, and by no descendant and representative of the elder or Derbyshire Dakeynes a more glorious *sigillic* array than by my indefatigable *frère* in genealogy, Henry Charles Dakeyne, of Hamilton Terrace, St. John's Wood, London, and of the Old Hall, East Bridgford, co. Notts, Esq. The crest always accompanied with the motto. Out of a naval coronet springs an arm brandishing a hatchet, and prepared to *stryke*."]

"ACTA DOMINI JOHANNIS FASTOLFE."—The above is the title of a work written by William of Worcester. Some suppose it is either lost, or that it has never been published. Can you throw any light on the subject? (See *Sketch of Castle Combe, near Yarmouth, &c.* By Dawson Turner, Esq., M.A. London, 1842; p. 51.)

J. DALTON.

Norwich.

[In the *History of the Manor and Ancient Bury of Castle Combe, co. Wilts*, by G. Paulett Scrope, Esq., M.P. 4to, 1852, it is stated (p. 193) that William of Worcester "is said to have commemorated, in a work of two volumes, the Acts of his master and patron, Sir John Fastolfe, as well as of the Regent Duke of Bedford, under whom, as the secretary of Fastolfe, he was long engaged in the French wars. These manuscripts, however, which would probably throw much light on this interesting period of our history, are at present unfortunately missing." The earliest notice of this lost work occurs in the *Poetae Letters*, iv. 78, edit. 1789. There are three volumes of the manuscripts of William of Worcester now in the library of Castle Combe: one, a Cartulary, containing copies of deeds relating to this and other properties of the families of Badlesmere, Tiptoft, and Scrope; another, a copy of portions of the same; the third, an abstract of the Court Rolls and Receipts of the manor between the years 1375 and 1460. All, like the other manuscripts remaining of Worcester, contain a variety of loose memoranda on other subjects, jotted down without much order or regularity, as in a common-place book.]

"AS THICK AS INKLE-WEAVERS."—This saying is used in some parts of Cheshire and Lancashire. What is an inkle-weaver? What is the idea intended to be conveyed? As thick as thieves. Is the idea that of a multitude thickly packed in one of their haunts, or of close unanimity or secrecy in design?

MATTHEW DOYLE.

Maxili Forest.

[Inkle, or heggan's inkle, is a kind of coarse tape used by cooks to secure meat previous to being spitted, and farriers to tie round horses' feet, &c. The introduction of

this kind of inferior tape was from the Low Countries, during the persecutions of the sixteenth century. The traffic was carried on by a few foreign weavers, who kept the secret among themselves, and being of one trade, language, and religion, they of course became staunch familiar friends; or, as Burns describes his two dogs, "Unco pack and thick together." Hence it is now said of persons very friendly, "They are as thick as inkle-weavers."]

BONAPARTE IN LONDON.—Mr. Timbs states (*Romance of London*, iii. 172), on the authority of Mathews the bookseller of the Strand, that, in 1791 or 1792, Bonaparte resided for five weeks in George Street—one of the streets of York Buildings. Is there any contemporary evidence in support of this statement? U. O. N.

Westminster Club.

[This question was asked in our 1st S. xi. 366, and, as might be expected, elicited no reply. In the year 1791 the public career of Bonaparte was only just commencing, and it is not likely that he was personally seen by Mathews the bookseller, or any one else, in the streets of London. Our correspondent has overlooked the fact, that Mr. Timbs (who cuts us all up) has aptly entitled his work *The Romance of London*.]

CHESHIRE AND LANCASHIRE.—The family names and mansions of the Cheshire and Lancashire Squires tried and acquitted at Manchester in October, 1694, on the information of Taaffe and Lunt to the Secretary of State, Trenchard, are not given by Macaulay, who chronicles their trial, vol. iv. pp. 519-23.

Will any one cognizant of what must be well known to those who take either an antiquarian or family interest in these countries supply the deficiency? NOEL RADECLIFFE.

[The eight gentlemen who were tried at Manchester in October, 1694, were Caryl Lord Molyneux; Sir William Gerard, Bart.; Sir Rowland Stanley, Bart.; Sir Thomas Clifton, Bart.; William Dicconson, Esq.; Philip Langton, Esq.; Bartholomew Walmsley, Esq. of Dunkenhallow; and Mr. William Blundell, of Crosby. See *The Jacobite Trials at Manchester* in 1694, edited by William Beaumont, Esq. for the Chetham Society, 4to, 1853.]

"THE CENTAUR NOT FABULOUS."—Will the editor, or a correspondent, kindly inform me who was the author of this work, published rather before the middle of the last century, and designed to "improve the age"? CECIL.

[This celebrated satire on the vices of persons in high life is by Dr. Edward Young, the poet, and was printed in 1754. It excited much attention at the time of its publication; and is said to have produced a marvellously good effect upon the Court of the second George, and on those within its influence, whose morals are generally represented to have been as dissolute and relaxed as those of the courtiers of Charles II.]

TRESHAM, THE GUNPOWDER CONSPIRATOR.—Is there any known portrait of Tresham? I do not find him mentioned in Granger or Bromley, but you have correspondents who are acquainted with the history of the Tresham family. Perhaps they could direct me to some unengraved picture.

JOHN BRUCE.

[Musgrave, in his *Adversaria* (Addit. MS. 5723), states that a picture of Francis Tresham is in Hendlip House, co. Worcester, the property of the Abingdons.]

DEUCE.—May not this inelegant word be derived from the Latin *Deus*, the pronunciation of the latter in the service of the Romish Church being not unlike *deuce*. I find that in the Italian language there is an interjection, *Domine!* which is translated in the dictionary I have, as *the deuce!*

CHARLES STEWART.

27, Highbury Place.

[The Portuguese say *diacho* for *diabo*, just as we say *deuce* for devil. May not *deuce* be from *diacho*? We owe many words to the Portuguese. Consult also an article on the origin of this word in our 2nd S. ii. 331.]

Replies.

MEN OF KENT AND KENTISH MEN.

(1st S. v. 321, 615; 3rd S. vii. 324, 423; viii. 92.)

Should this doughty discussion respecting Kentish Men and Men of Kent once establish itself in the columns of "N. & Q.," it will be no easy matter to get it out again; and, presuming that the pages of "N. & Q." were not originally designed to be made the arena of controversy, especially of controversy in its very nature interminable, I venture to suggest that the present controversy has precisely that character.

For how stands the case? The man of West Kent says to the man of East Kent, "I am the Man of Kent; you are only a Kentish Man." The man of East Kent politely replies, "Excuse me. You, on the contrary, are the mere Kentish Man; I am the true Man of Kent." Having lived many years in East Kent, and about as many more in West Kent, I can speak to both sides of this picture from personal knowledge. But hear your own correspondent, at p. 92. "The men of West Kent," he says, "are undoubtedly Men of Kent, while those of East Kent are only Kentish Men." Exactly so. But why? "Being myself a native of that division of the county" [*West Kent*], "I feel jealous of its rights and usages, which I am always prepared to defend." Your correspondent may rest assured that *East Kent* contains its hundreds and its thousands who feel equally "zealous for the rights and usages" of "that division of the county," who are equally prepared to do battle for them, and who have the strongest conviction that they, the *East-enders*, are the true

Men of Kent, while the West-enders are only Kentish Men.

No! says a third party; you are both wrong. It is "no question of East and West Kent" (see vii. 423). "I have always understood the Men of Kent to be those born in the *Wæald* of Kent." And why so? For the best of all possible reasons: he was born there himself.

Is it not fair, then, to ask the question, What prospect is there that adverse opinions, held on such highly satisfactory and conclusive grounds, can ever be reconciled by argument?

Permit me, however, in conclusion, to offer two suggestions. First, Is it not possible that the two appellations, Men of Kent, and Kentish men, were originally employed *indifferently*? In that case, the squabble for the exclusive possession of the former of these equivalents would be of later origin. Without pretending to have gone deeply into the subject, I venture to mention that I have noticed some things which seem decidedly to favour this view. The two appellations, in their original sense, were convertible.

Secondly, East Kent is plucky; so is West Kent; both, if need be, combative. Hence the idea just thrown out, as doing away with all grounds for a free fight, may prove equally unsavoury to one party and to the other. Why not bring the question, then, to a fair trial of manly skill? A cricket-match, a rifle-match, a match with great guns, might determine annually, triennially if preferred, to which party of competitors, up to the contest next ensuing, should belong a silver shield frosted with a WHITE HORSE, and bearing for a legend, MEN OF KENT.

SCHIN.

CHARTULARY OF WHALLEY ABBEY.

(3rd S. vii. 177, 376, 508; viii. 36.)

With regard to my query on the phrase *in factum*, as found in the Chartulary of Whalley Abbey, I have since discovered an elucidation; not indeed from Cowell, but from another source, which has satisfied me that the expression is correct. I nevertheless beg to thank BIBLIOTHECAR. CHETHAM, for his quotation from Cowell, which confirms the explanation I have already met with; and whatever I have said on that point, touching the editorship of the Chartulary, I beg leave to retract. But I still keep to my opinion respecting the general editorship of the work. From a simple perusal of the volumes, any one at all familiar with monastic charters will be able to correct numerous errors of an obvious character without reference to the original MS. They are errors which cannot exist there; or if they did (which is not at all probable), editorial notes would have been absolutely necessary to correct or explain the reading. I will justify my state-

ment by reference to the fac-simile at p. 184, vol. i. There, in one page, are found several mistakes. Where does the editor get the *unduplex*? There is not the slightest approach to it in the fac-simile. In the second line *assumptum* has the proper contraction over the final *t*, but the print has *post conquestu*, which is nonsense. *Viris religiosis* is converted into *religionis*. In *Eadwardus*, the first *a* is ignored. In *Lincoln* (which occurs twice) and *Rothelam*, final contractions are also ignored.

Further than this, I commenced the composition of a table of errata; but after a short time found that it swelled to such dimensions that it would be impracticable to include it within the limits of an ordinary letter. I, therefore, content myself to a few general remarks.

The verb *quietuclamo*, in all its forms, is always printed *quietuclamo*; and such contracted words as *Robto*, *Riço*, *Rogo*, *Johe*, and the like, always omit the mark of contraction, thus making nonsense. Any one familiar with charters, however, perfectly well what is meant by a phrase like this, *Johe capello*; but that is no reason why the text should be needlessly disfigured. Thousands of omitted contractions are to be reckoned by the hundred.

The common phrase *pre manibus* is also corrupted either into the ungrammatical *in pre manibus*, or the unmeaning form of *pro manibus*. Vide pp. 25, 55, 59, 102, 103, 108, 109, 110, 112, 134, 156, 166, 342, 347, 352.

The contraction *p* is often substituted for *p*.

"Ut igitur hec mea donatio impetua (sic) et stabilis *perseveret*" (p. 27). What is *perseveret* supposed to mean? *Perseveret* is more like the truth. The editor here seems scarcely able to realise the distinction between an active and passive verb. At p. 30 (line 6 from the bottom) the same verb is tortured into *perseverant*. Vide also pp. 339 and 340.

At p. 133 (line 6 from bottom) for *communiare* read *communicare*. P. 168 (line 6) for *Apostolorum* read *Apostolorum*. P. 201 (line 18) for *sumta* read *summonita*. The editor is evidently unacquainted with the common form of *summa*.

At pp. 345, 349, 360, *vinculus* is converted into the absurd word *vinculus*.

I cannot agree with BIBLIOTHECAR. CHETHAM in his observation, that "there are few similar publications that are more entitled to the praise of accuracy than this work." Inaccuracies abound throughout; and I have no hesitation in saying that, if I had the opportunity and leisure to collate the four volumes with the original MS., my list of errata would be rather startling. In making this assertion, I have no other object to serve than that of justifying my original statement, that the work "is full of editor's blunders." MONASTICA.

DUCHESSÉ D'ABRANTES.

(3rd S. viii. 28, 78.)

Marie-Louise-Léonie, duchesse d'Abrantès ex-Lady of Honour to H.I.H. the Princess Marie-Clotilde, is the widow of Adolphe-Alfred-Michel, duke d'Abrantès, youngest son of Marshal Andoche Junot, first duke, and of Laura de Permon, the authoress of the piquant and amusing, but often untruthful *Memoirs* of herself, who died in great distress during the year 1838, leaving two daughters named Joséphine and Constance; the first of which, who now and then styles herself Duchesse d'Abrantès without any right, as I am officially informed from Paris, was married to M. James Amet; and the second, known in the literary world under the name of Constance Aubert, to M. N. Aubert; and two sons, Napoléon, and Adolphe, the husband of the present duchess, who died both a few years ago childless, consequently the title is now extinct.

Démétrius Comnenus, or rather Démétrius Stephanopoulos, a captain in the French army, a Greek by birth, and maternal uncle to Laura, first Duchess of Abrantès pretended, on the authority of some insignificant and valueless birth and marriage certificates, written in very bad modern Greek, and pompously called authentic documents, to be descended from Nicephorus, one of the sons of the last Greek Emperor of Trebisonde, David Comnenus, whose life, *according to him*, was spared by Mohammed, and who took refuge in Maina of Peloponnesus; whence his descendants, called no more Comneni but Stephanopouli, with three thousand followers, came to Genoa during the year 1676, and thence to Corsica, where they remained until the present century. One of these emigrants, named Kalómeros, is said to be the founder of the Buonaparte family.

The parentage and name, to the surprise of every one acquainted with Byzantine history, and in a position to examine critically the assertions of the pretender, were recognised in 1782 by letters patent of Louis XVI. King of France, who however did not allow him the right to use the title of Prince.

Fallmerayer, in his standard work *Geschichte des Kaiserthums von Trapezunt*, says that the claims of Démétrius Stephanopoulos will hardly stand a critical examination, notwithstanding many so-called authentic documents, which he published in a rather curious and very rare work, entitled —

"Précis historique de la maison Impériale des Comnènes, ou l'on trouve l'origine, les mœurs, et les usages des Maniotes; précédé d'une filiation directe et reconnue par Lettres Patentes du Roi, du mois d'Avril 1782, depuis David, dernier Empereur de Trebisonde jusqu'à Démétrius Comnène, actuellement Capitaine de Cavalerie en France; à Amsterdam, 1784, in 8^o."

If your learned correspondent, HISTORICUS, will read this pamphlet, he will come to the same con-

clusion as Fallmerayer, who considers the pretensions of Laura d'Abrantès and of her uncle Captain Démétrius to be descended from the ancient House of Comnène imaginary, and without the least foundation. It is true their ancestors came from Greece, as the name of Stephanopoulos (son of Stephen) shows; but it does not follow that they were of imperial blood.

It may be noted that the *Annuaire de la Noblesse de France*, a book of authority, edited yearly by the well-known archivist and palæograph, M. Borel d'Hauterive, and similar to Burke's *English Peerage*, in the historical and genealogical notice of the ducal house of Abrantès, says —

"Il (Andoche Junot) avait épousé Laure de Permon, connue sous le nom de Madame d'Abrantès, rejeton d'une famille de Languedoc,"

without making any mention whatever of the imperial house of Comnène.

Adolphe-Alfred-Michel Junot, third and last Duke d'Abrantès, when married in 1853 (Jan. 10) to Marie-Louise-Léonie, the present duchess, was the widower of Marie-Céline-Elise, daughter of Baron Lepic, whom he married in 1845 (April 2), and who died in 1847 (June 6).

RHODOCANAKIS.

Higher Broughton.

NURSERY RHYME.

(3rd S. vii. 462.)

From the quotation you have given of this piece of rhyming, your readers will probably presume that the two verses comprise the whole of it. Having lately met with what I suppose to be the real original of the song, I enclose a copy of it, as perhaps not even the authority you quote (MR. HALLIWELL) may be aware of it. There is no prefix to the lines. The reference to a former volume of "N. & Q." furnishes only the first verse: —

"The queen of hearts,
She made some tarts,
All on a summer's day,
The knave of hearts
He stole those tarts,
And with them ran away:
The king of hearts
Call'd for those tarts,
And beat the knave full sore;
The knave of hearts
Brought back those tarts,
And said he'll ne'er steal more.

"The king of spades
He kiss'd the maids,
Which vex'd the queen full sore;
The queen of spades
She beat those maids,
And turn'd them out of door:
The knave of spades
Griev'd for these jades,
And did for them implore;

The queen so gent
She did relent,
And vow'd she'd ne'er strike more.

"The king of clubs
He often drubs
His loving queen and wife,
The queen of clubs
Returns him snubs,
And all is noise and strife:
The knave of clubs
Gives winks and rubs,
And swears he'll take her part;
For when our kings
Will do such things,
They should be made to smart.

"The diamond king
I fain would sing,
And likewise his fair queen,
But that the knave,
A haughty slave,
Must needs step in between.
Good diamond king,
With hempen string
This haughty knave destroy,
Then may your queen,
With mind serene,
Your royal bed enjoy."

European Magazine, 1782, vol. i.
p. 252.

WYATT PAPWORTH.

CHASSEURS.

(3rd S. viii. 80.)

The Chasseurs Britanniques were raised originally from amongst the French *émigrés*, and subsequently recruited from prisoners, deserters, &c., without much inquiry about their country or political leanings. The regiment did good service in the early part of the Peninsular War, especially at Fuentes d'Onoro. They were riflemen, and, I believe, dressed and equipped like the Rifle Brigade, with black facings. The York Chasseurs were dressed and equipped like the 60th Rifles, with red facings, and were raised for service in the West Indies. There were many foreigners, principally Germans, in the ranks, deserters, prisoners, &c., who had no wish to be recaptured, and were glad to serve out of Europe. The native element was *originally* not of a high standard, but as it was eliminated or improved, the regiment was renamed "Royal York Rangers," and became a very efficient and well-conducted corps.

An old general, long since dead, told me that when a captain in 1794, he raised men for a majority, and then offered for general service to get his lieutenant-colonelcy. "And they took me at my word, and gave me the 'Royal Africans'! A precious time I had with them for the next two or three years on the coast of Africa! They were the sweepings of every parade in England, for when a man was sentenced to be flogged he was

offered the alternative of volunteering for the Royal Africans, and he generally came to us. They were not a bad set of fellows when there was anything to be done, but with nothing to do they were devils incarnate."

The York Chasseurs were originally raised in a similar manner, but after recruiting of this description was stopped, the regiment was started afresh as "Royal York Rangers," and became, as I have already remarked, a well-conducted and efficient corps. SIGHT

Chasseurs Britanniques, or "Independent Foreigners," were employed on the coast of America in the war of 1813-14, on board the fleet under Admiral Sir T. Hardy (Ramillies, 74, flag-ship), which blockaded the northerly ports of the republic. They were chiefly deserters and refugees from the French and other continental armies. They made several descents on the coasts, on which desultory operations from the fleet were of frequent occurrence: such as storming of batteries, cutting out, capture of merchandise, &c. Complaints were made to the British government of their behaving with rather unwonted severity to the inhabitants on the American seaboard, and to the *frigate*. I believe they were not employed again in that service, but sent away elsewhere in consequence, from the coast. At a place called Craney Island, where our seamen were repulsed by the presence of the batteries on shore, they appear to have come rather to grief, not being able to land for their boats by reason of the shallowness of the water and the deep mud. There were more sent than one of York Chasseurs and Rangers.

BREVIS.

RED FACINGS.

(3rd S. viii. 69.)

George Colman's witticism on the facings of a volunteer corps is well known, where he speaks of "Lieutenant Grains the brewer, in a smart scarlet jacket, tastily turned up with a rhubarb coloured lapel." (*Poor Gentleman*). Some persons have absurdly conjectured that the regiments bearing scarlet facings have for some misconduct before the enemy or otherwise, been deprived of their original facings as a disgrace.

"Facings," says James, in his *Military Dictionary*, "signify the lapels, cuffs, and collar of a military uniform, and are generally different from the colour of the coat or jacket." These facings originated with the regiments clothed in *red* buying a lining of serge of different colours, which being turned over at the collar, lapels, and cuffs, formed the facings. The 33rd, 53rd, 60th, and 76th, are, I think, the regiments of regular infantry having scarlet facings. To these may be added the Sussex militia, when commanded by

Charles, third Duke of Richmond, but which being since a royal regiment has now blue facings.

The 56th foot, styled the *Pompador* regiment, raised in 1755, has a facing of a reddish blue; but whether it is named from that colour, or from the Marquise de Pompador, is not certain. The 97th regiment has also a French grey, or very light sky blue.

In the Light Dragoons there was a regiment raised by General Russell Manners (the 20th) which had facings of blue, the identical colour of the regimental jacket, and which is the only regiment so distinguished. The regiments connected with the county of Kent had facings of grey or sky-blue, such as the New Romney Fencible Light Dragoons ("N. & Q." 2nd S. xii. 305), and the East and West Kent militia regiments, whose facings are styled in the *Army List*, Kentish grey.

Of all the different coloured facings of the regiments of Regular British Infantry, *yellow* is by far the most predominant, it being borne by about one-third of the whole number. It has a clean cheerful appearance, and is not liable to fade even to the last. When soldiers are viewed either individually or collectively, they have always a neat and even elegant appearance.

PRO ORNAMENTO.

Red facings were formerly worn by all regiments in British pay (if I may so speak) for no collars were in use on the military coats—that is, the coat coming close up to the neck, and a cravat or neck-tie was worn, and never was a mark of disgrace. In fact no facings at all prevailed in the British forces till a later period, and any one looking at the prints of Marlborough's campaigns, of Dettingen, Culloden, Minden, or Quebec, will remark no facings at all as prevalent, only rather extensive cuffs; *e. g.* look at Gen. Wolfe's statue (Quebec) in Palace Street.

The 41st Regiment, in which the sire of the present correspondent was a field officer for many years, and in which he fell in action in 1813 at Fort Sandusky, in Ohio, America, never had other than red facing till of late years; now they are white. The corps is metamorphosed into the Welsh regiment of foot, with the Prince of Wales's plume. Instead of being disgraced, the corps was for a long time known as the "41st Invalids," and as such appears on most of the old Army Lists. In the era of George II. they distinguished themselves in Germany, and were long known as "Wardour's Regiment." The *Gent.* and *London Magazines* may be consulted thereon.

In America in 1812-15 they greatly distinguished themselves at Queenstown and Detroit under Sir Isaac Brock, and subsequently at the Raisin and Miami, and capture of Fort Niagara (by their flank companies). Red breeches and white linen gaiters

above the knee prevailed in the army in Germany, Flanders, at Culloden, Quebec, the Seven Years' War, &c. The 34th had light or yellow cuffs and spatterdashes or gaiters, as will be seen by the engraving in their Regimental Record.

Gen. Wolfe invented a plan to save the clothing, which was a working dress for the private men composed of a red gilet or jacket with sleeves, over which the red coat (of course without sleeves) was slipped on when on parade or on active service, but not at other times. BREVIS.

KEMBLE'S "ODE ON THE AMERICAN WAR" (3rd S. viii. 48).—Perhaps no books are less trustworthy than those composed of Green-room gossip. Take half-a-dozen, and you will find the same story, with large or small variations, told of half-a-dozen actors. Sometimes, as in the present case, there is an outlying bit of truth. John Kemble did not write, but recited the ode, which is preserved in *Poems chiefly by Gentlemen of Devonshire and Cornwall*, 2 vols. Bath, 1792. It is entitled "Manchester, an Ode." A note says:—

"This ode was written to promote the spirit that, in the author's opinion, so gloriously displayed itself in the town on receiving authentic intelligence of General Burgoyne's defeat by the American rebels. A resolution was formed to raise a regiment for the crown at the expense of the town and neighbourhood," &c.

"Among other expedients used to excite and diffuse a proper spirit, was the present ode; which was spoken in the playhouse by Mr. Kemble, now manager of Drury Lane Theatre, and then an actor of considerable eminence in the town." (Vol. ii. p. 74.)

The ode contains eight stanzas. One will suffice as a sample, and I choose the third, because the author, the Rev. John Whitaker, rector of Ruan Lanihorne, repeats it as the eighth, for which reason I infer that he thought it the best:

"But Britain, in this race of fame,
Which of thy daughter-towns may claim
The greatest share of glory for the whole?
'Tis Manchester that claims the share,
'Twas Manchester that urged the war,
'Twas Manchester that waked the British soul."

I saw John Kemble in *Cato*. Though very young then, my memory as to how he did it is still fresh, and I left the theatre with the impression that I had seen, not only a great actor, but a good play. So I have no difficulty in believing that, when recited by him, the Ode passed for poetry. FITZHOPEKINS.

Garrick Club.

HOUSEHOLD TALES (3rd S. viii. 82).—The story which MR. BARING-GOULD relates under the title of "The Rose Tree," is evidently a variety of the fiction called "Orange and Lemon," which is, I believe, very popular in Lincolnshire nurseries. The version which my fickle memory best retains

gives a daughter named Orange to the cruel step-mother of little Lemon, and the boy her brother. The dreadful supper having been served up to the father, the boy buries his sister's remains, and the song of the bird is as follows:—

"My mother killed me,
My father picked my bones,
And my little brother buried me
Under the cold marble stones."

As a child this story used to make my flesh creep, and I am therefore surprised that I have only such a misty recollection of it. I know I always thought that the—

"Here comes the candle to light you to bed,
And here comes the hatchet to chop off your head,"
with which we supplemented the song

"Oranges and lemons, said the bells of St. Clement's,"
(in the game called Oranges and Lemons), had reference to the shocking tragedy in the nursery tale.
ST. SWITHIN.

ENIGMA (3rd S. vi. 497.)—The answer to the enigma beginning "Himself he stood beside himself," is "a Neddy and an eddy." There is a solution in rhyme, but I am not in a position to quote it. I wish some one would unriddle the other curiosity set forth (3rd S. vi. 497), "Man cannot live without my first." ST. SWITHIN.

SECOND SIGHT (3rd S. viii. 65, 111.)—The occurrence related by me under the above heading may not be strictly what is understood by second sight; and I am not anxious that it should be so: but I think it still deserves to be treated with some respect, and not put off as an ordinary incident, such as may have happened to any of us. J. B. misrepresents my statement. When I said that of the facts there could be no doubt, I did not mean to assert that the shepherd really saw Mr. Austin walking in the garden: but that he did relate the vision, did believe firmly that he saw it, and did not invent a story to impose upon others. J. B. passes over the most remarkable fact of the case. Any of us may at some time have mistaken a tree for a man, or a shaken bough for a moving garment; but John's vision was followed immediately by the arrival of a messenger, announcing that the very man, whom he had just declared that he had seen in the garden, was lying on his death-bed, several miles off. This coincidence was very striking; and when coupled with the fact that the dying man had long laboured in vain to bring poor John to a sense of religion, may very rationally be considered as a last admonition to the old shepherd. And when, very shortly after, he was suddenly called out of life without repentance, it was the conclusion, I know, of grave and sensible persons at the time, that it was a supernatural warning:

and I must say that I prefer their judgment to the mere animal ideas of an ignorant sensible such as the old shepherd was.
F. C. H.

WRITTEN ROCKS (3rd S. viii. 88.)—Mr. G. T. F.G.S., of Alnwick, Northumberland, has just published a book containing all that is known with respect to the above rocks in this neighbourhood. The book is entitled *The Sculptured Rocks of Northumberland*.
WM. LYTAL

Newcastle-upon-Tyne.

The Written Rocks respecting which C. B. BARKLEY inquires are probably those called Ilbeck-Sear, near Brampton in Cumberland, described by Camden, who gives a view of the rock and a reading of the inscription, and also mentions similar inscriptions on native rocks at Crundale, near Kirkby Thor in Westmoreland. These remains are also treated of by Horsley, and in the county histories. Another is described in the *Archæologia* (date 1766) as existing at Shap near to Rose Castle, the seat of the Bishop of Carlisle.
A. C. G.

Bebington.

DODD FAMILY (3rd S. viii. 87.)—The name of this family seems derived from the old English or Celtic word *dodol* = a rush, or flag. (See *Camden's Remaines*, &c.)
BARKLEY

CURE AND PREVENTION OF TOOTHACHE (3rd S. vii. 433.)—I had heard of many curious cures for the toothache, but that quoted I had never heard of. The following perhaps is as curious, and I have actually known it to have been practised in an instance in Dublin. I may remark the operation was not successful. The person affected was to proceed, at an early hour in the morning, to a graveyard, and procure a sharp pointed piece of wood, a skewer, and with the aching tooth push it into a newly covered grave, and the pain would cease. I could not learn the origin of this piece of foolery.
S. REDMOND

Liverpool.

BOTELER OF WEMME (3rd S. viii. 47.)—The Lordship of Wemme came into the family of Boteler by the marriage of Ralph Boteler with Maud the daughter and heir of William Pantulf. William Boteler, described by MR. DORSEY as the first Lord Boteler of Wem, was the issue of this marriage. His ancestors on the father's side are to be found in the line of the baronial house of Boteler of Oversley, those on the mother's side in that of Pantulf.
P. S. C.

CUBAN USE OF SPANISH WORDS (3rd S. viii. 28, 90.)—I am able to explain some of the Spanish expressions which COLON Y LUCCO failed to find in his dictionaries.

Agujones con casquillas de hierro, goads with iron heads: used instead of the common goad

armed with a nail, when extraordinary exertion is required of the plough oxen, especially on the periodical renewal of the sugar plantations.

Aguijas salmeras (is not *jalmeras* an error?), large packing-needles used for sewing the bags in which the raw sugar is brought to market, and for tying the petacas or baskets in which the sugar is carried from place to place on the plantation.

Alcayatas, nails or pins.

Arétes, hoops of a butt or barrel.

Arcilla, clay used for the construction of the moulds for the loaves of sugar, and also in the process of refining. When the sugar in the mould is perfectly cool, a layer of finely-powdered clay is spread upon it, and covered with water; the impurities of the sugar are carried away by the gradual percolation of the water.

Balometros (= *barometros*?), barometers.

Barrenas llamadas pasadoras, augurs, called by sailors "fids," used to open the strands of ropes which are to be spliced together.

Catres de madera con tijera, field-beds, supported like camp-stools by two pairs of cross-beams. The name *con tijera* is taken from the motion of the cross-beams, like that of scissors.

Fallebas, iron bars or other instrument to fasten doors and windows.

Gatos o liones de hierro, jack-screws.

Hacha de viento, a flambeau or torch.

Escantillones, the verb *escantillar* means to trace lines on walls; *escantillones*, therefore, are probably the instrument used for doing this.

Hibillones con sus pasadores, buckles covered with a brooch or ornament.

Huacal, crate for crockery or fruit.

Machihembrados: *Machihembrar* means to dovetail wood.

Jeringas de candelero, syringes.

I suspect that many of the words in your correspondent's list are wrongly spelt; others seem to be Indian words, or expressions used perhaps only on one plantation. The whole catalogue looks as if taken from a list of *pedidos* or necessities, for which some farmer of the back settlements of Cuba or South America has sent to his agent in Europe. Many have no particular connection with the sugar manufacture. A. DE R.

Pastrano. "Hieroglyphics in the Pastorean style" would be a translation. *Pastrano* means belonging to Pastrana in Guadalajara, and a Spaniard would write the word with a small *p*. It has evident allusion to some well-known story. U. O. N.

Westminster Club.

PHAER'S "ÆNEID OF VIRGIL" (3rd S. viii. 46.) Your correspondent O. T. D., writing on Phaer's *Æneid of Virgil*, cannot make out the two words *periculum karnerdini*, which occur in a mēmo-

randum appended to the fifth book. I believe the meaning is simply that, on his way down to Kilgerran, in Pembrokeshire, Phaer had incurred some danger (the nature of which we cannot ascertain) whilst passing through the town of Caermarthen,—may be in crossing the river Towy there. Caermarthen, in Latin, is *Maridunum*; and in Welsh, *Caerfyrddyn*. We find the word distorted into all sorts of forms by old English writers. K. B.

ORIGIN OF THE NAME THODEY (3rd S. vii. 115.) In 1311, 5 Edw. II., Roger, son of Elias Thodey, granted to the prior and convent of St. Neots the wood called "Thodey Wood," in Wiboldiston—a hamlet of the pariah of Caton Sour, in which the name Thodey still lingers. By another charter (c. 1230), Christiana, daughter of William Hodierna, granted lands to the same priory. JOSEPH RIX, M.D.

St. Neots.

"TROIS SAINTS DE GLACE" (3rd S. viii. 88.)—I am not myself aware of any English tradition respecting the "marked depression of temperature" to be expected on the days of SS. Mamertus, Pancratius, and Servatus (11th, 12th, and 13th May), who are termed in French, according to your correspondent Mr. PROSSER, "*Les trois Saints de Glace*." But I know that, in North Germany, they are popularly termed "*Die Drei Gestrenge Herren*" (the Three Severe Lords—a common German title of respect for judicial and other authorities); and that it is the received doctrine among gardeners, that nothing is safe from frost until those three days are over.

JEAN LE TROUVETUR.

THE TERM "PRETTY" (3rd S. viii. 7, 57.)—

"From *S. Neotes* to *Stoughton* Village by sun enclosed ground a 3. miles, it is in *Hustenduneshir*. Ther hard by the chirch is a pritty house of *Olycer Leders*," ["N. & Q." 2nd S. v. 96], "and pratie Commodities about it."—*Itinerary of John Leland*, vol. i. p. 1. Oxford, 1710.

JOSEPH RIX, M.D.

St. Neots.

"ECHO AND SILENCE" (3rd S. viii. 61.)—As one of the objects of "N. & Q." is to form a reliable collection of facts, I beg to mention that the authorship and translation of Sir Egerton Brydges' sonnet, so correctly explained by Mr. BATES, had already been explained, to the same effect, in the *New Monthly Magazine* for September, 1863.

W. M. T.

Cheltenham.

PLYMOUTH (3rd S. viii. 87.)—I have a print called "*Plymouth Royal Hospital*," and underneath, "*South-west View, M. Blackmore del., J. Taylor sculp.*" The plate is marked 21, and is evidently taken from some work. It shows the different blocks of building to which references

are made underneath, and I consider it is one of the same series to which your correspondent refers. I have been for some years a collector of views and portraits of Plymouth and Plymouth people, but have been unable to trace from whence this print was taken. GEORGE PRIDEAUX.

DRAGON IN HERALDRY (3^d S. vii. 418, 449; viii. 55, 79).—F. C. H. has referred very particularly to a work of Dr. Milner; but such work has not been found in the British Museum, although I have been kindly aided in the search by the author of the *Bibliotheca Britannica*. As this work was addressed to the Society of Antiquaries, I have searched, among their fragments, for Milner on St. George, but it may be inferred that the Society did not conceive such a work fit for public notice by them, as it is not to be found in the *Archæologia*. Dr. Husenbeth appears to be nearly of the same opinion, for he has mentioned very slightly this work in his *Life of Milner*, from whom he differed, if we may judge by his edition of Butler's *Saints*. Gibbon was most certainly an infidel, and for that very reason more trustworthy than Milner, who held a special retainer to bewilder where he could not prove. If great capacity for the reception of falsehood be a merit, Milner may be regarded as the least possible infidel, for he believed in the miracles of Hohenlohe, or, as Dr. Badelay writes it, *Hohenlohe* (*Milner's Life*, by Husenbeth, p. 466). St. George of England is identified with George of Cappadocia by Alban Butler and Husenbeth (*Saints*, i. 490, April 23). He is so identified also by Pusey (*Arianism*, 88 k, 134 f), who mistakenly calls him a fraudulent pork contractor; he should have said *bacon* contractor, as every soldier knows it could not be *pork*.

F. C. H. will oblige by giving a short *resumé* of Milner's answer to Gibbon, as I am anxious to see how the Romish priest proves a negative. F. C. H. must not expect perfect prudence and immaculacy in the popes and patriarchs of the age of George of Cappadocia and of St. Athanasius, for both come under this category, the latter as a trinitarian and St. George as a unitarian. As for St. Athanasius, Baronius, Valesius, and Tillemont, not being able to justify conduct which we may call indelicate ("not to put too fine a point upon it"), have settled not to answer this charge, on the ground that it is unworthy of Athanasius's character, which is the very reason, I submit, why he as a saint should be proved to be such against the devil's advocate. Of these two saints it may be said with truth, *par nobile FRATRUM*.

T. J. BECKETON.

P.S. Since the above was written, a *Deus ex machina*, or one initiated into the mysteries of Museum Catalogues, which I have been unable to effect after twenty-five years' use of them, has found the much desiderated book; and indi-

vidually I have no wish to press my application to F. C. H. for a *resumé*. Even Milner identifies St. George with George of Cappadocia (p. 7 Ohe! *jum satis est*).

The Orthodox Apostolic Eastern Church acknowledges and worships four Georges as martyrs of which the most glorious is St. George of Cappadocia, a military tribune, who suffered martyrdom in the year of grace 290, who is represented always as a handsome young officer, on his back, killing a dragon, exactly in the same manner as on the sovereign of King George IV., and as I have not the slightest doubt, is the same person mentioned by Gibbon as the Patron of England.

RHODOCANAKIS

Higher Broughton.

"PEREANT QUI ANTE NOS," ETC. (3^d S. viii. 117.)—The authority for ascribing the words to Ælius Donatus, the commentator Terence and Virgil, may be found in the following extract from Jerome's *Exposition of Ecclesiastes* i. 9:—

"Quid est quod fuit? ipsum quod erit."
quid simile sententiæ et Comicus ait: Nihil est hoc quod non dictum sit prius.* Unde præceptor magister Petrus, cum ipsum versiculum exponeret; *Pereant, qui ante nos nostra dixerunt.*"

The remark alluded to by Jerome does not appear in the extant commentary of Donatus.

J. Y. E.

St. John's Coll., Cambridge.

It was Ælius Donatus, the grammarian, I alluded to, though by a *lapsus penæ* I put Saint his name, probably being misled by the fact that he was tutor to Saint Jerome.

As to the grammar of the quotation, I am sufficiently instructed to compete with Donatus whose name, all through the mediæval period, is the proverbial appellation of a profound grammarian. WILLIAM PINKERTON.

CURIOUS EPITAPH (3^d S. viii. 68.)—The epitaph referred to by Mr. LEE, and stated, on the authority of the *British Journal*, Dec. 29, 1728, to be on a stone laid upon the grave of "Capt. Tully," at Coventry, is in the old graveyard St. Catherine in the city of Gloucester, where I have often seen it, and is, to the best of my memory, as follows:—

"Here lies old MR. RICHARD TULLY,
Who lived a hundred and three years fully;
He did the sword of the City bear,
(So many) years before the Mayor.
He had six wives, and here they lie,
Expecting heaven's eternity."

The epitaph is printed in most of the local histories.

* "Nallum est jam dictum quod non sit dictum prius." Torsius, *Res. Prælog.*

BELLS AND THONGS (3rd S. viii. 93.)—In reply to OXONIENSIS, about "Bells hung in Horse-leathern Thongs," the expression, no doubt, means that the clappers were suspended by such thongs; instead of bawdricks of "Whyte Lether,"—articles often met with in old churchwardens' accounts.

H. T. ELLACOMBE.

CONGLETON ACCOUNTS: PLAYERS (3rd S. viii. 93.)—Of the queries of OXONIENSIS, one relates to three items of payments at Congleton in 1621, viz. "To the Prince's Players, 1l.; To the King's and the Earl of Derby's, 1l. 8s. 4d.; Lady Elizabeth's players, 10s." He asks, who were these players? The following is derived from a long note on "Players and Plays" in Harland's *House and Farm Accounts of Shuttleworths of Gawthorpe* (Chetham Society's Publications), pp. 885—897:—

"In 1603 (1st James I.) a lease under the Privy Seal, and a patent under the Great Seal, authorised a Company of players to enact comedies, tragedies, &c., when the infection of plague shall decrease, within their usual house called 'The Globe,' as also within any town-hall, &c., of any city, town, &c. This Company, which in Elizabeth's reign had been styled 'The Lord Chamberlain's Company,' now became 'The King's Players.' In 1603 it contained, amongst its associates, Lawrence Fletcher, William Shakspeare, Rich^d Burbage, Augustine Phillips, John Hemmings, Henry Condell, Wm. Sly, Rob^t Armin, Rich^d Cowley, &c.; but Shakspeare, and some others, died before 1621. In 1621, the 'Prince's Players' were those formerly of Prince Henry, but for 1615 of Prince Charles. Before her marriage to Frederick, Prince or Elector Palatine of the Rhine, the Princess Elizabeth, daughter of James I. (afterwards titular Queen of Bohemia), had a company of players, styled 'The Lady Elizabeth's Servants.' In August, 1612, in the Accounts at Gawthorpe, is an entry—'Given to my Lord Darbie his plaieres, 26s. 8d.;' in the December of that year another payment to the same company of 7s. 4d.; and Sept., 1613, another entry of 8s. 4d. These were the players of William, 6th Earl, who was probably the first of his family to give a company of players his name and badge. He died in 1642. There were two classes of itinerant players: those licensed by the royal family, by nobles and others of rank, and those of cities and towns. In 1589 two dramatic companies arrived at Knowsley (Lord Derby's Lancashire seat) at the same time; and on the Sunday after their arrival, the rector of Standish preached in the morning, the Queen's players acted in the afternoon, and the Earl of Essex's at night. (*Stanley Papers*, Part II.)"

CRUX.

"JEWISH LETTERS" (3rd S. viii. 87.)—The writer of the above Letters does not appear to be known. The edition we have in our library here bears date 1746. It consists of four volumes; the first contains a portrait with the inscription:

"John Baptist de B***,

Marquis d'***,

Born the 24th of June, 1704.

"R. Parr sculpt."

The same volume has another engraving, representing "Isaac Onis, Aaron Monceca, and Jacob Brito, presenting their Jewish Letters to Don Quixote, Sancho Pancha, and Master Nicholas

the Barber." The whole book consists of 200 Letters.

WM. LYALL.

Literary and Philosophical Society,
Newcastle-on-Tyne.

CLIMATE AND LANGUAGE (3rd S. viii. 26, 59.) Is it not probable that Thomas Moore spoke from an imperfect remembrance of the theory actually propounded by Volney, which was, that climatic influences, and especially temperature, have much to do in determining the physical characteristics of the various races of mankind? He says:—

"J'observe que la figure des nègres représente précisément cet état de contraction que prend notre visage lorsqu'il est frappé par la lumière et par une forte réverbération de chaleur. Alors le sourcil se fronce; la pomme des joues s'élève; la paupière se serre; la bouche fait la moue. Cette contraction des parties mobiles n'a-t-elle pas pu et dû à la longue influer sur les parties solides, et mouler la charpente même des os? Dans les pays froids, le vent, la neige, l'air vif, opèrent presque le même effet que l'excès de lumière dans les pays chauds: et nous voyons que presque tous les sauvages ont quelque chose de la tête du nègre, &c."—*Voyage en Egypte et en Syrie*, 12mo, 1823, tom. i. p. 78.

Volney then goes on to speak of the effect of national costume upon physical conformation. The subject is also taken up by Dr. N. C. Pitta, in his work, *Treatise on the Influence of Climate on the Human Species, and on the Varieties of Men resulting from it*, &c. London, 8vo, 1812.

WILLIAM BATES.

Birmingham.

ARMS OF THE SEE OF WELLINGTON (3rd S. viii. 60.)—The authorities of the Society for the Propagation of the Gospel, 79, Pall Mall; or the Rev. Canon Hawkins, Westminster Abbey; or the Rev. E. Coleridge, Eton College, might perhaps furnish this.

LYTTELTON.

They are to be found [engraved] in Gilbert's *Clergyman's Almanack*.

SENEK.

THE HATHWAY FAMILY (3rd S. viii. 85.)—In the Register of Llangynwyd parish occur the following entries:—

"Sarah Filia Josias Hathway de Bristol et Susannæ Nichols baptizata fuit 25^a die Aprilis, 1706.

"Jane Filia Josias Hathway de Bristol et Susannæ Nichols baptizata fuit, 25^a die Aprilis, 1706."

The above names are quite alien to this purely Welsh parish; and it is strange how they got into a place so out-of-the-way as it must, at that date, have been.

R. M.

ANDREW WILSON (3rd S. viii. 107.)—Andrew Wilson, A.R.S.A. died, 26th or 27th Nov. 1848, æt. sixty-eight. As to him, see *Art Journal*, 1849, p. 66; 1851, p. 85; *Gent. Mag.* N.S. xxxi. 323.

C. H. & THOMPSON COOPER.

Cambridge.

NOTES ON BOOKS, ETC.

The History of Clerkenwell. By the late W. J. Pinks, with Additions by the Editor, E. J. Wood. (Pickburn.)

It is related that when Dr. Prideaux offered for publication his celebrated work, *The Old and New Testaments Connected*, the bookseller said "it was a dry subject, and he could not undertake to print it, unless the learned divine would enliven it with a little humour." The editors of *The History of Clerkenwell*, we find have not only complied with the suggestion of this facetious bibliophile; but have presented the public, in a super-royal octavo volume of 800 pages, with a valuable storehouse of pleasant reading and delightful memorabilia of Merrie Old England. The record of the events with which this parish stands associated as a suburban district of London—at one time its Belgravia—renders its history both entertaining and instructive. The portion of the work which is most curious, and perhaps we may even say most interesting, is that contained in the chapters devoted to the history of the Priory of the chivalric Knights Hospitallers of St. John of Jerusalem—the Nunnery of St. Mary—the performances of the Parish Clerks—the notices of the Red Bull Theatre—the Bear-baiting at Hockley-in-the-Hole; but more especially the History of Sadler's Wells Theatre, which is most complete. The volume is an excellent specimen of typography and well-executed pictorial illustrations, accompanied with a map of the parish from a recent actual survey, and enriched with a complete Index of forty closely-printed columns. In short, the work is one of general and permanent interest, and must take its place among the standard literature of English history on the shelf of every private and public library.

Notes on Mental and Moral Philosophy; with an Appendix containing a Selection of Questions set at the India Civil Service Examinations between the Years 1856 and 1864, and References to the Answers in the Text. By H. Coleman, B.A. Oxon. (Harrison.)

The present little volume is the result of a difficulty experienced by the author in procuring any work in the English language suitable for the instruction of his pupils in Mental and Moral Philosophy according to the requirements of the India Civil Service Examination. It consists of extracts from the great writers on these subjects, which the Compiler was originally led to make for his own use, in lecturing to his pupils, supplemented with such remarks as are necessary to connect them and give them completeness. Having been found very useful by Mr. Coleman in preparing Candidates for the India Civil Service and other Examinations, the work is now published in the hope that it may prove useful not only to the student reading for any special object, but to that portion of the general public who may desire to obtain some knowledge of Mental and Moral Philosophy.

Essays on the Indian Mutiny. By John Holloway, Civil Service, late a Non-Commissioned Officer in Her Majesty's 32nd Light Infantry. (Dean & Son.)

The author of the present volume looks upon the annexation of Oude, and the indifference exhibited for the spiritual and moral elevation of India, as the origin of that great national calamity which forms the subject of his book. His object, however, is not to discuss the origin of the Mutiny, but rather to furnish a series of sketches of events which preceded and occurred during that awful period; and, as these sketches are interspersed with many personal anecdotes of the actors in those eventful scenes, the declaration of Lady Inglis (to whom the volume is by permission dedicated) that "she had read it

with great interest," will probably be echoed by other readers.

Fragments of the Early History of Tain from its Origin to the Middle of the Sixteenth Century. By the William Taylor, M.A. (R. Douglas, Tain.)

Originally delivered as a lecture in the Court House, Tain, and published at the request of those who had to it, this sketch of the early history of that ancient town (for it has existed upwards of 800 years) has been so fully compiled as to render it a most instructive and interesting guide to those who may find themselves in the far-off quarter of our island.

The Herald and Genealogist. Part XV. (Nichols.)

This new number of our useful and instructive temporary opens with an interesting paper by the Mr. J. G. Nichols, "On the Institution and Early History of the Dignity of Baronet," which is followed by a series of pleasant articles, not the least amusing among being "The Coulthart Armorial."

We have received from Messrs. Marion & Co. of Square one of the photographic copies of Turner's "Old Téméraire going to her Last Berth." The copy is a beautiful specimen; and, by whatever process has been obtained, is highly suggestive of the original. The photograph is 14 ins. by 10.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent to the gentleman by whom they are required, and whom the books are given for that purpose:—

HOLY BIBLE (Bishop's), 1578. Folio.
(Baker's), 1591. Small folio.
BOOK OF COMMON PRAYERS, 1591. Folio.
1630. 4to.
1690. 4to.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

Notices to Correspondents.

SENEX. Consult the articles on the Clarence Dukington in viii. 350; ix. 55, 231; x. 73, 355.

T. G. W. The first edition of *The Government of the Town of London* published in 1687, 12mo. This is one of the productions of the Town of London, who has not as yet been discovered.

SENEX (Stoke Newington.) We know of no authors for whom the name of Senex is used; but that of Morden College; but consult Low's *Charterhouse*, chap. viii., and the London Post Office Directory for 1843.

CRUEL. R. Francis Hare's *Difficulties and Disadvantages* attend the study of the Holy Scriptures in the way of Protestants, was published in 1770, the eighth edition in 1771. See a Bishop's collected Works, 4 vols. 8vo, 1716, 1755. There are English translations of St. Basil's *Constitution des Evesques*, Venice 1619; the best is that of 1770, small 8vo. John Arnold, a student and divine who embraced the Reformed religion in 1739, *Queen Elizabeth, Boyle's Dictionary*. There are two English editions of his *Stratagems of Satan*, 1616, 1617. Our Correspondent apply to some bookseller for the cheapest edition of Epistolarum Ottonianarum.

G. L. M. (Woolwich.) Walker makes the c in *Bonadonna* short. ENQUIRER. For the origin of *Marguerite Marthe* consult—*Le Dictionnaire*, 6. 72, 125, 241, 242; 2nd S. vi. 237, 264.

ERRATA.—3rd S. viii. p. 98, col. 1, line 3, for "affice" read "tee"; line 24, for "that" read "these."

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"NOTES AND QUERIES" is published at noon on Friday, and (except in MONTHLY PARTS) The Subscription for *FRANCIS & CO.* Six Months forwarded direct from the Publisher (including the yearly INDEX) is 12s. 6d., which may be paid by Post, or by Cash, or by the Street Post Office, in favour of WILLIAM & CO. WILKINSON STREET, BARNUM, W.C., where also all Communications for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, AUGUST 19, 1865.

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Notes.

THE LAST GREAT LITERARY FORGERY:

THE FABRICATED CORRESPONDENCE OF MARIE
ANTOINETTE.*

Notorious for its concoction of literary forgeries, it is remarkable that the latest fabrication with which the Continent has favoured us—a set of spurious letters from Marie Antoinette to her mother Maria Theresa—should have been at once received by the critics of the principal literary journals in England as of indisputable authenticity: valuable alike for the light it casts on the individual character of Marie Antoinette herself, and on the principal political movements of her time! A stranger instance of literary gullibility it would be difficult to imagine. So illiterate, that her letters are described by Lady Morgan, who had seen them, as, "in writing and spelling, worthy of some grisette of the Rue St. Denis." Marie Antoinette, in these transparent clumsy forgeries, is represented as a writer of no ordinary pretensions; conducting a voluminous correspondence with her mother, who, with equal ignorance and absurdity, is depicted as a model of maternal tenderness and devotion. This correspondence, on the queen's part, being full of the shrewdest and most perspicuous views; not only of her own position, but of the most prominent political

characters, and the most momentous incidents of the Revolution!

In what school of history can these blundering forgers, and their equally blundering critics, have learned that these were the characteristics either of the mother or the daughter?

"Marie Antoinette," says Miss Kavanah, in her able and amusing work, *Woman in France during the Eighteenth Century*, ii. 72, "has very erroneously been represented as a learned and accomplished princess. She frankly confessed to Madame Campan that she had never understood one word of the Latin harangues she uttered in Vienna, and had not ever touched the beautiful drawings sent to France by Maria Theresa as her daughter's productions. The courtiers were somewhat mortified at the queen's evident ignorance, which all her tact and grace could not disguise. . . . She read little, and only light literature. Serious conversation she disliked, and excluded it whenever it appeared. She possessed little conversation of any kind; her quiet friend, Madame de Polignac, had none,—For, as the envious courtiers never failed to remark, 'the royal favourites were all commonplace women.' This was true, and it confirmed the report that, notwithstanding a few happy repartees, Marie Antoinette was not herself very clever or intellectual."

"All that Marie Antoinette ever really learned," observes the *Edinburgh Review*, July, 1841, "was Italian, and a taste for the Italian poets, and this was from Metastasio. Of music she was naturally fond; but so well aware was she of the deficiency of her reputed knowledge of it, that on reaching Paris, when La Garde was appointed her music-master, she was so afraid of betraying her ignorance, that she put off his attendance for some months in order to take lessons in secret, saying, with naïveté: 'Il faut que la Dauphine prenne soin de la réputation de l'Archiduchesse.'"

Always plotting, and always blundering in the concoction of her plots and the agents she selected to accomplish them, Michelet justly remarks, that nobody contributed more directly than she did to the ruin and death of her unfortunate husband; and the account he gives of her inconceivable folly and insane mismanagement of the fatal journey to Varennes—"a miracle of imprudence," as he correctly calls it—effectually disposes of the halo with which Carlyle, and others of his school, endeavour to invest her as a tactician and a diplomatist. The laurels that were made only for the distaff, as Mrs. Hutchinson remarks of Henrietta Maria, are never wisely employed in the management of the sceptre; and Marie Antoinette's unfortunate interference in politics affords a bloody commentary on the correctness of the text.

For the tenderness of her parental instincts, Maria Theresa is as much indebted to the inventive faculty of the forger of her daughter's correspondence, as Marie Antoinette is herself for the apocryphal accomplishments with which it has invested her—facts "of imagination all compact" in both instances.

"Marie Theresa," says the *Edinburgh Review*, from which we have before quoted, "had the reputation throughout Europe of being an excellent mother. When

[* See "N. & Q." 3rd S. vii. 416.]

foreigners of distinction came to Vienna, they found her surrounded by her family, and living in the simplest and most unostentatious manner. The delighted stranger exclaimed on his return home: "What an admirable mother! what simplicity, and how well brought up a family!" But when the foreigner was gone, the Empress would not see her children for a whole week. Von Swieten, the physician, visited them daily, and reported to the Empress that they were well; while the governesses and tutors went through a course of pretended education—a pretence to which the Empress habitually lent herself. . . . Like that of many other respectable dowagers, Maria Theresa's ruling passion was to make great matches for her daughters. She hoped thus to strengthen her own interests, and those of Austria. This passion, to which she sacrificed her children's happiness, and occasionally her own dignity, was exemplified in her conduct towards her daughter, the Archduchess Amalia, who was betrothed to the Prince of Naples. The Emperor Joseph's wife having died of smallpox, Maria Theresa bade her daughter, who was then on the point of departing for Naples, descend to the family vault, and there offer up her prayers for the prosperity of her family and her native land. The Archduchess objected that her sister-in-law's remains had just been deposited there, and that she dreaded the infection. The mother insisted: the daughter obeyed, caught the smallpox, and died. Maria Theresa substituted her next sister Caroline, who became the too well-known Queen of Naples."

With these facts, patent and familiar to every reasonably well-informed student of the eighteenth century, that the critics of the *Athenæum*, the *Saturday Review*, and *The Times*, should have passed current the correspondence in which they are utterly ignored and traversed, reflects but little lustre on the scholarship and acumen of the journals in which such criticism could have found admission. C. R. II.

GENERAL LITERARY INDEX: INDEX OF SUBJECTS.*

OPHIR AND TARSHISH: continued from 3rd S. v. 440.

"Dr. Dee, that famous mathematician, hath written a very large discourse of that argument which I have seen with Mr. Hakluyt, much illustrating what the ancients have written of those seas and coasts, and concludeth that Havila is the kingdom of Ava subject to Pegu, and Ophyr is Chryse or Aurea before mentioned [Borneo] first possessed by Ophir mentioned Gen. x. that golden name eating up the former of Ophir."—Purchas's *Pilgrimage*, p. 756. Cf. Costard's *History of Astronomy*, pp. 67-62, and Herbert's *Travels*, p. 308.

"The first volume of Purchas appeared in 1613; and in the year 1646 Bochart condensed and brought the above ideas of our countryman more to a point in his valuable work on sacred geography, entitled *Phaleg and Canaan*. He there demonstrates with equal ability and reason that Ophir was the great island Taprobane, since called Zeilan or Ceylon; which produces gold, ivory, precious stones, and peacocks."—*Clarke*.

* Continued from 3rd S. viii. 26.

"A great deal has been written," observes Müller, "to find out where this Ophir was; there can be no doubt that this was a language of apes, peacocks, ivory, and trees are foreign words in Hebrew, as gutta percha or tobacco are in English. Therefore we can find a language in which which are foreign in Hebrew are indigenes may be certain that the country in which language was spoken must have been the land of the Bible. That language is no other than Sanskrit." (*Lectures on the Science of Language*) Compare "the Sanscrit word Kastura, a most useful product of farther India," the Greek *Kassivopos*, see Humboldt's quoted in "N. & Q." 1st S. ix. 111. Bochart's Lewis remarks ("N. & Q." 2nd S. vi. 111) Movers, *Das Phönizische Alterthum*, re- theory of an ancient trade in tin between India, which has been founded on resemblance.

Hadrian Reland, in his *Dissertation* (in Ugolini, vii. 447-460), follows Purchas more closely than Bochart, and thinks that Ophir should be placed in the country where the city of Sopara, Ophir or Sophir was situated Indian Chersonesus. (Clarke.) The same was held by Vitringa and other commentators mentioned by Calmet and Riccioli *ad opus*.

In his valuable work on *Ceylon*, part ii. Sir James Emerson Tennent adopts the view sanctioned by Josephus that Malacca was the golden land of Solomon. Malacca was the first, he remarks, who called that Ophir was Kondameli on the north of Ceylon, and that the eastern Tarshish may have been somewhere in the vicinity of Cape of Good Hope. Bochart, *Geogr. Sacr. Phaleg*, lib. ii. c. 1. ad promontorium Cary. Ibid. Canaan, p. 146. XLVI. . . . Subsequent investigations have served to establish the claim of Malacca as the golden land of Solomon. Malacca is the Aurea Chersonesus of the later Greek Geographers, and Ophir in the language of the Malay is a generic term for any golden mine (1 Kings ix. 21), and Tarshish, which is the track between the Arabian Gulf and the Indian Ocean, is recognisable in the great emporium of Malacca. In favour of India are mentioned in Smith's *Dictionary*, Lassen, Ritter, Bertheau, Thonius, and others. The fullest treatise on the question is by Ritter in his *Erkunde*, vol. xiv. To this may be added Sir Tho. Browne in his *Enquiry into the Vulgar Errors*. If in his identification of the ancient Taprobane with Malacca, Sir Thomas is supposed to have included the adjacent islands of Sumatra, Borneo, and Java, which is extremely probable, his opinion is supported by the authority of Sir T. Stamford Raffles, though modern geographers have considered it as Ceylon. One of the most recent and p

most probable hypotheses is that of Mr. C. T. Wake, who supposes it to have been situated at the northern extremity of the Persian Gulph. See his *Origines Biblicæ*, vol. i. p. 114. (Wilson's note *in loco*, p. 300.) Cf. *Penny Cyclopædia*, v. Ophir.

7. "Gosselin, in his late publication, *Recherches sur la Géographie systématique et positive des Anciens*, 2 vols. 4to, 1798, after reciting the greater part of the above authors, favours an opinion, in some measure exploded by Bochart; and wishes to place Ophir at Dofir on the Arabian side of the Red Sea below Saba, the capital of Yemen; in about 15° 30' of north latitude."—Clarke.

Michaelis, *Spicilegium*, ii. 184, Niebuhr the traveller, *Description de l'Arabie*, p. 253, and Vincent, *Hist. of the Commerce and Navigation of the Ancients*, ii. 265-70, also place it in Arabia. It is stated in Smith's *Dict.* that Winer, Furst, and Knobel are in favour of Arabia, as are also Forster, *Geogr. of Arabia*, i. 161-67; Crawford, *Descriptive Dictionary of the Indian Islands*, s. v., and Kalisch, *Comment on Gen.* chap. "The Genealogy of Nations." Ortelius, in his *Thesaurus Geographicus*, s. v. Ophir, observes: "Eupolemus, auctor apud Eusebium, lib. ix. c. iv. *Præpar. Evangel.* Urphen Ὀφφον appellat, et dicit insulam Maris Rubri esse," &c.

Of other distinguished geographical writers, Bochart, *Phaleg.* ii. 27, admitted two Ophirs, one in Arabia and one in India, *i. e.* at Ceylon; while D'Anville . . . equally admitting two, placed one in Arabia and one in Africa. Rennel, as has already been stated, and Calmet, suppose there were two distinct kinds of voyages performed by these fleets; that to Ophir from the Red Sea, and to the coast of Guinea from the Mediterranean. Cf. Calovii *Biblia Illustrata*, ad iii. Reg. cap. x.

In our own days the discussion has been continued by Gesenius, who in articles on Ophir in his *Thesaurus*, p. 141, and in Ersch and Gruber's *Encyklopædie*, s. v. stated that the question lay between India and Arabia, assigned the reasons to be urged in favour of each of these countries, but declared the arguments for each to be so equally balanced that he refrained from expressing any opinion of his own on the subject. On the whole, remarks E. Twisleton, there is reason to believe that Ophir was in Arabia; there does not seem to be adequate information to enable us to point out the precise locality which once bore that name. (Smith's *Dict. of the Bible*.)

This article is already so extended, that with regard to Tarshish I can only add that the learned Dr. Daig supposes that it was the ancient Bætica (Andalusia) in Spain, and that Ophir lay somewhere to the W. of the Cape of Good Hope. See Dr. Smith's *Dict. of Anc. Geogr.* s. v. Tartessus, and "N. & Q." 2nd S. v. 101. Clarke gives the writers cited by Gosselin, who have considered

Tarshish as a commercial mart; or who, like Bochart, have imagined there were two of the same name, situated in different quarters of the globe. Purchas, in his first volume, p. 44, has given a dissertation on this subject, and cites the authors of a new and more rational opinion, that by Tarshish was meant the Sea in its most extensive signification. BIBLIOTHECAR. CHETHAM.

ELIZABETH, LANDGRAVINE OF HESSE HOMBERG, THIRD DAUGHTER OF GEORGE III.

Through the kindness of a friend, I have been favoured with the loan of the Book of Common Prayer that belonged formerly to this Princess. It has bound with it, at the commencement and the end of the book, many pages of prayers and meditations of her composition, and in her handwriting; and throughout the psalms, under the proper day of the month, are many entries of occurrences in her family and relating to herself.

Having permission from the owner of the book to make use of the MS. matter it contains, I have arranged these events chronologically; and, although most of them are well known, I believe the record of them in "N. & Q." in the words of one of our most worthy Princesses will make them highly interesting.

She was the third daughter (seventh child) of George III.; born May 22, 1770; died Jan. 10, 1840; having married April 7, 1818, Frederick Joseph Louis, Prince of Hesse Homberg.

Opposite the title-page of the book, she writes:—

"This Prayer Book was given to me by Genl Goldsworthy in 1786 during my great illness, and has ever proved my truest and most comforting friend in all my trials and distresses. The consolation of Religion has been the certain and sure Balm; wonderfully and mercifully has God supported me, and most grateful do I feel for the many blessings I possess."

I find, beside a prayer for the King during his illness in 1810:—

"A prayer made by the King the day of His Accession when he went to bed at night:—

'O Gracious and Good God, keep me from hidden and unknown enemies, silly and unguarded friends, make me to look up to Thee for all things, for the sake of Thy Son Jesus Christ. Amen.'

The following is the chronicle of events above alluded to:—

"18 October, 1813. My beloved Fritz wounded at the Battle of Leipsick in the leg."

[This entry, evidently made after her marriage, refers to her husband.]

"Battle of Waterloo, 1815, 18 June."

"14th February, 1818. Saw the H. P. of Hesse Homberg for y^e 1st time at the Queen's House."

"My Wedding day, 7th April, 1818. I was married at y^e Queen's House."

"13 July, 1818, made my public entry into Francfort, and saw the Landgrave and Landgravene the 1st time."

"Made my public entry into Hombourg July 14th, 1818."

"17th November, 1818, at Kew, my beloved mother closed Her respectable and valuable life."

"Hombourg, November 24th, was informed of my dear and ever to be lamented mother's death."

"The dear old Pss. of Antrecht Schaumbourg died at ten in y^e morning, 21st Jan. 1819."

"Hombourg, Friday, March 19th, 1819, Louisa brought a bed of a little Girl $\frac{1}{2}$ past four o'clock, evening."

"Hombourg, Gustave's little Girl christened, 25 March, 1819; named Caroline Amelia Elizabeth."

"At half-past eleven at night the dear old Landgrave breathed his last, 20 January, 1820."

"23 of Jan^y, 1820, died my brother Edward, at Sidmouth."

"My Angel Father ended his exemplary life on y^e 29th of Jan^y, 1820, $\frac{1}{2}$ past 8 o'clock evening, at Windsor Castle."

"1820, Sunday, 6th February, in y^e morning I heard of the death of my adored and dearest Father."

"Sunday, 6 of Febr^y, 1820, received the account of my beloved and most excellent Father's death."

"The Dowager Landgravene, died at a little after eight o'clock [morning], 18th September, 1821."

"The Landgravene was buried early in the morning, 25 September, 1821."

"Louisa brought a-bed of a Girl, the 30th Sep^r, 1823, 5 in the evening."

"Gustave's little Girl christened 30th October, 1823, by the name of Elizabeth Louisa Frederica."

"My dear Brother Frederick died in Arlington St, January fifth, 1827, at 20 minutes after 9 o'clock in the evening."

"Received the melancholy news of Fred's death at Hombourg, 10th Jan^y, evening, 1827."

"My dear and Beloved Sister of Wurtemberg, died at $\frac{1}{2}$ before 2 o'clock, y^e 6th of Oct^r, 1828."

"[Sister of Wurtemberg," Charlotte, Princess Royal of England.]

"2nd of April, 1829. It pleased God to inflict me with the greatest of all blows. My adored Husband died at $\frac{1}{2}$ past ix. in the evening."

"The dear King George the 4th, my beloved brother, died at 8 o'clock in the morning, the 26th June, 1830."

"Anthem that was sung at Amelia's burial."

[Psal. xvi. 9—12. Princess Amelia, youngest child of George III., died Nov. 2, 1810.]

"My Father's favourite Psalm [cxxxix]."

TRETANE.

SIR JAMES TURNER: BATTLE OF PENTLAND, ETC.

Sir James Turner, whose memoirs were published by the Bannatyne Club, and who is said to be the prototype of Sir Dugald Dalgetty, was examined as a witness on the trial of Colonel James Wallace and others, Feb. 26, 1837. He was then "aged fiftie or thereby:"—

"He saw Colonel Wallace, Lermouth, Barscob, Smith, and Welsh at Drumfries, Aire, Lanark, Collingtoun, Pentland, or at some of the said places; Depones that they had all pistols and swords, both the three Commanders, and Smith and Welsh ministers: That they were all at Pentland in armes in the Rebels armie."

Two other witnesses testify to the t
ters appearing in arms. (See Sampson's
*a Bunch of bitter Wormwood bringing forth
of Sweet-smelling Myrrh*, p. 108.)

This very curious and extremely rare
tains the trials of the unfortunate per
cerned in these unhappy affairs, and m
dying speeches.

The following is a list of part of the
of land in the west:—

"General Thomas Dalzell got a grant of M
well's estates situated in Air, Renfrew, and L

"Lieut.-General William Drummond of Cr
Viscount Strathallan, 6th September, 1686),
the lands belonging to Robert Ker, laird of F
the parish of Dalry, Airshire.

"William Blair of that Ilk got Kersland's la
toun, in the parish of Reeth in the same count

"William Hamilton of Woulshard (Wish
Major Joseph Leomouth's estates in Lanark a

This gentleman was the ancestor of
hewe.

"John Hamilton Younger of Halcraig had
belonging to William Porterfield of Quarrells
frewshire."

William Welch, in the parish of Kilp
of the Pentland rebels, was, with Joh
Fairmarkland, sentenced December 14, 1
justiciary court held at Ayr, to be w
Wednesday, the second day of January
the Market Cross of Dumfries, "and the
two and four houres, in the afternoo
hanged on one gibbet till they be dead,
heads and right hands to be cut off, and
on the posts and most publick places o
toun of Dumfries."

This sentence was carried into eff
bodies were interred in St. Michael's c
of Dumfries. In 1814 the Kirk Sessio
their tombstones to be repaired, when t
ing inscriptions were made legible:—

"Here lyes William Welsh, Pentland Mar
adhering to the Word of God; And Appearing
Kingly Government in His House, and the
work of Reformation, Against Perjurie
Execute Jan. 2, 1666(7). Rev. xii. 11.

"Stay, Passenger, Read,
Here interr'd Doth ly
A Witness 'Gainst poor
Scotland's Perjury,
Whose Head once Fix'd up on
The Bridge-Post, Stood
Proclaiming Vengeance
For his Guiltles Blood."

That on Grier (or Grierson), also a
rebel, is as follows:—

"Under this Stone lo here
Doth Ly
Dust Sacrificed To Tyranny,
Yet Precious in Immanuel's
Sight,
Since Martyr'd For His
Kingly Right:

When he Condemns
These Hellish Druges
By Suffrage Saints
Shall Judge Their Judges."

J. M.

DIFFICULTIES OF CHAUCER.

"WADES BOTE."

They connen so moch craft on Wades bote."

The Marchantes Tale.

Marchante, tendering advice on the subject of matrimony, recommends a young wife in preference to an old one; and then adds, proceeding to his special objection to *old widows*, that y connen so moch craft on *Wades bote*." A passage has not hitherto received any full explanation; and Tyrwhitt's remark is, allusion in the present passage to *Wades* is hardly to be explained, without a more perfect knowledge of his adventures, than we are likely ever to attain."

Wade was a distinguished personage of northern origin; and it was probably his practice, like of some other eminent characters of mediaeval superstition, warlocks, heroes, witches, &c., out in his boat *alone*. Hence, I would suggest the peculiar force and import of the poet's allusion to Wade's boat. Widows sometimes still called "lone women"; and the Marchante would intimate is simply that, living alone, widows acquire craft as a consequence of their *lone condition*, which he expresses by saying "They connen [learn or study] much craft on *Wades bote*," i. e. in solitude.

SCHIN.

Folk Lore.

BAYEUX SUPERSTITIONS.

When any one dies in a house, a black rag must be suspended on the bee-hives, otherwise the bees will die within nine days.

Widows have a cross upon the back, because the Virgin rode into Jerusalem on the back of one of the animals.

Children have a conversation among themselves on Christmas Eve.

Christmas Eve apparitions are most frequent, it is then when witches have the greatest power.

When a portion of the yule-log some holy water is sprinkled, and then it is preserved throughout the year to guard the house against thunder.

There is a stoppage of the bowels called *carreau*, which children are liable to. In spite of the superstition, a family of Bayeux retains the privilege of curing this malady by a simple touching: they are called *carreau-touchers*, and some quacks pretend to be in possession of the special gift because they belong to the family of St. Martin.

The head of the stag-beetle, carried in the pocket, brings luck.

The bite of a dog is cured by one of his hairs applied to the wound.

Misfortune attends the house towards which a dog comes howling.

Owlets hooting over a house presage the death of one of its inhabitants in a short time.

When a pig dies a natural death, the presage is sinister.

To own a halter by which one has been hanged, brings luck.

Toads are reputed venomous, and much in request for witchcraft purposes. In some parts of Normandy the people confer upon the toad the title of "Man's Friend," in the persuasion that the animal gives warning to people who sleep in the woods of the approach of serpents.

To find a horse-shoe, brings luck.

Shooting-stars are dying persons.

The woman with child who acts as a god-mother will die within the year, or the child called after her.

Fever is cured by carrying on the breast for nine days a living spider, enclosed in a nut-shell. Fever is also cured by means of certain mysterious words: as, "In the name of St. Exuperus and St. Honorine, fall-fever, spring-fever, quartan, quintan, *ago, super ago, consummatum est*,"—then say three *Paters* and three *Aves*. If, however, the fever still resists, the words must be written on virgin parchment, and bound round the left wrist of the patient; who must wear it for nine days, and then he will be entirely cured.

If the eyes of a young swallow are picked out, the mother goes and finds a small stone on the sea-shore with which she restores the lost sight. The one who is fortunate enough to find this stone in the nest, possesses a miraculous remedy.

Cock eggs bear serpents.

Parsley breaks glass. Sown in the shade, it turns to hemlock.

The hen that imitates the crowing of a cock, crows the death of her master or her own.

To spill salt betokens bad luck.

Mice, given to children, cure the whooping cough.

If on a certain day of the moon one stuffs his hand into a mole-skin, with that hand he can cure certain maladies of men and animals. Children are to be seen wearing a mole-skin round the neck to favour teething.

Four-leaved clover renders one invisible.

Friday is an unlucky day, and thirteen an unlucky number. Where thirteen sit down to table, one is sure to die before the year is out.

Crickets bring luck to a house.

To cure lameness, gripes, and other diseases in horses, you have only to pronounce these words: "St. John, St. John, St. John of Nicodemus, in the name of Elizabeth, I conjure thee that this

beast may suffer no more than the holy Virgin suffered when she gave birth to Our Saviour Jesus Christ." Then five *Patens* and five *Aves* must be said. J. KESSEX.

DORSETSHIRE FOLK LORE.—I saw in a cottage, the other day, a very small toy-loaf hanging over the chimney-piece; and, on inquiry, I was told that it had been baked on Good Friday. And, if it were carefully preserved, would prevent the good wife's bread from being "reamy," i. e. stringy, during the whole year. C. W. BINGHAM.

NORMAN FOLK LORE.—It is stated, in *Life in Normandy* (Edmonston and Douglas, 1863, vol. i. p. 14), that the young girls there have a superstition that such of them as do not assist at the annual *Fête-Dieu*, have no chance of being married for a twelvemonth. A. O. V. P.

CURE OF WARTS.—The following is practised in all parts of Ireland, and is believed by even the more intelligent classes, to be an effectual cure for warts. I have seen it done hundreds of times in the south-east of Ireland:—Take a small stone, less than a boy's marble, for each wart, and tie them in a clean linen bag, and throw it out on the highway. Then find out a stone in some field or ditch, with a hollow in which rain or dew may have lodged (such stones are easily found in rural districts) and wash the warts seven times therein, and after this operation whoever picks up the bag of stones will have a transfer of the warts.

S. REDMOND.

Liverpool.

CHARMS.—In *A Book of Dreams, and other Things useful to know*, printed for C. Halliday, Birmingham, 1784, are the following charms. I do not find them elsewhere, and wish to know whether they are current in Warwickshire or elsewhere? They do not look like mere inventions:—

"To rescue a House from Fleas.—When you first hear the cuckoo, take some of the earth or dust from the place on which your right foot is standing. Lay it on the threshold of your outer door, telling nobody, and neither fleas, earwigs, or beetles will cross it."

"A badger's tooth sewn within the waistcoat, brings luck at cards."

"If one be a drunkard, put a live eel in the liquor that he likes best; kill it there, and give him some to drink, and he will hate it ever after."

J. M. K.

Malvern.

ST. SWITHIN.—In the Huntingdonshire parish wherein I passed St. Swithin's Day, 1865, we had not a drop of rain. A cottager said to me, "It's a bad job for the apples that St. Swithin ha'n't rained upon 'em." "Why so?" "Because, unless St. Swithin rains upon 'em, they'll never keep through the winter." CUTHBERT BEDE.

MAY KITTENS.—"A May kitten mak cat," is a piece of Huntingdonshire folk-lore to me in order to deter me from keeping that had been born in May. CUTHBERT

BITING BABIES' NAILS.—My niece that, in conversation with a poor woman of a village near Bath, mention was made of mates of a neighbouring reformatory. woman assigned as a reason for their to pilfer and steal, that their mothers cut their nails before they were a year, always bit her babies' nails, otherwise they turn out thieves.

BECKFORD'S "THOUGHTS ON HUNTING."—Some time ago I picked up a slender volume titled —

"The Art and the Pleasures of Hare-Hunting, Letters to a Person of Quality," by John Smith, Esq., London, 8vo, 1750, pp. 56.

Within is the book-plate of Charles Great Totham, and a long MS. note, from his writing, to the following effect:—

"This is the origin of Mr. Beckford's *Thoughts on Hunting*, which he has copied into his book, without principle enough to acknowledge the plagiarist's pamphlet is so very scarce that Mr. Beckford's Garden asks ten guineas for a copy; this seems posed to arise from its being bought up prior to Beckford's publication."

Now, I have always entertained a high opinion for the *Thoughts on Hunting* by Peter Beckford, looking upon it as a classical treatise not to rank with the prose *Cynegetica* of Xenophon and Arrian, and the poetical ones of Virgil, Propertius, and Faliscus. Beckford, too, was a good hunter, and, if not to be regarded as the Euclidian of the venatory art, was, according to the *Revue des Deux Mondes* (vol. xiii. p. 230, part II.), the accomplished hunter from the time of Nestor to the present day;—one who "could bag a Greek, find a hare in Latin, inspect his Indian, and direct the economy of the excellent French." Such a man could need to filch from an obscure tractaria was pleased to fail in detecting the plagiarism or imitation, or indeed any that the later writer had seen the hum of his predecessor. Having satisfied myself to this I replaced the books on the shelf, still at fault to account for the MS. on the other day, however, on looking over another on a similar subject entitled —

"Cynegeticon; or, Essays on Sporting, containing Observations on Hare-Hunting, &c., by William Beckford, Esq., 8vo (N. D.)

I found the "Six Letters" are printed among the treatises of which this volume

The author's name is not given; but can hardly be charged with the dishonest imitation of which the MS. note makes mention, styles himself merely the "editor" of the , and states in his preface that one of the n his volume was received from a gentleman who had transcribed it from a printed pamphlet which was very scarce, and which was given as "a singular curiosity."

The note will at least supply the name of the of the "Six Letters" in Mr. Blane's volume, which, from the alleged rarity of the original, might not be otherwise discovered.

WILLIAM BATES.

ingham.

NA BYNNYNCH, OR TEERLINC. — Mr. J. G. , in his *Notices of the Contemporaries and of Holbein* (p. 39), writes thus of this painter in miniature: —

was the daughter of Simon Benich, of Bruges, miniaturist; who passed some time in England, husband appears to have been an Englishman."

It is to me to avail myself of your columns to some errors in this paragraph. Levina's name was Bynnynch. I have met with her signature six times in the archives of once only has he signed his name other-lyenync. Levina's husband, George Teer- as a burgess of Blankenberghe, a small town between Ostend and Sluus. He was and son of George Teerlinc by his third Margaret van Ardoeye.

The latest proof I have found of George and a being in Flanders, is an act passed by before the burgomaster and sheriffs of on the 4th of February, 1545, when the accounts of George Teerlinc the elder closed. They probably left Flanders for shortly after, as Levina's name figures in the household Accounts for the Midsummer term, The Teerlinc family arms were: Azure, a or, accompanied by two dice; on a chief between two roses gules. George Teer- returned to Bruges, and died here in 1580. The property was inherited by his only surviving son, George, son of Mark.

The proof is there that Simon Bynnynch lived some time in England"? At the commencement of the sixteenth century (1514, 1516, he was living in Antwerp. He visited in 1506, 1512, 1516, and 1517; and settled 1518. There is proof of his being here from then until 1555. When was he in England? Before 1517, or between June, and his death, which occurred before November 1561, apparently at Bruges. The documents I have discovered concerning the Byn- are far too long for your columns; but if your readers are interested in those artists,

they will find them given at length in the first of a series of papers on Flemish miniaturists in the *Beffroi*, vol. ii. pp. 298 to 320 (Barthes & Lowell, London, 1865). I should be glad to know if any of Simon or Levina's miniatures are known to exist in England, besides the Portuguese genealogies in the British Museum?

W. H. JAMES WEALE.

Bruges.

BRUNETTO LATINI: MONTHLY AND EUROPEAN MAGAZINES. — In the early volumes of the *Monthly Magazine* are a variety of interesting original documents. Amongst these are extracts from the portfolio of "A Man of Letters," which, if genuine, are well worthy of being reprinted. For instance, certain letters, said to be translated from "Brunetto Latini," who is asserted to have been in England in the reign of Henry III., and who had an interview with Roger Bacon, in which a variety of discoveries were communicated, such as the mode of making gunpowder, the virtues of the magnet, &c., &c. All this is assuredly curious, if true. Some of your contributors will be able, no doubt, to enlighten my ignorance on the point, and tell who "the Man of Letters" really was. But irrespective of this, a very valuable miscellany might be made of original letters and papers contained in this Magazine, which at the present period would be received with pleasure by the reading public. But the most valuable of these periodicals is the *European*, which I have understood was for a long time edited by Isaac Reed, in every number of which will be found an infinity of original papers of deep interest and value. I had the good fortune recently to purchase for a very small sum a complete set of this miscellany, in the finest condition, and elegantly bound, the plates in the best possible state; and on going through the volumes I was astonished at the mass of out-of-the-way information it contained, portions of which, I cannot help thinking, might also be turned, by an enterprising publisher, to account.

J. M.

THE NORTHMEN. — The dwellers in the North of Europe are in England and by English writers nearly always correctly called "Northmen," signifying the ancient inhabitants of the three Scandinavian kingdoms, Denmark, Norway, and Sweden. In France they are termed "Normands." Nevertheless, the word "Norsemen," used with the same signification, is also now and then to be met with amongst English writers. This is, however, not only incorrect but erroneous, the word "Norsemen" denoting only the Norwegians, the inhabitants of the kingdom of old Norway, but by no means those of Denmark and Sweden. The word "Norse" was in ancient times used to signify that *patois* which the Norwegian colonists spoke in the Orkney Isles, and in the county of

Caithness (Scotland); and the appellation "Norse" can therefore correctly be applied only to that language which the Norwegian commonalty then spoke; while "the Northmen," spelled *North*, not Norse, comprise as an aggregate all the ancient dwellers of all Scandinavia, those hardy mariners whose prows grated on the New England shores five centuries before Columbus (whose correct name, however, was *Colon*, Columbus being merely a barbarous perversion) saluted Guana-hanie.

The great antiquaries, C. C. Rafer of Copenhagen, and Jacob Grimm of Berlin, caution against all heedless commixtion of "North" and "Norse."

PAUL C. SINDING.

Denmark.

BOSH. — In *The Slang Dictionary*, 1864, p. 81, is the following passage:—

"BOSH, nonsense, stupidity. — *Gipsy and Persian*. Also pure *Turkish*, 'Bosh Lakerdi,' empty talk. A person, in the *Saturday Review*, has stated that *bosh* is coeval with Morier's novel, *Hadji Baba* [*Hajji Baba*] which was published in 1828; but this is a blunder. The term was used in this country as early as 1760, and may be found in the *Student*, vol. ii. p. 217."

The "person" thus spoken of by the compiler of *The Slang Dictionary* was the writer of an able critique upon an earlier edition of the work, and is undoubtedly correct as to the way in which the word *bosh* first came into popular use in this country. In the year 1828 I was pretty well up in slang, and I can testify that to me, and to all my acquaintances, the word was then perfectly new. I remember my first reading of Morier's novel as vividly as if I had read it but yesterday. Everybody quoted it; and not only *bosh*, but several Persian phrases, also occurring in the work, at once took the fancy of the public, and have ever since been more or less naturalised with us—such as, "To eat dirt," in the sense of being humiliated; "May your shadow never be less," &c. The word *bosh* still betrays its literary origin in being more or less confined to the educated classes. One does not hear it among the true *slangy* population of the streets.

What is *The Student* so curtly mentioned by the dictionary writer? Can any correspondent of "N. & Q." verify the reference which is said to prove that *bosh* was in use, as a slang word, in 1760? JAYDEE.

[*The Student, or the Oxford and Cambridge Monthly Miscellany*, 2 vols. was published 1750-1. The word *bosh* does not occur at p. 217 of the second volume.—ED.]

Queries.

BARROW FAMILY.

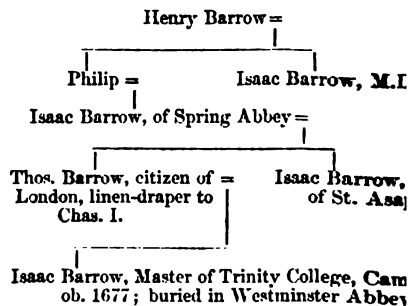
In 1 Richard III. Thomas Barowe was made Master of the Rolls, and subsequently received other appointments (*Foss's Judges*, iv. 485). He died *circa* 1407, and his will is in the Prerogative

Court of Canterbury. He had a brother, a merchant of the Staple of Calais, who 1506, and to whom (with his wife Beati is a brass in the church of Winthorp, near Lincolnshire. In 16 Edw. IV. there was of arms by J. Yrlande, King of Arms, Barowe and his heirs: "A schochune of row [roe] of silver in his kynde, a barr of chef too flour-delyse of y^e same" (H. 1820, 71^b and 69.)

In 11 Hen. VII. there was a grant Barowe, his brother Richard and Richan to beare:—

"Quarterly, 1. Sabul, two swords (y^e poynte crossed, pomelled-hylted and fretted sylver, betw flour-de-lyse golde, a bordure sylver and pur 2nd quarter, Sabul; in the base parte a roo p his own kynde sylver, a bar, in y^e chefe two lyse golde."

In 3 & 18 Chas. I., Maurice Barrowe w of Suffolk. His arms (given by Fuller Sa. two swords in saltire arg. hilted, betw fleur-de-lys or, within a border compon second and purple. Isaac Barrow, M. ther of Philip, the great grandfather of l Master of Trinity), was buried at All Church, Cambridge. On his monument w arms: Sa. two swords in saltire arg. hil pummels or, between four fleur-de-lys third. From the above, we may supp Master of Trinity to have been a descend Richard, buried at Winthrop; who in made in 1502, names three sons—Thom and Richard. The following genealogy from the brief memoir prefixed to the l Isaac Barrow:—



If Richard Barowe, of Winthorp, was 1 genitor of the Master of Trinity, can any readers fill up the hiatus in the genealogy family and the arms of Barrow are ment "N. & Q." 1st S. ii. 247; 2nd S. vi. 288. Lincoln.

ANONYMOUS.—1. Who is the author of a of Moral Tales, &c. published at London i with the title, *Friendly Advice to Poor Nei*

This little book, which possesses considerable merit, was, if I mistake not, the composition of a lady.

2. Who is the English translator of Madame de Genlis's *Memoirs*, in 8 vols. 1825?

3. Who is the author of a juvenile work having the following title — *Dialogues between three little Girls*, calculated to facilitate their progress in Knowledge and Virtue. London, 1821?

R. INGLIS.

BANCA CAVA.—What is the Banca cava of the Inquisition, as mentioned in Kingsley's *Westward Ho*?

MARCHMONT.

BALFOUR FAMILY OF BURLEIGH.—It is stated in a note to the 44th chapter of Sir Walter Scott's *Old Mortality* (Abbotsford edit. vol. ii. p. 673), that the family of Balfour of Burleigh yet exists in Holland or Flanders. We are told that "the Brussels papers of 28th July, 1828," speak of Lieutenant-Colonel Balfour de Burleigh as "Commandant of the troops of the King of the Netherlands in the West Indies."

I am anxious to know whether the connection with the Scottish Balfours can be proved.

K. P. D. E.

BERWICKSHIRE.—Are there any collections for a history of this county in existence? F. M. S. 229, Clarendon Villas, Plumstead.

DR. BLISS'S LIBRARY OF OXFORD BOOKS.—It would be interesting to learn whether the unrivalled collection of books printed at Oxford belonging to Dr. Bliss (as sold by Messrs. Sotheby & Wilkinson, August 9—12, 1858) included the whole of the Oxford books in his possession; or whether, as I have heard, the Curators of the Bodleian Library had the opportunity of obtaining any they did not previously possess before the sale? And further, whether the Bodleian had the same privilege as to his general library? Booksellers are accustomed to add, by way of recommendation, "Not in Dr. Bliss's Collection of Oxford Books;" which would justly be esteemed an indication of great rarity (especially as to the early examples) if all were publicly sold.

DR. H. COTTON's remarks in "N. & Q." (3rd S. vii. 432), shows how readily bibliographical errors may arise; and when attention is called to them, be explained or contradicted.

The authority and value of this Catalogue (and there are few better) would, I conceive, be somewhat increased by a satisfactory reply to the above queries; and impartial testimony to the rarity of books is of much importance. Should any have been thus purchased for the Bodleian, a list of them would be an acceptable contribution to "N. & Q." and an indispensable supplement to the Catalogue, as indicating with tolerable correctness the rarities. EDWARD RIGGALL.

Baywater.

MRS. CURSHAM.—Can you give me any information regarding Mrs. Cursham, authoress of *Martin Luther*, a poem, 1825, another edition, 1828; *Sacred and other Poems*, 1833? Has this lady published any other work? R. INGLIS.

IDENTITY OF ARMS.—In the following instances I find the same arms borne by more than one family:—

1. Gules, three rests or: by Robert de Caen, Earl of Gloucester, and Granville, Earls of Bath.

2. Or, three torteauxes: by Courtenay, and the Counts of Boulogne.

3. Chequy, or and azure; by Vermandois and Warrenne.

4. Gules, four fusils in fesse, argent: by Daubeney and De Carteret.

5. Gules, four fusils in fesse, argent, each charged with an escalop sable: by Newmarch and Cheyney of Pinhoe.

How, in each of these cases, is the identity to be accounted for? P. S. C.

"GRAVE MAURICE."—Can you tell me what historical character is known as "Grave Maurice." Is it Maurice of Saxony, temp. 1521, or Maurice of Nassau, the son of William the Silent. A picture of a man in armour, bearing such a ruff as worn in the days of Elizabeth, has this inscription: "Grave Maurice." Can any of your readers oblige me by saying who this may be? N. R.

Leicester.

GEORGE MEYERS, M.A. (3rd S. viii. 107.)—J. M. R. seems to possess a book of which I can find no account in Watt, Lowndes, or elsewhere. Will he oblige your readers with a short account of the author and the date of his death?

S. Y. R.

MURDER BY A BISHOP.—Can any one inform me if an English bishop was ever known to commit a murder, and bail accepted to the amount of 5000*l.*, but at the time of the trial he was not forthcoming, and that he being a bishop was allowed to forfeit his bail? NOTO.

"PHEANDER, THE MAYDEN KNIGHT."—Of this work, ascribed to Henry Roberts, who is the known author of several others of a similar kind, only three editions have come as yet under my notice: the first of 1595, 4*to*; another in 1617, 4*to*; and a much later one in 1661, 4*to*. Can any reader of "N. & Q." add to this list? There can be little question that there were other impressions. W. CAREW HAZLITT.

BIRTH-PLACE OF CARDINAL POLE.—To the last Romanist Archbishop of Canterbury, spoken of by Lord Macaulay as the "gentle Reginald Pole," I find no fewer than three birth-places assigned:—1. Leland (*Itin.* vii. 25) says, of "Sturteley, or Sturton Castol (Stafford), it was the kinges. . .

Pole lay at it by licens, and there Cardinal Pole was borne." 2. Beccatelli, in *Vita Reg. Poli* (1st edit., Venet., 1503), asserts that London was the place of his nativity. Beccatelli was Archbishop of Ragusa, and Pole's contemporary; in a second edition of his work, however (London, 1690), it is observable that the word "London" is omitted by the editor. 3. Dallaway (*Hist. of Sussex*, i. 105) maintains that there is a fair presumption that he was born at Lordington (Sussex): an opinion which Mr. Longcroft has fortified in a recent pamphlet, *The Valley of the Enns*. It is remarkable that Parker, Pole's successor in the primacy, in his account of the Cardinal's life, makes no mention of his birth-place. With respect to Lordington House, a part of which still remains, it is certain that it once belonged to Geoffrey, the Cardinal's brother; and that it was erected by his father, Sir Richard Pole, is probable. We may dismiss the tradition which yet lingers there of a lady apparition, with neck encircled by a blood-red stain; but the horrible circumstances of his mother's execution, at the instance of Henry VIII., appal every reader of English history. The tragical end of Margaret, Countess of Salisbury, doubtless caused much terror at Lordington, where, on the balustrade of the oaken staircase, the dragon cognisance of the house of Tudor may now be seen. Six miles from Lordington is South Harting: to this rectory, at the age of twenty-six, Reginald Pole was appointed by the patron, his brother Henry—an additional circumstance which connects him with this vicinity. Almost every writer since Camden has implicitly followed the statement of Leland. Can any reader of "N. & Q." furnish me with documentary or other evidence in support of this, or afford me any information on the subject?

F. H. ARNOLD.

Chichester.

QUOTATION WANTED.—On the tombstone of a clergyman in Golcar Churchyard are the following lines:—

"Lay me down kindly in my mother's lap,
Her own green mantle spread above me:
There let me rest.
As I came forth, so I return to dust.
And mingle with the grand old earth again:
Tomb of my ancient line."

Where are the above lines taken from?

GEORGE LLOYD.

Thurstonland.

THE EARL OF POVERTY.—Can you oblige me with any information as to the authority on which it is stated that the title of Earl of Poverty was assumed by John Paslew, the last Abbot of Whalley, during the rebellion called "The Pilgrimage of Grace?" The historian of the abbey, Whittaker, does not mention it, and James Clarke,

in his *Survey of the Lakes* (1789), says that the title was borne by one of the leaders in that rising who was a fisherman at Hawkshead. H. C. G. Bebington.

REGIMENTAL MEDAL.—Can any old 87th man inform me if the Regiment had a regimental medal, like the 5th Foot, and a few other regiments? I have been told that the Regiment (87th) wore a medal:—*Ob.* Bust of William III. "The glorious and immortal memory." *Rev.* The royal arms; "King and constitution." What medal, I believe to be a political one; and, therefore doubt its ever being sanctioned to be worn by any regiment. I. N.

STONEHENGE.—Bishop Gibson contends that Stonehenge could not have been erected by the Danes, "as for many other reasons so particularly because it is mentioned in some manuscripts of Nennius; who, as everybody knows, wrote about 200 years before the Danes were masters of any considerable part of this island." Nennius, in the *Historia Britonum*, mentions the treacherous massacre of the British chiefs; but I do not find any mention of Stonehenge. Can any one inform me where Stonehenge, by any of its names, is mentioned by Nennius? J.

THE TEMPLARS IN SCOTLAND.—In a recent work, *The Arnold Historical Prize Essay for 1886* by A. P. Marras, B.A., there occurs a statement drawn from Eckert, *Die Heidenkirche*, which happens some correspondent of "N. & Q." can date. The passage in the essay runs thus:—

"It is scarcely possibly that all the traditions of a powerful an Order can have been swept away at once; indeed, the modern French 'Templiers' pretend to have kept up the succession of Grand Masters unbroken, and consider themselves the direct descendants of the Order of the Knights Templars, of which some remains can perhaps be traced in Scotland (Eckert says, *Heidenkirche*, p. 364, that the Knights who escaped assembled in one of the Hebrides, and there reorganised their Fraternity), and in Germany, where, instead of strange and Paphnestic rites, a kind of mysticism mingled with Alchemy and Cabalism arose, that of the Rosicrucians."

It is to be supposed that Mr. Marras was satisfied that Eckert had authority for his assertion of the reorganisation of the Knights Templars in the Hebrides, but I confess so bare and unsupported a statement seems to want confirmation. I should be glad to know whether any traces of the Order of the Temple really were discovered in Scotland after its public abolition by the Pope; and what, if any, was the authority followed by Eckert in stating the discovery.

Many places in Scotland bear names that associate them with the Templars; e.g. Templelands, near Dundee; Temple, St. Boswell's; several Templehalls, and also Templetons; a Templehouse, near Inverness, another near Stewarton; a Tem-

lealand, near Falkland; and Temples, near Eaglesham by Glasgow. Probably these all indicate seats of the Order in olden time. Is there any good account of the Temple establishments in Scotland during the Early Middle Ages, before the Hospitallers succeeded to their lands? Is the list of its chief officers in Scotland to be found in any accessible work? A valuable tract, entitled *'emplaria*, gives a good list of lands that had belonged to the Order. C. H. E. CARMICHAEL.

Queries with Answers.

BIRTHS OF GREAT PAINTERS.—I should feel exceedingly obliged if you or some of the correspondents of "N. & Q." could tell me when the following celebrated painters were born. I have even the dates of some of their deaths, thinking might facilitate the means of finding out their births:—

1. Pellegiono da Modena; he resided at Rome. [Born about 1585.]
2. Biagio Pupini Bolognese.
3. Maturino; he resided at Rome; died, 1527. [Born Florence, 1490.]
4. Battista Franco; he resided at Rome; died, 1561. [Born at Venice, 1498.]
5. Ugo da Carpi. [Born at Rome, 1496; died, about 30.]
6. Piero Ligorio; he resided at Naples; died, 1573. [Born at Naples, 1493.]
7. Bartolomeo Passerotto; he resided at Rome. [Born Bologna about 1540; died, 1595.]
8. Ventura Salinbena. [Born at Sienna, 1557; died, 18.]
9. Benedetto del Castiglione, a Genoese; he travelled Italy. [Born at Genoa, 1616; died, 1670.]
10. Giacomo Cortesi. [Born at Franche-Comte in 21.]
11. Abraham Diepenbeck. [Born at Bois le Duc, 37; died, 1675.]
12. Filippo Lauri. [Born at Rome, 1623; died, 1694.]
13. Ciro Ferri. [Born at Rome, 1634; died, 1689.]
14. Nicolas Mignard; he resided at Paris; died, 1668. [Born at Troyes, 1608.]
15. Laurent de la Hire; he resided at Paris; died 58. [Born at Paris, 1606.]
16. Francis Chaveau; he resided at Paris; died, 1674. [Born at Paris, 1618.]
17. Nicolas Loyer; he resided at Rome; died, 1679. [Born at Antwerp, 1625.]

THOMAS T. DYER.

IRISH LEGEND.—In Lecky's *Rationalism in Europe*, the author, referring to the French Revolution, has written in a passage of more than literary beauty and eloquence—

'The history of the movement was like that of the en-

chanted well of the *Irish Legend*, which lay for centuries shrouded in darkness in the midst of a gorgeous city, till some careless hand left open the door which had enclosed it, and the morning sunlight flashed upon its waters. Immediately it arose responsive to the beam, it burst the barriers that had confined it, it submerged the city which had surrounded it, and its resistless waves, chanting wild music to heaven, rolled over the temples and over the palaces of the past.'

What legend is here alluded to? W. K.
Sehore, Central India.

[There are many Irish legends, varying in some respects, which account for the existence of the lakes of that country; but all have one common source—the neglecting to close the entrance to an enchanted fountain, which caused an inundation, and covered, in a single night, fair and fertile fields, and houses and palaces, with water. Six centuries ago Giraldus Cambrensis (*Topography of Ireland*, chap. ix.) favoured us with an account of a great lake in Ulster which originated in the following remarkable manner: "The land now covered by the lake was inhabited from the most ancient times by a tribe sunk in vice, and more especially incorrigibly addicted to the sin of carnal intercourse with beasts more than any other people of Ireland. Now there was a common proverb in the mouths of the tribe, that whenever the well-spring of that country was left uncovered (for out of reverence shown to it, from a barbarous superstition, the spring was kept covered and sealed), it would immediately overflow and inundate the whole province, drowning and destroying all the population. It happened, however, on some occasion that a young woman, who had come to the spring to draw water, after filling her pitcher, but before she had closed the well, ran in great haste to her little boy, whom she heard crying at a spot not far from the spring, where she had left him. But the voice of the people is the voice of God; and on her way back, she met such a flood of water from the spring that it swept off her and the boy, and the inundation was so violent that they both, and the whole tribe, with their cattle, were drowned in an hour in this partial and local deluge. A confirmation of this occurrence is found in the fact, that the fishermen in that lake see distinctly under the water, in calm weather, ecclesiastical towers, which, according to the custom of the country, are slender and lofty, and moreover round; and they frequently point them out to strangers travelling through those parts, who wonder what could have caused such a catastrophe." Consult also Hall's *Ireland, its Scenery, Character*, &c. i. 191.]

JOHN DE TREVISA.—The above-mentioned personage is said by Bale, &c., to have translated both the Old and the New Testament into English. Is it known on what authority Bale made this assertion? Mr. John Lewis, in his *Complete History of the Translations of the Bible into English*, (p. 50, London, 1818), seems to be confident that Bale was mistaken. But I believe that Caxton, Usher, and Wharton, as well as Bale, have made

THE UNITED STATES OF AMERICA
DEPARTMENT OF THE ARMY

THE UNITED STATES OF AMERICA
DO hereby certify that
[Name] [Address]
[City] [State] [Zip]
[Country]
is a [Type of Person]
[Date]
[Signature]
[Title]

the 1990s, the number of people in the world who are undernourished has declined from 1.1 billion to 800 million. The number of people who are malnourished has declined from 1.5 billion to 1 billion. The number of people who are obese has increased from 100 million to 300 million. The number of people who are overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million.

the 1990s, the number of people in the world who are under 15 years of age is expected to increase from 1.1 billion to 1.5 billion. The number of people aged 65 and over is expected to increase from 200 million to 400 million. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion. The number of people aged 15 and over is expected to increase from 3.5 billion to 4.5 billion.

(continued from page 68)

二、一、四、五、六、七、八、九

1. The first step is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

... ..

[illegible][illegible]

the 1990s, the number of people in the world who are illiterate has increased from 1.2 billion to 1.5 billion. The number of illiterate people in the world is expected to reach 1.7 billion by the year 2015. The number of illiterate people in the world is expected to reach 1.7 billion by the year 2015. The number of illiterate people in the world is expected to reach 1.7 billion by the year 2015.

...the ...

corporation to have desired contributions towards the work. You will judge of the workmanship from hence,—that King Charles I. was represented as a stout corpulent man. The whole was thought to be done in so ill a taste that it is not to be erected again; and the materials have been already in part applied to other uses." (Addit. MS. 6210, p. 12, Brit. Museum.) Thomas Ricketts's drawing of the cross was engraved by George Vertue for the Society of Antiquaries in 1751.]

"A WELSH MAIN."—I have recently met with this phrase, designating a sport or pastime, in Southey's *Omnia*. What is its meaning?

D. BLAIR.

Melbourne.

[A Welsh main was connected with the barbarous pastime of cock-fighting. It consists of a certain or given number of pairs of cocks, suppose sixteen, which fight with each other until one half of them are killed; the sixteen conquerors are pitted a second time in like manner, and half are slain; the eight survivors, a third time; the four, a fourth time; and the remaining two, a fifth time: so that thirty-one cocks are sure to be inhumanly murdered for the sport and pleasure of the spectators. Vide Mr. Pegge's Memoir on Cock-fighting in the *Archæologia*, iii. 132, and Strutt's *Sports and Pastimes*, edit. 1845, p. 282.]

"ÆSOP NATURALIZED."—There is an old and humorous translation of *Æsop's Fables*, in familiar verse, under the title of *Æsop Naturalized*. The title-page is wanting; but the first line—

"A cock upon a dunghill bred,"—

will indicate the work I mean. Can any of your readers tell me who is the author? It is not mentioned by Watt or the usual authorities.

W. M. T.

[This work is entitled, "*Æsop Naturalized: in a Collection of Diverting Fables and Stories from Æsop, Lockman, Pilpay, and others; with useful Morals and Reflections, in easy and familiar verse. Adapted to all capacities, and intended principally for the Entertainment and Instruction of the Youth of both sexes. The Seventh Edition, with the addition of above Fifty New Fables.* London, Printed for C. Bathurst, in Fleet Street, 1771." We cannot discover the name of the Editor.]

OLD FINGER RING.—Some time ago a massive silver ring was found in a field near Cockermouth, bearing the following inscription (inside) in an old italic hand,—"As I deserve soe I desire," and the hall-mark, ED. Is this the hall-mark of Edward VI.? and is there any published work explanatory of old hall-marks?

HENRY T. WAKE.

Cockermouth.

[See three interesting papers "On the Assay Marks on Gold and Silver Plate," by Octavius Morgan, Esq., M.P., in the *Archæological Journal*, Nos. 34, 35, and 36, and since republished in an octavo volume.]

Replies.

DRAGON IN HERALDRY: ST. GEORGE.

(3rd S. viii. 55, 79, 138.)

How any one could assert that Dr. Milner identifies St. George with the "infamous" George of Cappadocia, when the express object of his *Historical and Critical Inquiry*, &c., is to prove the contrary, is more than I can conceive or attempt to characterise. I say the same of the assertion that St. George of England is so identified by Alban Butler and Husbeth. As to the latter, he merely edited an edition of Butler's Lives without altering the text, but omitting the notes, and less important lives. But can any one who has read Alban Butler's account of St. George seriously assert that he identifies him with the "infamous" George? There is not a shadow of truth in such an assertion. It is true indeed that Butler states from Metaphrastes that St. George was born at Cappadocia; and so far, but certainly no farther, may each be styled George of Cappadocia. But why is Mr. Butler's decisive note altogether ignored? It suffices to settle the question; and is as follows:—

"Certain ancient heretics forged false acts of St. George, which the learned Pope Gelasius condemned in his famous Roman Council in 494. Calvin and the Centuriators call him an imaginary saint: but their slander is confuted by most authentic titles and monuments. Jurieu (*Apol. de Reform.* t. i.), Reynolds, and Echard blush not to confound him with George the Arian, usurper of the see of Alexandria, the infamous persecutor of St. Athanasius and the Catholics, whom he endeavoured to dragoon into Arianism by butchering great numbers, banishing their bishops, plundering the houses of orphans and widows, and outraging the nuns with the utmost barbarity, till the Gentiles, exasperated by his cruelties and scandalous behaviour, massacred him, under Julian. The stories of the combat of St. George with the magician Athanasius, and the like trumpery, came from the mint of the Arians, as Baronius takes notice: and we find them rejected by Pope Gelasius and the other Catholics, who were too well acquainted with the Arian wolf, whose acts they condemned, to confound him with this illustrious martyr of Christ: though the forgeries of the heretics have been so blended with the truth in the history of this holy martyr, that, as we have it, there is no means of separating the sterling from the counterfeit. See, in Dr. Heylin's History of St. George, the testimonies of writers in every age from Gelasius I. in 492, downwards, concerning this holy martyr."

How could any one, who had seen this in Alban Butler, assert that he identifies St. George the Martyr with George the infamous Arian? Why even Gibbon, the sneering infidel, did not venture to affirm positively that the infamous George had been transformed into the renowned St. George; but adds in his note, "This transformation is not given as absolutely certain, but as extremely probable." Pity that the "solemn sneer" of a Gibbon, bent as he was upon "sapping the solemn creed" of Christianity, should be credited before the sound observations of a judicious hagiogra-

pher, and the solid proofs of a learned Christian bishop; but much more that the conclusions of these two eminent writers should have been so glaringly misrepresented. F. C. H.

Had your otherwise well-informed correspondent, Mr. BUCKTON, acquired more bibliographical information, he would have learnt that the *Bibliotheca Britannica* referred to was compiled, not by Mr. Watts, now living, but by Robert Watt, M.D., 1824. This work is in four volumes, 4to; two of which consist of an Index of Subjects, whilst the two others contain the authors' names referred to by numbers in the Index of Subjects: e.g. Part i. "Index of Authors" (p. 672, r.)—

"Milner, the Rev. John, D.D., F.S.A., Bishop of Castabella, and Vicar Apostolic of the Middle District of England.—*An Historical and Critical Inquiry into the Existence and Character of St. George, the Patron of England*. London, 1675, 8vo. 1s. 6d."

Part II. vol. ii. "Subjects" (of which there is an alphabetical arrangement)—

"George, St., the patron saint of England . . . *An Historical and Critical Inquiry into the Existence and Character of St. George the Patron of England*, 672, r." [The page in the Index of Authors.]

It is, I think, a matter of doubt whether the description of the title-page is not superfluous in the Index of Authors; and whether, in the event of any publisher's bringing out a second edition, it would not be sufficient for the inquirer to find in this part merely the leading or most important word, and under Subjects the title-page in full: e.g. "Index of Authors" (p. 672, r.), Milner, *ut supra*.—George, St., "Index of Subjects," George, St., the Patron Saint of England . . . *An Historical and Critical Inquiry into the Existence and Character of St. G. the Patron of England*, 672, r.

The other authors cited by Watt on St. George are, Dr. Peter Heylin, Lowick, T. Salmon, Dawson, Pettingall, and Pegge.

"As to the dragon of St. George, the learned Pettingall shews that this symbol is merely a relic of the ancient amulets invented by Oriental nations to express the virtues of Mithras, the sun, and the confidence which they reposed in that great luminary. From the Pagans, he says, 'the use of these charms passed to the Basilidians, and in their Abraxas, the traces of the ancient Mithras and the more modern St. George, are equally visible. In the dark ages the Christians borrowed their superstitions from the heretics, but they disguised the origin of them, and transformed into the saint the sun of the Persians and the archangel of the Gnostics.'"—*Blackwood's Magazine*, vol. xli. p. 741. Cf. Norton's *Evidence of the Genuineness of the Gospels*, 1847, vol. ii. p. 542.

Other works relating to this Christian champion are enumerated in Pettinger's *Bibliographic Biography*, 1854. This publication, deservedly eulogised by Mr. BOLTON CORNEY ("N. & Q." i. p. 43), appears not to be sufficiently appreciated by some of your correspondents. CRUX (2).

BELL INSCRIPTIONS.

(3rd S. viii. 88, 118.)

In the bell inscription which "N. & Q." has already presented to us twice in black letter:—

"Misteriis sacris repleat nos Dēa Johanna."

I am disposed to adopt the suggestion of your learned correspondent F. C. H., and to view the penultimate word as not copied correctly. If for *Dēa* we might read *Ura*, the line would run thus:—

"Misteriis sacris repleant nos Verba Johannis; which would give us not only sense, but metre.

SCHIE.

I have been informed that the word *repleat* has no sign of abbreviation over it on any of the ten or twelve bells on which it is found. The querist himself added the mark of contraction, thinking its omission a manifest error. It is not likely that, if an error, it would have been repeated on every bell and never discovered; unless we are to suppose that all these bells were cast from the same mould. But I do not consider it an error. On the contrary, the word being *repleat*, the inscription is more readily explained.

I now believe the contracted word *Dēa* to stand for *Doctrina*, and that the line is to be read thus:

"Misteriis sacris repleat nos doctrina Johanna."

"May the doctrine of John fill us with sacred mysteries."

I consider it to refer to the sublime doctrine of St. John in the opening of his Gospel, and in his Epistles: and that the inscription prays that we may have our minds filled with the knowledge of these sacred mysteries, and with reverence for them. F. C. H.

The penultimate word, about which F. C. H. is in difficulty, in order to make the Latin verse scan, must be of two syllables. *Decantata* is quite inadmissible. The *Dea* is probably *Dextra*. "May the right hand of St. John fill us with holy mysteries." E. WALFORD.

Hampstead.

In reply to Mr. ELLACOMBE's query, I imagine the hexameter verse in question, which I transcribe in the common letter—

"Misteriis sacris repleat nos Dēa Johannis,"

merely to imply that the bell was christened in honor of the Evangelist, St. John. But I am afraid that *Dēa* (a common contraction for *dicta*), will never stand for *decantata*; so that the line will properly read thus:—

"Mysteriis sacris repleant nos dicta Johannis,"

i. e., May the words of St. John fill us with the knowledge of holy mysteries. W.

The word *dca*, about which F. C. H. doubts, is a common abbreviation for *dicta*, and the line is evidently an hexameter belonging to a time when the false quantity in the second syllable would have been of small account. C. G. PROWERT.

Is not the right reading of the line —

"Misteriis sacris repleant nos dicta Johannis,"

"May the words of St. John fill us with sacred mysteries"? By this reading the line will scan, which would not be the case if we read "decantata." A. A.

Poets' Corner.

KITTY FISHER.

(3rd S. viii. 81.)

Since my notes on Kitty Fisher appeared in your columns, I have been favoured by the Rev. W. J. Edge with the following communication, written by a lady in his parish, who remembers the particulars from hearing, when a child, her mother talk about Mrs. Norris: —

"Kitty Fischer, the wife of John Norris of Hemsted, was buried in the family vault in the chancel of Benenden Church, where her husband rests by her side. She was a good wife, and greatly beloved by the village poor. She was a celebrated horsewoman. She used to accompany her husband in his rides over the estate and neighbourhood. It was well known she allowed no gates to be opened for her, but cleared them with ease and grace. She rode a beautiful high-spirited blood mare, as black as jet. Mrs. Norris lived only a few years after her marriage. When she died, the favourite was given to my grandfather. Kitty, for that was her name, lived to be old; and was buried in one of my fields, I do not know where.

"Catherine Wynne was a beloved companion of Miss Norris, sister to John Norris. She was a clergyman's daughter of good family, and highly respected by all who knew her. Miss Norris had her friend buried in Benenden churchyard, and placed a stone slab over her remains, enclosed by an iron railing.

"I have an engraving by Houghton of Sir J. Reynolds's portrait of Kitty Fischer. Unfortunately, it has been much injured.

"S. C."

Mr. Edge also tells me that he is informed that the cause of Mrs. Wynne's tomb having the inscription confined to one half of its slab, was that the other half was to have recorded the death of Miss Norris, who wished to be buried by the side of Mrs. Wynne. G. W. J.

It has been said of Sir Joshua Reynolds, he was so pure-minded a man that he could never recognise an impure expression in the countenance of any that sat to him for their portraits; and that so "when he painted Nelly O'Brien and Kitty Fisher, who were rampants w——s, he made them both angels of purity and virtue." In the engraving of the latter celebrated lady, by Richard Purcel in 1759, from one of Sir Joshua's

pictures, there is certainly no expression to offend the most severe taste in his delineation of a person who must have been a very pretty and fascinating woman. I have never seen an original portrait of her by him, now in the possession of John Tolle-mache, Esq., M.P. of Peckforton, Cheshire, in which she is represented in the character of Cleopatra dissolving the pearl. Whatever may have been her vices or her virtues, there can be no doubt, from what I have heard, of her having proved herself a most useful wife to Mr. John Norris. He, by a course of dissipation and weakness, had involved his estate to such an extent when he married Kitty Fisher, that nothing but ruin was imminent; but she, by the influence she had acquired over him, by her good sense and prudent management, so redeemed the state of his affairs, that had she not been prematurely cut off by smallpox, she would have completely succeeded in retrieving his broken fortune. She was his second wife; and after her death he married for his third, a French actress. John Norris, Esq. was for twelve years M.P. for Rye, a borough at that time in the patronage of the Lamb family. There are at Brickwall two large-sized half-length black profiles of John Norris and Kitty Fisher, which were presented to Thomas Frewen, Esq., by the late G. Augustus Lamb, D.D.

W. W. S.

Being on a visit to the pleasant but little known village of Brixton, Isle of Wight, as "N. & Q." cannot be missed, it has followed me here. As another proof of the wide-spread fame of Kitty Fisher, I send the following lines, which two female relations tell me were current some fifty years ago in the girls' schools of this island and of Hampshire: —

"Lucy Locket lost her pocket,
Kitty Fisher found it:
The deuce a farthing was there in 't —
Only the binding round it."

J. A. G.

CUE.

(3rd S. vii. 317, 427; viii. 113.)

With all due respect to your correspondent A. A. and MR. BOLTON CORNEY (*clarum et venerabile nomen*), I cannot help thinking that their remarks, *in re* "cue," are as the words that darken counsel. Any theatrical prompter will tell these gentlemen, that the *cue* is simply and literally the tag or tail end of the speech to which the actor interlocutor has to make reply. The shorter the cue, the better the player will retain it in his memory. Thus, if A has to say to B "I am glad you have returned to town, and am delighted to see you," the proper *cue* would be "delighted to see you," or shorter still, "to see you." Theatrical copyists

first, and actors afterwards adopt the principle which, I am told, obtains in the army. To the civilian, "Shoulder arms!" is a command which the soldier at once obeys. The professional *miles*, however, divides the direction into two parts. "Shoulder" only puts him on the alert; but "arms"—or rather "humph"—is the *real* command which causes him to shoulder his musket. It is his *cue*, in fact. The etymology of *cue* is, I think, transparently obvious. It is nothing more nor less than *queue*—tail, or end. A pigtail is a *queue*; and a billiard-ball propeller is a *cue*, and the butt-end of a speech is a *cue* or *queue*.

GEORGE AUGUSTUS SALA.

The word *cue*, like most short ones, has many meanings. In the theatrical sense of the *end* words of the previous speech, which an actor has to commit to memory as well as his own part (*role*), the French do not use the word *queue*. The following are the terms used by the French, corresponding to the various meanings of our word *cue*. The hair-dresser's *queue*: the tail of hair of various designations, *pig*, &c. In the sense of the part a man is to play or recite in his turn, they say *role*; but this is not precisely what we mean by *cue* theatrically, for which I cannot find the exact equivalent in French. In the sense of *end*, they use *la fin*, *le bout d'une chose quelconque*, and *replique*. The stick in billiard-playing is *queue*. In the sense of *hint*, it is *signe*, *mot*. In the sense of *humour*, it is *humeur*, *reine*. The name *queue* is also given in France to the *liard* = *quadrans* = the fourth part of an *as*. It is of kindred derivation with the Latin *cauda*, and the Italian and Spanish *coda*. Although the French do not, I believe, use any word precisely as we do for the actor's *cue*, the German has the exact meaning in *ende* (end) and *stichwort* (stitch-word). *Cue* is well explained in Danish, as *enden af en ting* (end of a thing).

It may be convenient to point out all the passages in Shakspeare where this word *cue* occurs: *Merry Wives of Windsor*, Act III. Sc. 2, 3; *Much ado About Nothing*, Act II. Sc. 1; *Midsummer Night's Dream*, Act III. Sc. 1 *his*; Act IV. Sc. 1, Act V. Sc. 1; *Henry V.*, Act III. Sc. 6; *Richard III.*, Act III. Sc. 4; *Lear*, Act I. Sc. 2; *Hamlet*, Act II. Sc. 2; *Othello*, Act I. Sc. 2.

T. J. BUCKTON.

SECOND SIGHT.

(3rd S. viii. 65, 111, 136.)

F. C. H. and myself shall probably never agree in this matter; but before I quit it, allow me to explain my meaning a little more precisely.

Cases of the kind under consideration consist of

several parts. For example, in this instance there are, 1st. The presumed apparition or vision; 2nd. An event coincident with the apparition, but not connected with it by any known law of nature; that is, the illness and death of the person who was the subject of the apparition; and 3rd. Another event which followed at a little interval; that is, the death of the witness of the apparition. And the point to be determined is, whether there was any kind of connexion, natural or supernatural, between these several circumstances.

Of these events, only the first is claimed to be supernatural. The second and third lie within the range of ordinary experience, and are of the kind that can easily be established by proof. The first falls without that range, and is not easy a proof, and yet the conclusions to be drawn from the whole matter depend entirely on its being proved. If it be not established, the presumed chain of sequences is broken.

The proof of the first point rested with the old shepherd. He alone saw the apparition, or whatever it was. He knew not only all the facts of the appearance, but the state of his own mind, and of his own powers of observation at the time. He knew the precise spot where the apparition was seen, and whether, in the dimness of a Michaelmas evening, he was likely to have taken one man for another, or to have fallen into some other blunder.

Now the case was dealt with in the way of judgment by two parties. On the one side certain gentlemen, who concluded from what the shepherd had stated that the appearance was that of the dying man, and consequently that it was supernatural. They drew also certain other conclusions which appear to me to be very extraordinary, but it is not necessary to enter into them. The case must stand or fall upon the establishment of the first point.

The gentlemen, as I have stated, determined that the apparition was supernatural. But the case was also judged by the old shepherd himself, the man who knew all the circumstances with a familiarity which no one else could possess. What did he think of it? He had "not the least idea of the affair being any thing supernatural." How he explained the matter we are not informed. Whether he was stupid enough to believe that a man could be in two places at once, or wise enough to think that he had made some mistake about the matter, does not appear. All that we are told is, that the gentlemen drew certain conclusions from a presumed fact which they judged to be supernatural, and that the only person who knew of his own knowledge anything about that fact judged it not to be so.

They who think this was satisfactory, may agree with F. C. H. I do not think so, and must therefore beg to be allowed to differ from him. J. B.

LONGEVITY.

PARR AND JENKINS (3rd S. viii. 64.)—I am sorry to find that the Editor's invitation for references to hitherto unknown contemporary allusions to these patriarchs has not succeeded in calling forth any such notices. I have recently met with two statements in an article on "Longevity" in *Good Words* of July last, for which the writer, Andrew Wynter, M.D., will perhaps be good enough to furnish his authority. The value of his paper is very much reduced by the absence of all reference to the sources of his information. As a member of the medical profession, Dr. Wynter, I feel assured, would not have advanced any such remarkable statements as those I am about to refer to, except upon what he believed to be sufficient evidence; and therefore I trust he will supply that evidence to the readers of "N. & Q."

At p. 493, when treating of Henry Jenkins and speaking of the value of testimony of contemporaries, Dr. Wynter says:—

"If, however, sceptics must have documentary evidence of a circumstance which was patent to the whole country side, we have the best of all such proof in the fact that the *Registers of the Court of Chancery* prove that he gave evidence ONE HUNDRED AND FORTY YEARS BEFORE HIS DEATH."

The Registers of the Court of Chancery is a very vague reference. I hope Dr. Wynter will supply some further particulars of volume, page, name of suit, or something which will enable the curious to procure a copy of Jenkins's evidence from the Public Record Office.

At p. 495, Dr. Wynter says: "The great-grandson of Old Parr died at Cork only a few years ago at the age of 103." Will Dr. Wynter kindly state on what authority this statement is founded?

L. P. J.

MARY DOWNTON (3rd S. vii. 154, 503, &c.)—I presume that the following instance will be acceptable to your readers. For the first two years after my ordination, while curate of Allington, near Bridport, I was a weekly visitor to a bedridden woman (a parishioner) named Mary Downton. She died November 4, 1860, at the (generally supposed) age of 106 years, retaining all her mental faculties except sight, which she had gradually lost some years before I became acquainted with her. I can recall many a pleasant conversation with this "oldest inhabitant." Strange to relate, the earliest incident of her life which she could recall to memory was being carried out, "within an inch of her life," from her father's burning cottage at the age of four years. Juxta Turrim.

[By a subsequent communication, we learn that our correspondent has kindly undertaken to investigate this case, feeling with ourselves that, after what has occurred with respect to Miss Mary Billinge, no small

caution is required in accepting statements of alleged longevity, which are so often made upon very insufficient grounds.—Ed. "N. & Q."]

ANDREA FERARA (1st S. iii. 62; x. 224, &c.; 2nd S. i. 73, 411.)—Queries and articles respecting the age and country of this celebrated sword-maker have, from time to time, appeared in the columns of "N. & Q." I beg, therefore, to refer all such readers as are interested in the subject to a valuable paper on "Andrea Ferara," in the August number of the *Cornhill Magazine*; in which the writer shows, that he was an Italian, on the authority of a passage which occurs at fol. 62 of Giovan Matteo Cicogna's *Trattato Militare* (4to, Venice, 1583), where the author (in treating of the most renowned swordmakers of Italy in the sixteenth century) says: "in ciudad di Bellun sono gli ingegnosi Maestro Giovan Donato et Maestro Andrea de i Ferari, ambidue fratelli, i quali stanno alle fusine di Messer Giovan Battista detto il Barcelone;" that is to say: "In the town of Belluno are the ingenious Masters Giovan Donato and Andrea of the Feraras, both brothers, of the foundry of Master Giovan Battista, called 'The Barcelonian.'" The result at which the writer of the article in question arrives, is, that Andrea Ferara was born about the year 1555; that he was of a family of armourers which had existed in Italy at least two generations before that time; and of whom the first, like Giovanni di Bologna, Leonardo da Vinci, Paolo Veronese, and a crowd of mediæval artists, derived his nomination from the place of his nativity—the ducal city of Ferrara.

J. W. T.

"DITES MOI OÙ, N'EN QUEL PAYS" (3rd S. viii. 30, 78.)—I have before me four editions of the poems of François Villon: the first printed in Paris, July 20, 1532, by Galliot du Pre; the second edited by Clement Marot, 1533, by the same printer; the third, Paris, 1723, by Courtelier; and the fourth, "with remarks by several persons," printed at the Hague, 1742.

The first edition is without preface, note, or comment; and contains merely the title-page and the text of Villon, to which are added, as in the subsequent editions, "Le Monologue du franc Archier de Baignollet," and "Le Dialogue des Seigneurs de Mallepaye et Bailluent." The text and punctuation differ from that quoted by MR. GUSTAVE MASSON, and the other editions under my eye:—

"Dites moy se en quel pays,
Est Flora, la belle Romaine;
Archipiada ne Thais,
Qui fut sa cousine Germaine?
Echo, parlant, quant brist on maine,
Dessus rivières ou sur estang,
Qui beaulte est plus que humaine,
Mais ou sont les neiges dantant?"

HERMENTRUDE, in my opinion, has correctly identified some of the personages named in the extract which she gives from the ballad; and I think I can assist her to make the historical acquaintance of the others, and thus answer her query—"Who are Biètris and Alys?"

Biètris.—Bietrix (1st ed. 1522)—was the daughter of Renaud, county of Burgundy, the Queen of Frederick I. (1156), to whom she conveyed as her portion Cis-Alpine Burgundy and Provence. She led into Italy (1159) the army with which Frederick laid siege to Cremona. Krantzius relates a strange story of this princess. When she visited Milan, shortly after its capture and subjugation, the inhabitants, to avenge their humiliation, mounted her on an ass, and then led her through their streets. To punish this outrage, Frederick caused the city to be razed (1162); and, adds our author:—

"Que chaque Milanais, pour éviter le dernier supplice, fut obligé d'arracher, avec les dents, une figure qu'on faisait tenir sur le corps de ce même âne d'une manière ridicule et dégoûtante."

Bietrix died at Spire in 1185.

Alys.—Alyx (1st ed. 1522)—was the fourth daughter of Thebaud, 4th Count of Champagne, and wife of Louis VII., King of France, and mother of Philip Augustus; who, during his absence in the "Holy Land," left her regent of his kingdom. She died in Paris, June 4, 1206: "respected by the nobles, and regretted," says the historian, "by the people."

JOHN EUGENE O'CAVANAGH.

ROBIN HOOD BALLAD (3rd S. viii. 88).—The late Mr. Hunter, in the fourth of his *Critical and Historical Tracts* on the Ballad Hero, Robin Hood, writing of the passage inquired about by A. H. K. C. L. says:—

"An outlaw, in the prime of life, concealing himself in the thickets of Barnsdale, where, from his hiding place, he could at any time sally forth to surprise an unsuspecting traveller on the Watling Street, as the ballad writer calls the ancient, doubtless the Roman Highway, which crosses Barnsdale."

With this he dismisses the error as to the name of Watlynge Street; but he goes on to the question of the locality of the *Sayles*:—

"And walke up to the Sayles
And so to Watlynge Strete."

"There is in these few words something which impresses a person acquainted with the district, with the conviction of the reality of these events, for the Sayles is a place hardly known. There is a family of the name seated at Wentbridge, but Sayles, as a name of a place, has passed almost entirely from the public recollection; nor would it be found, it is believed, in any map of Yorkshire. Yet most undoubtedly there was once a place so called in Barnsdale, or close to it. It was a very small tenancy of the Manor of Pontefract, being not more than the tenth of a Knight's fee. How, therefore, it came to be seized upon by the writer of the ballad, can hardly

be otherwise accounted for than by the fact that the reputation of having been really one of the *specimens* of the outlaw who had inhabited those regions."

He says also:—

"Sayles occurs, it may be observed, as a place in the neighbourhood of Barnsdale, in the account of it for Knighting the Black Prince, 20 Ed. III. It was in the hands of Richard, son of Adam de Sayles, who gave four shillings. Again, in Bernard's *Survey* of that H. 1577, Thomas de Brayton, who had also possessed Campsal, had held a tenement in Sayles as one-tenth Knight's fee, which was afterwards in the possession of Holmes, and at the date of the Survey, in the hands of William, son of Richard Fletcher of Campsal."

Mr. Hunter told me that his impression was that it was situated near to Campsal, a short distance from the Great North Road, and not far from Robin Hood's Well.

Mr. Hunter's Tract will interest your respondent.

Sheffield.

CHARTULARY OF WHALLEY ABBEY (3rd S. viii. 36, 76).—MR. IRVING appears to have assumed that because an exception might be *in factum*, therefore an action would not: and this assumption he has drawn the conclusion it is neither more nor less than an error for one to suppose that there ever could have been such a thing as an action *in factum*. So sweeping an imputation of error I have rarely so lightly made. In order to show how utterly without foundation the assumption is, it rests on, it will be sufficient to lay before readers a very short extract from Ortolan, *Traté des Instituts*, p. 1204, where, in comment on the passage cited by MR. IRVING, he expresses himself as follows:—

"*Aut in factum composita.* Il ne faut pas croire que ce soit ici un genre spécial d'exception; c'est un genre sous lequel les exceptions peuvent être conçues, de même que les actions peuvent, comme nous venons de le voir (pages 1061 et 1067), être conçues en même temps les exceptions."

P.

BROWNE, VISCOUNT MONTAGUE (3rd S. viii. 100).—MR. JUSTICE BROWNE cannot do better, than apply to my friend, Mr. T. Selby, of 19, Westbourne Square, Hyde Park, who claims *paternal* descent from that house, and has a large collection of documents bearing on its history and genealogy.

E. WAL

Hampstead.

COUTANCES: CHANNEL ISLANDS (3rd S. v. 37, 116).—After the loss of Normandy in the reign of Henry VI., it was considered inexpedient to leave the Channel Islands under the rule of the Coutances. Henry VII. therefore procured from Alexander VI. for their annexation

Indeed, I am now prepared to show that Mene-
strier's statement, "Que l'on en voit aussi la
pratique en quelque endroit avant le P. Petra
Sancta" is perfectly correct. A learned anti-
quarian friend of mine, the Count de Limburg
Stirum of Ghent, has drawn my attention to an
armorial chart of the Duchy of Brabant, published
at Louvain in the year 1600, with the following
title:—

"Briève Description du très ancien, noble, et riche
Duché de Brabant, qui maintient encores le tiltre très
illustre du memorable Duché de Lothier ou Lotrycke,
&c."

At the end is the engraver's name, A. Rinelt
and this legend: "Excudebat Jo. Baptista Lan-
grius cum gratia et privilegio. Lovanii anno 1600.
Signavit J. de Busschere." In all the shields of
this chart the tinctures are indicated by dots and
lines in exact accordance with the system em-
ployed by Wilson and Petra Sancta, and since
universally adopted. Not only this, but an oval
figure, immediately beneath the title, divided into
six compartments, serves to explain the system.
Beneath it is this note: "Les marques repré-
sentées en cette ovale demonstrent la distinction
des métaux et couleurs des armoiries."

As this chart was published thirty-four years
before Petra Sancta's *De Symbolis Heroicis*, the
claim on his behalf must be abandoned. The
question to be resolved now is, whether Langrius
invented the system or not. I may trouble you
with a further communication on this point later,
but I have not leisure at present to pursue my
investigations. W. H. JAMES WEALE.

Bruges.

WILL O' THE WISP (3rd S. viii. 90.)—This
luminous meteor, in Latin *Ignis fatuus*, which is
often seen in summer nights over morasses, grave-
yards, &c., and which is now supposed to be caused
by the spontaneous inflammation of a gaseous
compound of phosphorus and hydrogen resulting
from the decomposition of animal or vegetable
substances, has a variety of names. Besides Will
o' the Wisp, we find Will a' Wisp, Will with a
Wisp, William with a Wisp, Will with the
Wisp, dank Will, Kitty with a Wisp, Kit with
the Candlestick (i. e. candlestick), Jack with a Lan-
thorn, Jack w' a Lanthorn, Friar's Lantern, in
Milton's *L'Allegro*, the Wat, &c.

Wisp is a little twist of straw or kind of straw
torch, and the above names had no doubt their
origin in the appearance of the meteor, as if Will,
Jack, or Kit were going about with lighted straw
torches in their hands. In German, Will o' the
Wisp is called *Irrwisch*, a wandering wisp, from
irren, to err, to wander, and *wisch*, a whisk or
wisp. For a full account of this phenomenon,
vide Brand's *Popular Antiquities*, revised by Sir
Henry Ellis. J. C. HAIN, Ph. D.

Heidelberg.

COLD HARBOUR (3rd S. viii. 71, &c.)—A
in a high and bleak situation in the hundred
Wirral, Cheshire, is called *Windy Harbour*.
circumstance may be of some value as supple-
menting the views of DR. HAIN, MR. G. VERE IRVING
and others, who hold that cold harbour means either
a cold place of shelter, residence, or habitation,
a definition which seems so obvious as to render
deeper investigation unnecessary. A. C.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of price, &c., of the following book to be sent direct
to the person by whom it is required, and whose name and address
shall be given for that purpose:—
Ramon's *Lexicon de' Manes*, Vol. I. &c. (The address may
be the person who reported a copy of this.)

Wanted by Rev. Alfred Gatty, Ecclesfield Vicarage, Sheffield.

Notices to Correspondents.

Wm. Paice (Abergavenny.) The work inquired after was a
reprint (for private circulation) of the articles which appear
in "N. & Q." 3rd S. vol. I. on the Life and Literary Labours of
Gildas.

B. (Junior United Service Club.) We are assured by an
Danish genealogist that the arms of the Persons family of
Torrington are unknown.

J. MARSHALL. The residuum of the late George Offer's
been sold at auction to an American agent for 300l.

K. R. C. The quotation, "To party gone up without me
mankind," is from Goldsmith's "Retaliation," line 31.

K. B. The remark, "Amicus Scimitar, amicus Plato," is
amici veritas, is a mistake; but the name had been used of his
Plato himself. See "N. & Q." 1st S. III. 484.

R. E. E. W. The origin of the expression, "No great chance
probably be traced to the custom of shaking hands, the shake being
mutual according to value set upon the person giving it—
nothing" is a racing phrase used when a desperate effort is made
the price.

R. INGLE. The little volume, *The Banks of the Wye*, 8vo.
Poems, 1856, &c. by J. H. James.

ERRATUM.—3rd S. viii. p. 149, col. ii. line 26, for "Moxon & Co."
"Marion & Co."

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WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS
FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

WANTED ENGRAVED PORTRAITS of the following persons con-
necting with the county of Norfolk.—Prices to be sent to A. D. G. G.
Norwich:—

- Alden, Martha, of Attleborough, executed, 1697.
- Astley, Sir Edward, ob. 1653.
- Astley, Sir Jacob, ob. 1729.
- Astley, Sir Jacob, ob. 1709.
- Astley, Rhoda (De la Val), ob. 1737.
- Barker, Mrs., wife of the Rev. S. L. Barker of Yarmouth, ob.
1679.
- Baylor, John, Dean of Salisbury, ob. 1607.
- Blinfield, Ezekiel, Dissenting Preacher at Mendham, ob. 1699.
- Coward, Nathan, of Dussingham, glover and poet, ob. 1813.
- Crowe, Rev. Henry, M.A., native of Stoke Ferry, living 1637.
- Cusson, Humphrey, of Standon, ob. circa 1680.
- Darg, Rev. Charles, of Tynemouth, ob. 1797.
- Evans, Grace, daughter of Sir Ralph Freke, West Hill, ob.
1770.
- Garrard Sir R., Lord Mayor of London 1719, ob. 1770.
- Goddard, Catherine (Shouldham), ob. 1693. (Gough.)
- Greenacre, James, executed 1697. Also his victim Hannah
Hamond, Rev. John, of Tynemouth, ob. 1681.
- Littleton, Sir Thos., M.P. for Castle Rising, 1708, ob. 1709.

LONDON, SATURDAY, AUGUST 26, 1865.

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Notes.

IOP THOMAS PERCY OF DROMORE.*

ng assured that any particulars relative to
ellent man, and industrious pioneer in the
field, will prove of interest to your readers,
a few notes of a second visit paid to Easton
, for so long a period his quiet and retired

It is a village which has apparently un-
but few changes since Percy discharged
ostentatiously, but faithfully, the duties of
h priest, devoting his leisure hours to lite-
ours, the fruits of which have been prized
any. Had "N. & Q." existed in his time
contributor he would have been, and how
he would have valued its stores of anti-
and folk lore.

asant ride of about five miles from Olney,
e abode of Cowper and John Newton,
hrough fields, took me to Easton Maudit,
owing to the kindness of the present vicar,
nce was given of inspecting the church,
arage, and also the register, upon which
bestowed so much pains,—much more care-
an on my visit there last year.

in front of the chancel three of Percy's
n lie buried, and on inquiry I found that
is now depicted on the encaustic tiles cover-
vault, and precisely resembling that on
terior of Warkworth Castle, Northumber-

land, were on the original stone, and were trans-
ferred and copied from it to the tiles. This would
seem, *primâ facie*, as if Percy claimed connection
with the ducal house from his adoption of their
badge. The following are the dates of their de-
cease:—

"Anne Cleveland Percy, died 18th Nov. 1770.

"Charlotte Percy, died 10th Jan. 1771.

"Hester Percy, died 19th Feb. 1774."

From the churchyard a charming glimpse is
obtained of Castle Ashby, the noble seat of the
Marquis of Northampton, owing to whose kindness
and liberality, Easton Maudit entirely owes its
beautifully-restored church.

The vicarage is on the southwest side of the
church, divided from the churchyard by the road,
and part of it is still in existence as when the
abode of Percy, and honoured by a visit from his
friend Dr. Johnson in 1764. In the garden a ter-
race is still shown called Dr. Johnson's Walk,
and the little study no doubt often echoed to his
sonorous tones. Here, too, it was that the *Reliques*
were compiled by Percy, and the ballad written
which will most likely outlast them all:—

"O Nanny wilt thou gang with me,
Nor sigh to leave the flaunting town;
Can silent glens have charms for thee,
The lowly cot, and russet gown?
No longer dress'd in silken sheen,
No longer deck'd with jewels rare;
Say, can'st thou quit each courtly scene,
Where thou wert fairest of the fair?"

It is said to have been addressed by her husband
to Mrs. Percy on her return from court, where
she held an appointment as nurse to one of the
royal family. In fact, *Charlotte*, her daughter, who
died in 1771, was foster-sister to his Royal High-
ness Prince Edward, afterwards Duke of Kent,
and father of her present Majesty. A portrait of
her is still at Ecton House, near Northampton,
the seat of her grandson, Mr. Isted, holding in her
hand a scroll, on which is inscribed this beautiful
ballad. Her name was "Anne," but to this day
"Nannie" is a very common diminutive of it in the
counties of Northampton and Buckingham.

The old register contains many records of dif-
ferent events, and seems in numerous instances to
have done duty as a common-place book. On one
page is an epigram on St. Luke:—

"Lucas Evangelii et medicinæ munera pandit;
Artibus hinc illinc Religione valens.
Utilis ille labor, per quem vixere tot egri;
Utilior per quem tot didicere mori."

Percy has thus chronicled his own introduction
to Easton Maudit in the same book:—

"Thomas Percy, A.M. of Xt. Church College, Oxon,
was instituted to this Vicarage (vacant by the cession of
Enoch Markham, the last Incumbent), by the Right Rev^d
Father in God Dr John Thomas, L^d Bp of Peterborough,
on Tuesday 27 of November, 1753, and on Saturday the
15th Decr following was inducted thereunto by the Rev.

* Vide 3rd S. vi. 261, 338; vii. 181.

Mr Bennett, Vicar of Earl's Barton; and on Sunday, Decr 16th following, went through the services of the Church, Articles, &c."

He thus makes a note of his own marriage, though it was solemnised in another church:—

"Thomas Percy, Vicar of this Parish, was married April 24th, 1759, at the Parish church of Desborough, near Rothwell in this County, to Anne, daughter of Barton Gutteridge of Desborough, Gent., and of Anne (Hill) his wife, daughter of Mr Joseph Hill of Rothwell aforesaid."

I must not, however, trespass more on your valuable space, but before concluding, observe, that there can be but little doubt of Percy's claiming in his own lifetime connection with the house of Northumberland, and as little doubt of their admitting the claim, perhaps as very remote indeed.

In Gilfillan's edition of the *British Poets*, Edinburgh, 1858, in the sketch of Percy's life prefixed to vol. i. p. ix. is the following:—

"He boasted," it may be mentioned, of being the last male descendant of the ancient house of Percy, and it was fitting that he should have edited *Otterbourne and Chevy Chase*."

The late Mr. Hartshorne, however, one of our most noted antiquaries and genealogists, was distinctly of opinion, though with the greatest respect for the memory of the good bishop, that he had no connection whatever with the great and noble house of Percy. Mr. Hartshorne looked upon him with feelings of regard, expressing in this case the ideas of many a reader of your periodical, as having been the first to draw attention to the interesting ballad literature of England, and rescuing from oblivion many a relic of antiquity.

OXONIENSIS.

P.S. Dr. Percy had as his successor in the living of Easton Maudit another eminent man in the republic of letters, Robert Nares, M.A., student of Ch. Ch. Oxford, and subsequently Arch-deacon of Stafford. This nook and corner of old England was indeed highly honoured in its vicars.

THE FERTILITY OF LOPE DE VEGA'S GENIUS.

Lope de Vega not only far surpassed his rivals, amongst whom was Cervantes himself, in the excellence of his Plays and Comedies; but above all, in the *prodigious* number which he is said to have composed. There must, however, be some exaggeration in the accounts which Montalvan and Lord Holland, &c. have left us respecting the number of lines which the poet actually wrote and had printed. Thus, Lord Holland's statement appears almost incredible:—

* "He boasted," &c. When, where? What published record is there of this?

"As an author Lope de Vega is most known, and he is most wonderful, for the prodigious number of his writings. Twenty-one million three hundred thousand his lines are said to be actually printed; and no less than eighteen hundred plays of his composition to have acted on the stage. He nevertheless asserts in one of his last poems—

'Que no es minima parte, aunque es excessiva,
De lo que está por imprimir, lo impresa.'

(The printed part, though far too large, is less than that which yet unprinted, waits the press.)

"It is true that the Castilian language is copious; the verses are often extremely short, and that the metre and of rhyme are by no means severe. Yet we to give credit to such accounts, allowing him to his compositions at the age of thirteen, we must say that upon an average he wrote more than nine hundred lines a-day,—a fertility of imagination and a ready pen which, when we consider the occupation of him a soldier, a secretary, a master of a family, and a become not only improbable, but absolutely, and almost say, physically impossible. As the credit, however, of miracles must depend upon the real evidence, it will not be foreign to the purpose to examine the testimonies we possess of this extraordinary and exuberance of composition. There does not exist the fourth part of the works which he and his mirrors mention; but yet enough remains to render one of the most voluminous authors that ever put to paper," &c. (*Life of Lope de Vega*, vol. i. p. 22, London, 1817.)

The statements of Lord Holland rest principally upon the authority of Montalvan, the Spanish biographer of Lope de Vega, whose *Parnaso* appears in the Madrid edition of *Lope de Vega*, and also in the *Parnaso Español*. But the many writers accuse Montalvan of having exaggerated the number of lines composed by the poet, yet Lope de Vega himself, in his *Life of Claudio*, says quite sufficient to fill us with amazement at his fertility, and the rapidity of his composition. These are his words:—

"Pero si ahora el numero infinito
De las fabulas comicas intento,
Diras que es fingimiento:
Tanto papel escrito,
Tantas imitaciones—tantas flores
Vestidas de rhetoricas colores."

"Mil y quinientas fabulas admira,
Que la mayor el numero parece;
Verdad, que desmerece
Por parecer mentira,

Pues mas de ciento en horas viene quatro,
Pasaron de las musas al teatro."

(See *The Spanish Drama*, by G. H. Lewes, London, p. 69.)

The following wonderful circumstance, given by Montalvan by Lord Holland, deserves to be recorded in "N. & Q.":—

"Montalvan declares that Lope de Vega wrote his plays with as much rapidity as he wrote in prose; and in confirmation of it, he relates the following story. He wrote a comedy in two days, which it would not be very far from the most expeditious amanuensis to copy out in a week. At Toledo he wrote fifteen acts in fifteen days, which make five comedies. These he read at a public

ase, where Maestro José Valbibleso was present, and a witness. But because this is variously related, I will mention what I myself know from my own knowledge. Lope de Figueroa, the writer for the theatre at Madrid, at such a loss for comedies that the doors of the theatre de la Cruz were shut. But as it was in the Carnival, he was so anxious upon the subject, that Lope and myself agreed to compose a joint comedy as fast as possible. It was the *Tercera Orden de San Francisco*; and the very one in which Arias acted the part of the Saint more naturally than it was ever acted on the stage. The first act fell to Lope's lot, and the second to mine. We spatched these in two days, and the third was to be divided into eight leaves each. As it was bad weather, I remained in his house that night; and knowing that I could not equal him in the execution, I had a fancy to let him in the dispatch of the business; for this purpose got up at two o'clock, and at eleven had completed my share of the work. I immediately went out to look for Lope, and found him very deeply occupied with an orange-tree that had been frost-bitten in the night. Upon my asking him how he had gone on with his task, he answered: 'I set about it at five, but I finished the act an hour ago; took a bit of ham for breakfast; wrote an astle of fifty triplets, and watered the whole of my garden, which has not a little fatigued me.' Then taking up the papers, he read me the eight leaves and the triplets—a circumstance that would have astonished me, had not known the fertility of his genius and the dominion he had over the rhymes of our language.—(*Life of Lope de Vega*, p. 98.)

This account, if it can be depended upon, records indeed a marvellous feat in the rapidity of poetic composition. Bouterwek, however, relates something still more wonderful, viz., "That Lope de Vega sometimes wrote a play in the short space of three or four hours!" But as to the exact number of plays or dramas which he wrote, I suppose it is very difficult to arrive at any positive data. Several writers have made calculations, some estimating the number at *fifteen hundred*, while others raise it to eighteen hundred, exclusive of his *Autos Sacramentales*, &c.

The extraordinary popularity which the poet enjoyed during his life, is an evidence of great talent. To see but little merit in his works, is strangely to misunderstand the noble Spanish people who applauded them, whether they were *Comedias de Capa y Espada*,* or *Comedias historiales*, or *Comedias de Santos*, which latter were so called because they were plays, the chief materials of which were taken from the lives of such popular saints as San Francisco, San Pedro de Nolasco, Santo Tomás, San Julian, San Isidoro de Madrid, San Nicolas de Tolentino, Santa Teresa, &c. No one indeed supposes that Lope attained *perfection* in any one department; but in spite of criticism, he will ever remain one of the most extraordinary and voluminous writers in the annals of Spanish literature.

J. DALTON.

Norwich.

* These dramas were so named from the circumstance that the principal personages belonged to the respectable members of society, who were accustomed to wear "the cloak and sword."

PETER PEACE.

The individual alluded to in a quotation (1st S. v. 412) was by trade a brushmaker, which business he followed for many years in this city. He was one of the old-fashioned tradesmen of the last century—consequential, pompous, pedantic, and as full of an ostentatious littleness as any man of his time. In the *Bristol Directory* for 1793-4 his name appears as "Peter Peace, Brush-maker, 83, Castle Street," where he kept a shop which was singular as being the only open or unglazed one for the exposure of goods for sale in Bristol, long after every other tradesman had adopted the method of closing them. This business was established by Mr. Peace's father in the year 1724. Very soon after commencing business himself, the brush-maker appeared in a new character, and assumed airs of importance before unknown among his brother tradesmen in Castle Street; and it became whispered that the veritable Peter Peace was, by some mysterious agency, endowed with the gift of healing *spontaneously*—that, in fact, he was *born a Doctor*. As time wore on, his more intimate friends dubbed him "Doctor" by way of compliment, and the vain old man felt pleased about it, especially when the compliment was extended in the city so as to become general, for then he actually had his name preceded by a capital "D." cut on his gravestone in St. Peter's church in this city, which reads thus: "D. Peter Peace's Burial Ground, 1795."

At first the letter "D." appeared designed to mislead the careless reader, and perhaps was so, as if any but such could possibly mistake its purport; for it is repeated on the same gravestone—once on the death of his daughter, and also when it records that, "The above-mentioned D. Peter Peace, who devoutly loved his Church and King, died on the 27th of November, 1827, aged 73."

The singularity of these inscriptions induced me to make some inquiries respecting the eccentric individual it chiefly commemorates, especially the meaning of the cipher "D." placed before his name. Peter Peace I find was the seventh son of a seventh son, and being, according to tradition, endowed by nature with the gift of healing, he had preceded his name with the cipher referred to without any other claim to it whatever. Having been informed that he was baptized with the same singularity of name, I examined the registers of baptism at his parish church (St. Peter's) for several years, but could find no record of such a circumstance. In 1793, however, occurs the following entry of the birth and baptism of one of his children, probably his eldest:—

"January 3, Peter, son of Doct^r Peter and Cecilia Peace, born 28th Jan'y, 1791." [And the following is a copy of the register of the burial of the "Doctor" himself]:—"1827. Doctor Peter Peace, Castle Green (where he had resided), Dec^r 4, aged 73.—Joseph Cross, Curate."

The "Doctor," who was a "Colston's Boy," and in the Hospital with Chatterton, was for many years a Member of the Committee of the Grateful Society. On the occasion of a general illumination to celebrate the peace in 1814, this would-be-great, but eccentric old gentleman, had a transparency placed over his shop door in Castle Street, beneath which were the following lines written by his daughter:—

"May Heaven's Almighty hand
Our blessings still increase;
And ever guard the native land,
Of Doctor Peter Peace."

GEORGE PRYOE.

City Library, Bristol.

THE COUNTESS OF ALBANY: ALFIERI'S SONNETS.

There were two oil portraits of this Princess in the Art-Treasures Exhibition; and there are two miniatures of her among those which are now being exhibited in the South Kensington Museum. A third miniature was shown at the latter place in 1882. In four out of these five portraits the colour of the eyes is a pale blue. The fifth (one of those now at South Kensington) gives the eyes brown.

In the *Vita di Vittorio Conte d'Alfieri, scritta da esso*, the count informs us (vol. ii. p. 67) that the earliest sonnet which he wrote to the Countess of Albany is the one numbered, Sonnet XIX., commencing, "Negri, vivaci, in dolce fuoco ardenti." He adds, that all his subsequent sonnets are addressed to her, or descriptive of her. The sonnet of which Mr. Jesse, in his *Lives of the Pretenders*, has given so elegant a translation (p. 373, ed. Bohn), being the fifth of Alfieri's sonnets, is therefore not addressed to Louise at all. Let us turn to the subsequent ones, and see what colour he gives to the eyes where he is really describing her:—

"Negri, vivaci, e in dolce fuoco ardenti,
Occhi, che date a un tempo e morte e vita."

Sonnet XIX.

"Adulto appena, alla festiva reggia
Mi appresentai dell'immortale arciero
E un biondo crin fu il laccio mio primiero."

(By comparing this sonnet with passages in the autobiography, we recognise this as a description of the English lady of title, whom the count elsewhere calls Penelope.)

"Mercè il gran Dio che il mondo signoreggia,
Quindi, negli anni in cui più uom vaneggia,
Feci mio dolce ed unico pensiero
Altra beltà dell'occhio ardente e nero."

(This, then, must be the nameless lady to whom the fifth sonnet is addressed.)

"Senza uscir pur dalle volgare greggia,
Sperava io poi d'ogni servaggio il fine;

Nol volle Amor, e mi addittò costei,
Che negro ardente ha l'occhio, ed auro il crin
Mostrolla, e disse, 'In questa amar tu dei,
Più che il bel volto, le virtù divini,
Ch'io per bearti ho tutte accolte in lei.'"

Sonnet

The eyes of Louise, then, according to (than whom no man had closer or more frequent opportunity of observing them) were black we then to conclude that these four sonnets (to all of whom I presume she must have had united in a conspiracy to represent eyes as pale blue? Had the eyes some magical power of changing their colour at will? If the colour were definite and invariably the case with most eyes) who shall we Count Alfieri or the painters? HERMES

DIFFICULTIES OF CHAUCER. —

"The whiche *fortened* crese."

Rom. of the Rose.

No satisfactory explanation of "*fortened*" has yet been given.

Chaucer's argument, which commences five lines before, is to the effect that *ill*asures tend to diminish the population. *See* appears to be the import of the *clause* now us. For "*fortened crese*" read "*forten de i. e.* "further decrease."

The emendation here proposed views *it* the third person plural of the old English "*forthe*," to forward or further. As *for* is a corresponding Danish and Swedish *fort*, I would let *forten* stand as it is, and not *forthen*.

The passage then will run thus:—

"For ther desire is for delite;
The whiche *forten* decrease," &c.

That is, the parties referred to, whose only for delight, contribute, by their vic dulgences, rather to the decay of the com than to its augmentation—they *further* a fact fully established by what some physiologists and statisticians have had occasion to note. Montesquieu says significantly: "*les jonctions illicites contribuent peu à la propagation de l'espèce*" (*Esprit des Lois*, xxiii.). He adds, more expressly, at the conclusion of the same chapter: "*La continence publique est naturellement jointe à la propagation de l'homme*." Of all the eminent writers of France, Montesquieu is regarded as the deepest thinker; but Chaucer lived before him.

DEATH OF CHANCELLOR DUMFRIES.

This letter* may be from the pen of John Balfour, eighth Earl of Mar, but as there is

* Balfour's Letter and State Papers (MS.), library of the Faculty of Advocates, Edinburgh.

any internal evidence of relationship, this is a matter of conjecture, and it might have been the production of some of the other members of the family, of whom there were very many legitimate and illegitimate. The eighth earl having been made in 1620 an Extraordinary Lord of Session, it was very natural for him, if he was the father, to inquire who was to succeed the Earl of Dunfermline. His father was the schoolfellow of James VI. when under the rule of George Buchanan, and the monarch evinced in after life, by repeated acts of kindness, his affection for the associate of his youth. James with many vices had the merit of regarding those who had been his companions whilst a boy. The seventh earl died, Stirling, December 14, 1634, and was buried at Glasgow.

The person to whom the letter was addressed was one of the Murrays of Cockpool, now represented by the Earl of Mansfield, who is Viscount Scone in Scotland. He was first Viscount Annandale, and then Earl of Annandale; but having no heir male of the body his title became extinct, and the Annandale peerage was conferred on the Johnston family.

Lord Mar does not appear to have made anything by Lord Dunfermline's death, for the chancellorship was given to Sir George Hay, afterwards Earl of Kinnoul, and the Holyrood parks passed out long after into the hands of the family of Leaddington.

"MOST WORTHY SERVANT,—I am sorry att my hart, giving God's pleasure, to have this occasion to advertise you of the death of my Lord Chancellor, who deceased this morning betwixt six and seven. I pray God direct his Majestie to take the best cours for the estaytt of this poor kingdom; for itt will be fownd thatt ther will be greatt missing of him thatt is gone. I know my Lord hath written to yow, as one whome he doth repose in. My Lord is desyrus to have his Majesties favour to save the keeping of the Abbey and the Park, the rather hatt in regard to his continuall attendance heir in his Majesties service, and thatt none will so willingly undergo sic occasions as do concerne the honor of the untry in entertainment of strangers, when itt shall fall out, or any uther occasions of his Majesties service. So beseeik yow to give your best assistance in this, and thatt yow will do me the favor as to lett me know whatt councells his Majestie is to take both in his service for appoynting of another Chancellor, as lykways in this other particular of the Park and the Abbey. So, wisching yowrsel and yowr bedfellow all happines, I rest

"Yowr assewerd friend

"to serve you,

"J. ERSKINE.

"Holyrud, this 16
of June, 1622.

"Yesterday his Majesties letter was rede in the Cession, and according to his Majesties desyr in itt, my Lord did publickly renunce all claime to the Erldome of Dowglas, and thereafter sett his hand to itt as the Lordes desyred.

"To my very loving freind
Mr. Jhon Murray, in
his Majesties bedchamber."

J. M.

LYLY'S "EUPHUES" AND "EUPHUES AND HIS ENGLAND."—It is strange that neither Ames nor any other bibliographer (that I have met with) should have seen the earliest editions of these once popular performances. The first part, entitled *Euphues*, was licensed on December 2, 1578, to Gabriel Cawood, who paid a shilling for the consideration, as shown by MR. COLLIER'S *Extracts*, ii. 75. In consequence of this entry, Cawood published *Euphues* with the date, and probably in the commencement, of 1579. It was the first appearance of the book, and the impression, curiously enough, has never been described. The copy which I have seen unluckily wanted the title-page, but on the last leaf occurred the following colophon:—

"¶ Imprinted at London by Thomas East, for
Gabriell Cawood dwelling in Paules Churchyard,
1579."

Subsequently to the publication of his work, Lyly saw reason to introduce important revisions into the text. He condensed some passages, omitted others, and pruned the whole text with an unsparing hand; and *Euphues*, so amended and improved, was ushered for the second time into the world without any date on the title-page or any colophon. At the foot of the title, however, was this imprint: "Imprinted at London for Gabriell Cawood dwelling in Paules Church-yard," and on the last page East the printer (though he did not put his name this time) introduced his device of a horse.

Of the undated impression by Cawood there is a copy among Malone's books at Oxford, hitherto, but erroneously, supposed to be the *editio princeps*.

Euphues and his England was licensed to the same stationer as the "second part of euphues," in July, 1580, and was immediately published by Cawood. I subjoin the title-page entire, as it has never been given before, I believe:—

"¶ Euphues and his England.

Containing

his voyage and adventures myxed with sundry pretie
Discourses of honest
Love, the Description of the
Countrey, the Court, and
the manners of that
Isle.

"Delightfull to
be read, and nothing hurtfull to be regarded:
wher-in there is small offence
by lightnesse giuen to the wise
and lesse occasion of loose-
nesse proffered to the wanton.

"¶ By John Lyly, Maister
of Arte.

"¶ Imprinted at London for
Gabriell Cawood dwelling in
Paules Church-yard,
1580."

W. CAREW HAMILTON.

BRAMAH'S HOUSE: "JENNY'S WHIM."—It is deserving of record in the pages of "N. & Q." that within the first fortnight of this present month of August two of the most interesting buildings in Pimlico have been levelled with the ground to make way for modern "improvements." The first was the small house in Belgrave Street, South, in which Joseph Bramah, the engineer, lived and died, together with the factory behind it, occupied until a few years back by his firm; and the second, the remains of the once celebrated "Jenny's Whim" Tavern. The former has been removed for the purpose of projected alterations on the Marquis of Westminster's estate, and the latter for the enlargement of the railway leading from Victoria Station across the Thames.

W. H. HUSK.

SLIPS OF AUTHORS.—Under this head may I note the following?—

1. Pope's "Messiah":—

"Oh thou my voice inspire,
Who touched Isaiah's hallowed lips with fire."

Surely *touchedst* is required.

2. Byron.—Putting aside the well-known "there let him *lay*," in the Address to the Ocean, see the motto to "The Curse of Minerva":—

"*Pallas te hoc vulnere, Pallas immolat.*"

Here the Trojan chieftain is evidently mistaken for the Grecian goddess; unless Byron intended a comic pun on the name—a supposition not justified by the nature of his subject.

3. Thomson, "Rule Britannia":—

"The nations, not so blest as *thee*,
Must, in their turns, to tyrants fall."

Thou, by all the rules of grammar.

4. Prior:—

"For thou art a girl as much brighter than *her*,
As he was a poet sublimer than *me*."

5. Chapman's Homer:—

"For not a worse of all this host came with our king
than *thee*,
To Troy's great siege."

6. There is an epitaph in the Temple Church on Lord Thurlow, said to be written by the late President Routh, in which occur the words: "*Vixit Annis 65, Mensibus x.*" (see Campbell's *Lives of the Chancellors*, vol. v. p. 63). Should it not be *annos* and *menses*, duration of time requiring the accusative?

7. Some time back (July, 1859), a writer in the *Westminster Review* made a curious blunder in quoting the well-known line:

"*Bella gerant alii; tu, felix Austria, nube.*"

With him it assumed the unmetrical and less elegant form of—

"*Armis crescunt alii,*" etc.

W. T. M.

Hongkong.

HYMN OF THE PAYS DE VAUD.—The or labourers at the vine, in the Pays de Vaud a sacred chorus to the air of "God Queen," of which I made a copy many when in Switzerland. It would add interest were I able to state when it was

"O Dieu! dont les bienfaits

Ne se lassent jamais,

O Dieu de paix!

Pour louer tes présents,

S'unissent tes enfants,

E'coute leurs accents

Reconnaissants!

"Tu gardes nos berceaux,

Tu donnes le repos

A nos hameaux!

Tu bénis nos travaux,

Tu nourris nos troupeaux,

Tu couvres nos coteaux

De fruits si beaux!

"Pour combler tes faveurs,

O Dieu! rends nous meilleurs,

Garde nos cœurs!

Nous voulons te servir,

Nous voulons te bénir,

Et mettre à t'obéir,

Notre plaisir."

JEREMY TAYLOR: REPARTIES.—In *ed of Prophecy* (§ xviii. ad 3 and 13, 562, *lin. ult.*, Eden's edit.), occur the words "title reparties." Being engaged some time on an edition of Taylor's *Works*, I can say above words, and must confess I can find nothing of them: nor could Dr. Routh, Dr. Dinley, or Dr. Bliss (all well read in the history of that period) assist me. To the Rev. T. Cole, of Heavitree, I owe the suggestion that the words should stand—"reparties;" or, as we now write it (less I imagine), "repartees." In this correction, Mr. Cole tells me he now was anticipated in one of the later issues which was called Heber's edition (1821). I am much taken with the suggestion, but only I must add, that the words stand printed them; not only in the edition put forth by Taylor himself, but also in 1674, put forth after his decease; in which I would imagine any notable errors would have been corrected.

C. F.

CATTLE PLAGUE.—Fracastorius's description of the cattle-plague of Italy, as noticed by him, seems to bear a strong resemblance to the visitation:—

"Vere autem (dictu mirum) atque æstate sequenti infirmas pecudes balantumque horrida vulgus Pestis febre malâ miserum pene abtulit omni. Nonne vides, quamvis oculi sint pectore anhe Expositi mollesque magis, non attamen ipsos Carpere tabem oculos, sed sese immergere in i Pulmonem?"

Symphicus

JOHN HILL

THE GREAT BED OF WARE.—Remembering to have seen some months ago a newspaper paragraph to the effect that this Shakesperian relic was about to be sold by auction, I was about to apply to "N. & Q." to ascertain what has become of it. This, however, has been rendered unnecessary by my having just met with the required information in the notes to Mr. Rye's recently published work, *England as seen by Foreigners*, p. 212. As it is desirable that the fact should be recorded in "N. & Q.," I append a portion of Mr. Rye's note:—

"In September, 1864, this famous Shakesperean bed was sold by auction, and purchased for 100 guineas for Mr. Charles Dickens, and is now, we believe, at Gad's Hill, a famous Shakespearean locality."

WILLIAM KELLY.

Leicester.

OLD JOKE.—

"Σχολαστικὸς οἰκίαν πωλῶν, λίθον ἀπ' αὐτῆς εἰς δαίγμα περιφέρει."—Hieroclis *Facetiae*, xi. edit. London, 1673, p. 400.

Probably the above is as old, and has been as often repeated, as any existing joke. It allows few variations. The following is now going the rounds:—

"A young writer in *Charivari*, with a large stone under his arm, was stopped the other day on the Boulevard by a friend, and asked what he was doing with the stone. He replied that he wished to sell his house; and had, therefore, got a sample of it with him, in case he should accidentally come across a buyer."—*Birmingham Journal*, Aug. 12, 1865.

On its next revival it will be told of another person, with a brick instead of a stone.

FITZHOPEKINS.

Utrecht.

LONGEVITY.

JOSEPH CAIN.—The question of longevity has been much discussed in the pages of "N. & Q.," and it is probable the following petition, which was received last year at the War Office, may be of interest to those who are investigating the subject:—

"The prayer of your petitioner humbly sheweth that he was born 10th July, in the year 1745, in the Island of San Domingo.

"At the age of 23 years I enlisted in the Regiment of the Guerriers du Nord, and served with them throughout the whole campaign in war against the Republic, from 1795 to 1798. I wear a medal for the battle of Milbally, fought in the year 1797. At the conclusion of the war the English troops were disbanded, but were shortly afterwards raised again under the title of West India Regiments. The Guerriers du Nord were numbered 5th West India Regiment, and were stationed in British Honduras. I served with this regiment 19 years, and passed through the grades of promotion until I became Quarter Master Sergeant in 1811. In 1810 the Left Wing of the Regiment in which I was left Honduras, and we were stationed in Jamaica until 1814. We were ordered on the

expedition to New Orleans, and I was present at the attack on that town. We returned from America in 1815 to Jamaica, from which station we proceeded to Nassau, New Providence, in 1816. In 1817 we were again ordered to Honduras, where the Regiment was disbanded. Lots of Land were allowed to the discharged soldiers in addition to their pension.

"At the time of my discharge I was Quarter Master Sergeant, and received but 10d. a day; and therefore my prayer is that your Lordship will kindly take into consideration past service and great age, and obtain a higher rate of pension for me, either from the Colonial Government of Honduras or England, and as duly bound, I will ever pray.

" (Signed)

JOSEPH CAIN,
Qr. M^r Serj^t,

5th West India Regiment.

"Belize, British Honduras,
14th January, 1864."

The petitioner states that he was born on July 10th, 1745, and if such statement were correct, he would be now upwards of 120 years old. It seems manifest, however, upon the face of the document, that the age is very much over-stated, for the petitioner would have been seventy-two years of age when he was discharged in 1817, and it is not probable that a man would have been retained in the ranks to such an advanced period of life. The records of the War Office show that at the time of his discharge he was 57, which would make him now 105.

Upon this document the Commissioners of Chelsea Hospital increased the man's pension to 1s. a day, which is still issued. The Secretary of State for War has, however, directed the officer commanding the troops in Honduras to cause the identity of the claimant of the pension to be closely investigated, and, if the officer is satisfied that he is the same person to whom the pension was granted in 1817, to ascertain as far as practicable what is his true age. The result of this inquiry I shall have much pleasure in communicating at a future time.

JOHN MACLEAN.

Hammersmith.

A CENTENARIAN VOTER: MR. JAMES HARTNELL. This extract, which appears a well-authenticated instance of a centenarian, was cut from the *Bridge-water Standard* of Wednesday July 19, and may probably be considered worth a place in "N. & Q.:"—

"It is worth recording that at the election at Bridgewater, on Wednesday (July 12, 1865), Mr. James Hartnell gave his vote in a loud, clear voice, although within a month of his 103rd birthday. His age is proved beyond doubt by the register of St. Mary's church" (at Bridgewater).

E. SANSON.

[Would MR. SANSON, or some Bridgewater correspondent, have the kindness to investigate this case, and let us know the result of such inquiry.—ED. "N. & Q."]

MARY FLINN.—I copy the following from the *Evening Star* of August 1:—

"FUNERAL OF A WOMAN 109 YEARS OF AGE. — A woman named Mary Flinn, who had reached the above remarkable age, and who had resided for some time in Thomas Street, Wyndham Road, Camberwell, was buried at Herne Hill this morning. So great was the respect entertained for her by her country women, that fourteen couples followed as mourners. The decessa was habited in a brown dress trimmed with swansdown, and her cap decorated with white satin ribbons of great length, which she purchased herself for the occasion. The funeral created quite a sensation in the neighbourhood."

Have not some of your readers the opportunity of identifying this ancient lady, and verifying the statements made concerning her.

JUXTA TURBIM.

Queries.

ANONYMOUS HYMNS.

Who are the authors or the source of the following list, taken from *Hymns Ancient and Modern*?

- 124. Thou art gone up on high. [Emma Toke.]
- 137. Three in One, and One in Three. [Marriott.]
- 155. A living stream.
- 165. Take up thy cross.
- 178. Jesu, my Lord, my God, my all. [Faber.]
- 193. From highest heaven.
- 209. 'Tis done, that new and heavenly birth.
- 222. (For those at sea.)
- 231. Fountain of good.
- 232. O praise our God to-day.
- 235. O God of love, O King of peace.
- 236. In grief and fear.
- 237. Rejoice to-day with one accord.
- 240. The year is gone beyond recall.
- 248. Praise we the Lord this day.
- 253. Praise to God who reigns above.
- 254. They come, God's messengers.
- 261. Come, pure hearts.
- 272. Ye servants of our glorious king."

D. Y.

In Sir Roundell Palmer's *Book of Praise*, p. 415, No. 388, a hymn by William Cowper, 1779, is the following verse:—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee!"

and I have found the same reading in several much older hymn-books. But, surely, in the third line Cowper must have written *its* (i. e. My heart's my idol's throne), and not the personal pronoun which I have italicised. If I am right, Sir Roundell will probably not be displeased at having his attention called to the error, in order that it may not be continued in the many editions of *The Book of Praise* which will no doubt be called for by the present, if not by future generations.

The last verse also of No. 8, p. 7, being Isaac Watts' metrical version of the hundredth psalm, as varied by Charles Wesley, thus appears:—

"Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move."

A note, made years ago, but whence taken not recollect, declares the true reading of the two lines to be—

"Firm as *Thyself* Thy truth *shall* stand,
When rolling years *have* ceased to move."

And this old reading appears, to my humble prehension, far more expressive and apposite than the one adopted by Sir Roundell Palmer.

Ville-Marie, Canada.

On the subject of Anonymous Hymn worth noticing, that in most hymn-books hymns are anonymous. This senseless practice which gives such needless trouble to the who naturally wishes to know the author of a hymn worth publication, ought to be rebel authority; that is, by the publication, with authority of some distinguished name or of a standard hymn-book announced to contain name of every known author in the collection. This would be almost sure (if equal in other respects) to have a much larger circulation and than the anonymous hymn-books. W

[We are compelled to omit several long lists of Anonymous Hymns, as we have not sufficient margin to up the subject.—ED.]

HANNAH MORE, AND THE BLAGDON CONTROVERSY.

Can you, or any of your readers, favor with the titles of any pamphlets relative to is known as the "Blagdon Controversy?" collected the following, and would be glad to hear of others which were issued on the subject.

1. "The Controversy between Mrs. Hannah More the Curate of Blagdon; relative to the conduct of the Teacher of the Sunday School in that Parish; with Original Letters and Explanatory Notes. By Thomas Bere, M.D., Rector of Butcombe, near Bristol. 1801."

2. "A Letter to the Rev. Thomas Bere, Rector of Butcombe, occasioned by his late unwarrantable Attack on Mrs. Hannah More; with an Appendix, containing Letters and other Documents relative to the extra Proceedings at Blagdon. By the Rev. Sir A. Elton, Bart. Cadell and Davies. 1801."

3. "An Appeal to the Public on the Controversy between Hannah More, the Curate of Blagdon, and Sir A. Elton. By Thomas Bere, A.M., Rector of Butcombe, near Bristol. Bath, 1801."

4. "Expostulatory Letter to the Reverend Sir A. Elton, Bart., in consequence of his late Publication addressed to the Rev. Thomas Bere, Rector of Butcombe, 1801."

5. "The Blagdon Controversy; or Short Critique on the late dispute between the Curate of Blagdon and Sir A. Elton."

Hannah More, relative to Sunday Schools and Monday Eve Schools. By a Layman. Bath, 1801."

8. "A Statement of Facts relative to Mrs. H. More's Schools, occasioned by some late Misrepresentations. Bath, 1811." [By Dr. Moss?]

9. "A Letter to the Rev. T. Bere, Rector of Butcombe, the Rev. J. Boak, Rector of Brockley. Bristol, 1801."

10. "The Something Wrong developed; or Free Remarks on Mrs. H. More's Conventicles, &c. Seasonably addressed to the Blagdon Controversists; and inscribed to the Bishop of Bath and Wells. Bristol, 1801."

11. "An Address to Mrs. Hannah More on the Conclusion of the Blagdon Controversy. With Observations on an Anonymous Tract, entitled 'Statement of Facts.' By Thomas Bere, M.A., Curate of Blagdon. Bath, 1801."

12. "The Force of Contrast; or Quotations, accompanied with Remarks, submitted to all who have interested themselves in what has been called the 'Blagdon Controversy.' Bath, 1801."

13. "Truths respecting Mrs. Hannah More's Meetings, and the conduct of her Followers; addressed to the Curate of Blagdon. By Edward Spencer. Bath, 1802."

14. "Elucidations of Character, occasioned by a Letter from the Rev. R. Lewis, published in the Rev. T. Bere's address to Mrs. H. More; with some Remarks on a pamphlet lately published by Edward Spencer, of Wells, by the Rev. John Boak, Rector of Brockley. Bath, 1802."

15. "An Alternative Epistle, addressed to Edward Spencer, Apothecary. By Lieut. Charles H. Pettinger. Bristol, 1802."

16. "Illustrations of Falsehood, in a Reply to some assertions contained in Mr. Spencer's late Publication. By the Rev. Thomas Drewitt, A.M., Curate of Cheddar. Bath, 1802."

17. "Calumny Refuted, in a Reply to several Charges advanced by Mr. Spencer of Wells, in his Pamphlet called 'Truths,' his Advertisements, and Handbills. By the Rev. John Boak, Rector of Brockley. Bath, 1802."

18. "Candid Observations on Mrs. H. More's Schools; which is considered their supposed Connection with Methodism. Recommended to the attention of the Public in General; and particularly to the Clergy. By the Rev. ———, Rector of ———. Bath, 1802."

19. "The Force of Contrast continued; or Extracts and Animadversions. With occasional Strictures on the Contraster and others of Mr. Bere's opponents. And observations on the Effects of Mrs. H. More's Schools, to which is added a Postscript on the Editors of the British Critic. Respectfully submitted to the Consideration of those who have interested themselves in the Blagdon Controversy. By a Friend of the Establishment. Bristol, 1802."

20. "Animadversions on the Curate of Blagdon's Three publications, entitled 'The Controversy between Mrs. Hannah More and the Curate of Blagdon,' &c., 'An Appeal to the Public,' and an 'Address to Mrs. Hannah More,' with some allusions to his Cambrian Descent from 'Gwyr Ap Glendour, Ap Cadwallader, Ap Styfnig,' as affirmed and set forth by himself, in the Twenty-eighth age of his 'Appeal to the Public.' London, 1802."

I should also be glad to receive information relative to the authorship of those of the above pamphlets published anonymously.

JAMES PITT.

Stapleton Road, Bristol.

REV. CHARLES ANNESLEY.—In the library of All Souls College, Oxford, is a copy of *Stemmata*

Chicheleana, enriched with considerable additions by the Rev. Charles Annesley, formerly Fellow of that Society. Information respecting him will much oblige S. Y. R.

ARTILLERY.—At the battle of Leipsic, A.D. 1813, Gustavus Adolphus used a new species of field artillery formed with boiled leather, which gave him a considerable advantage, being lighter and more manageable than metal, and less liable to heat in firing. (Coxe's *Austria*, ii. 240, Bohn's edit.) Are there any specimens of this peculiar kind of ordnance still in existence? W. W. S.

AUTHOR NOTICED BY LOCKE.—

"Those left by their predecessors with a plentiful fortune are . . . by the law of God under an obligation of doing something; which, having been judiciously treated by an able pen, I shall not meddle with, but pass on."—Locke's *Common-place Book*. "On Study," dated 1677.

Whose was the able pen, and in what book? CYRIL.

JONATHAN BIRCH.—I have in my possession a metrical version of Goethe's *Faust*, 2 vols. roy. 8vo; the first published at London, 1830, and the second in 1842, by Jonathan Birch, Esq. The first volume is dedicated to ILR.H. Frederick William, Crown Prince of Prussia; and the second to the same patron, as Frederick William IV., King of Prussia. I have also a copy of the *Nibelungen Lied* translated into English verse by Jonathan Birch, 1 vol. roy. 8vo, Berlin, 1848; and I found recently in an old newspaper this obituary notice, 1847: "Sept. 8. Died at the Palace of Bellevue, near Berlin, Jonathan Birch, Esq., aged 64." What was he? Is anything known of this gentleman, who must have been at least a very industrious student? V. S. V.

BISHOPS' LAWN SLEEVES.—Can any one give information as to the lawn sleeves of our English bishops? This question was asked in 3rd S. viii. 20,† but no information has been given. In the picture of Queen Elizabeth's toothache, exhibited this year in the Royal Academy, two bishops are represented in this costume. Is this correct? SENEX.

BROWNE OF MONTAGU.—I have a portrait, which I procured some years ago from a cottage in East Dorset. The subject is a lady who must have been very good looking, and has been well painted by Sir Peter Leely. There was on the back of the picture before it was re-lined, the following inscription: "Mrs. Elizabeth Browne, daughter of Captain Browne of Montagu." I should be glad to know the genealogy of this lady. W. W. S.

[* A brief account of Jonathan Birch appeared in the *Gentleman's Magazine*, for Dec. 1847, p. 650.]

[† See also our 1st S. vi. 271; vii. 437.—ED.]

CHAFFING.—It is often of great service to be able to discover the etymology of popular words, and the date of their origin. I find in the prologue to Dryden's *Conquest of Granada*—which, as the book says, was "spoken by Mrs. Ellen Gwyn in a broad-brimm'd hat and waist-belt"—the lines:—

"Wheel-broad Hats, dull Humour, all that Chaff
Which makes you mourn, and makes the Vulgar laugh."

Can any readers of "N. & Q." point out an earlier use of the word, which here evidently is synonymous with dull humour? A. A.

Poets' Corner.

DICKENS AND "PICKWICK."—It is currently reported here, in Devonshire, that Dickens wrote the ever-famed *Pickwick* in the neighbourhood of Exeter; that many of the characters are taken from local celebrities, and that the Dickens family is of Devonshire extraction. I should like to have these facts, if true, authenticated. F. G. L.

Exeter.

SHORT DRINKS.—How did this term come to be applied to gin and other liqueurs? The other day I was struck with seeing over a small public-house at Thiel (West Flanders) the inscription *Koopman in Korte dranken*—chapman in short drinks; and in the archives here, I have met with the same term employed as far back as the thirteenth century. *Langhe dranken* is applied here by the lower classes to brandy-and-water, gin-and-water, &c. W. H. J. W.

Bruges.

THOMAS FALCONER.—Can any one inform me where a likeness of Falconer, the author of *The Shipwreck*, can be seen? My object in seeking this information is to ascertain if a known portrait of him is to be found, in order to compare it with a picture I have by Zoffany, and which represents five persons, all evidently portraits, in costumes of the middle of the last century. The centre figure is a naval officer with a MS. in his hand; one of the others I believe to be intended for Garrick, as it is certainly like him. One of the others resembles Goldsmith, who has also a MS. in his hand. They have not a portrait of Falconer among the paintings or prints in the British Museum. E. G.

FLEMISH GOLDSMITHS.—In the Book of Illuminated Illustrations to Froissart's *Chronicles*, published in 1845 by H. N. Humphreys, Esq., is one of the battle of Rosebecque (vol. ii. pl. xv.) taken from the beautiful manuscript copy of Froissart in the Bibliothèque Impériale at Paris. Among the banners displayed above the Flemish army are three of the "trades." One of these is apparently that of the Goldsmiths, and is thus charged, gu. a chev. (engrailed on the upper edge), between a chalice, an ewer, and a covered cup, all or.

I should be glad to be informed of the corporation these were the arms. They are arms of the Goldsmiths' companies either of Bruges, Ghent, Antwerp, Liège, or Tournay, with which I am acquainted; nor are they, I think, the arms of the company at Bruges, at least they are not presented either on its seal or counter-seal.

J. WOOD.

THE REV. EDWARD GROVES was author of *Warden of Galway*, a tragedy, and published under the pseudonym of *Bibliotheca Hibernica*. (See "N. & Q." 1st S. x. 144; 2nd S. ii. 411.) When did he die? Where can a memoir of him be found? S.

"JOSEPH AND BENJAMIN," a political poem, published in 1788, Anon., but written by Wm. Playfair. Can you inform me whether this scarce production was written in a dialogue form? I believe the names of the interlocutors were intended for Frederick the Great, Emperor of Germany, and Benjamin Franklin. R. B.

G. M. MATHER.—There was published in 1788, at Edinburgh, *Neptune's Cure*, a Masque, by Marshall Mather, said to be author of *Sir John's Poem*. Wanted any information regarding the author and his other writings, if there be any. R. B.

ARMS OF THE MEDICI.—The upper ball in the arms is charged with three fleur-de-lis. It is traditionally said to have been granted by Leo X. to Piero di Medici in consequence of his having repaid the former by a considerable loan. And if it be correct, in what authorities can the reference be found? Poets' Corner.

NUREMBERG GERMAN CATECHISM.—In the preface by Mr. A. J. Stephens, on p. xl of his edition of the reprint of the sealed copy of the *English Book of Common Prayer*, published by the Ecclesiastical History Society, that deposited in the Library of Trinity College, Dublin, "the Nuremberg German Catechism, translated by Justus Jonas had translated into Latin, and into English by Thomas Mather had also 'set forth' in English by Thomas Mather. Has Dr. Todd ever described this volume, and traced by whom and when it was composed? If not, will he have the goodness to do so in your columns, for the benefit of many inquirers?" J. SHAP.

CARVED PULPIT.—On a pulpit in a chapel at Dorset, once connected with a Benedictine monastery, are two figures. One is seated with an altar cloth, and a cord and cape, holding a book in his left hand, and a monstrance with flames in his right hand. On the sides are two

[* For some notices of Mr. Grove's dramatic productions, see *The Dublin University Magazine*, xlvii. 27-30.—Ed.]

the more elevated with a richer mitre, the other of less height with a mitre plain; unless these are to be taken for low pinnacled or ogee cappings. The second is similarly habited, and holds also a clasped book in his left hand, and a processional cross pattée without the lower limb in his right hand. Whom do they represent?

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

QUOTATIONS.—Whence are the following?—

"Sweetest lips that ever were kissed,
Brightest eyes that ever have shone,
May sigh and whisper, and he not list."

"That heaven may yet have more mercy than man,
On such a bold rider's soul."

"Amundeville may be lord by day,
But the monk is lord by night;
Nor wine nor wassail would stir a vassal
To question that friar's right."

[Vide Byron's *Don Juan*, canto xvi. stanza 40.]

"Heaven hath no power like love to hatred turned,
Nor hell a fury like a woman scorned."

"Men differ but—at most—as heaven and earth;
But women—best and worst—as heaven and hell."

CYRIL.

"There was something in his accents, there was something in his face,
When he spoke that one word to her, which was like a still embrace;
And she felt herself drawn to him, drawn to him she knew not how,
With a love she could not stifle, and she kissed him on the brow."

K. R. C.

REV. WILLIAM SMYTH OF BOWER AND WAT-
TEN, 1650 (3^d S. v. 498).—Will C. H. who sent a query respecting the above, kindly communicate with me? Or will he kindly inform me where he finds evidence of the marriage or children of the above?

F. M. S.

229, Clarendon Villas, Plumstead.

WALSINGHAM.—Can any one tell me of a (special) biography of Sir F. Walsingham, or of any quarter where I might be likely to obtain information about his embassy in France beyond what is printed in Digges? I have tried the Record Office. Where are his family papers likely to be found? French historians say that, during the St. Bartholomew, some Huguenots took shelter in his house, whence they were forcibly taken, and put to death. Surely such an outrage (if a fact) must have been protested against by him, and must have found a place in his correspondence. I may add, that I have no intention of "attempting" his life, and that my object is to throw light upon a disputed portion of French history.

PISTOR.

LADY WARNER.—I picked up the other day at a sale here a half-length portrait of a Franciscan nun holding a skull; an inscription below bears her name, "Lady Warner." She probably was a

member of the Convent at the Prinsent here, now at Taunton. I shall feel much obliged if your learned correspondent F. C. H. can tell me who she was.

W. H. J. WEALE.

Bruges.

Queries with Answers.

"WHOM THE GODS LOVE DIE YOUNG."—

"This was a favourite apophthegm with the ancient philosophers, and has been quoted with approbation by more than one modern; meaning, we suppose, that lengthened life brings accumulated sin and misery."

The above is an extract from the *Dublin University Magazine* for July. Will you have the goodness to inform me who is the author of the apophthegm, and by what moderns it has been quoted with approbation? I fancy the original is in Greek.

S. S. S.

[The belief expressed in these words is of great antiquity. See the story of Cleobis and Biton in Herod. i. 31, and the verse from the *Δις ξαπατών* of Menander:—

"Ὁν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος."

Meineke, *Fragm. Com. Gr.* vol. iv. p. 105,

imitated by Plautus:—

"Quem di diligunt adolescens moritur."

Bacch. iv. 7, 18.

Wordsworth's *Excursion*, book i., has this sentiment:—

"Oh, Sir, the good die first,
And those whose hearts are dry as summer dust,
Burn to the socket."

In Morwenstow churchyard, Cornwall, there is this epitaph on a child:—

"Those whom God loves die young!

They see no evil days,
No falsehood taints their tongue,
No wickedness their ways.

"Baptised, and so made sure
To win their blest abode,
What shall we pray for more?
They die and are with God."

Vide "N. & Q." 1st S. iii. 377.]

PRETENDED RESUSCITATION.—My query (3^d S. vi. 185) about Voltaire's story of a London mathematician's attempt to raise the dead has not yet, I think, been answered. The following may throw some light on it:—

"The great geometrician, Fatio, raised some men from the dead in London."—Voltaire's *Mun of Forty Crowns*, ch. vii.

Who was Fatio?

CYRIL.

[Nicholas Fatio, or Faccio, of Duiller, a mathematician, was born at Basle on Feb. 16, 1664. Bishop Burnet, in the first letter of his *Travels*, dated Sept. 1685, speaks of him as an incomparable mathematician and philosopher. In 1687 he came to England, and made the acquaintance of Sir Isaac Newton. He attached himself to the French prophets, became their chief secretary, and committed their warnings to writing. In 1707 Dr. Ames, one of their brotherhood, having lately died, these impos-

tors gave notice that he would rise again within a fortnight. Guards, however, were placed at his grave to prevent any tricks being played. At last Nicholas Fatio, John Dotule, and Elias Marion, were prosecuted at the charge of the French churches in London, and sentenced by the Court of Queen's Bench to stand twice on a scaffold at Charing Cross and the Royal Exchange, with a paper denoting their offence, as disturbers of the public peace and false prophets. (Oldmixon's *History of England*, iii. 397.) Fatio died at Worcester in 1753. There are many of his original letters and papers in the British Museum; and among them a Latin poem, entitled "N. Pacii Duellerii Auriacus Throno-Servatus," in which he claims to himself the merit of having saved King William III. from assassination by a Count Fenil.]

HARROGATE IN 1700.—References to any works giving an account of fashionable life, characters, &c., in Harrogate about the beginning of last century will great oblige. F. M. S.

229, Clarendon Villas, Plumstead.

[The only two works known to us of this famed watering place are of a later date: (1) *The Humours of Harrogate*, in an Epistle to a Friend, by J. E., 4to, 1763. (2) *A Season at Harrogate*: in a Series of Poetical Epistles from Benjamin Blunderhead, Esq., to his Mother in Derbyshire, 8vo, 1812.]

MEMLINC.—In an article in the *Saturday Review* (for Saturday, Aug. 5, 1865), on the Arundel Society's Publications, mention is made by the reviewer of Memlinc, a celebrated painter, who lived about the year 1471. He says as follows:—

"No researches have thrown any light on the exact date or place of Memlinc's birth."

It seems to me a great pity that nothing should be known as regards the very early history of this great painter, and not even the date and place of his birth. Perhaps you or some of the correspondents of "N. & Q." could give some information regarding him. THOMAS T. DYER.

[In Pilkington's *Dictionary of Painters* as well as in Hobbes's *Picture Collector's Manual*, i. 196, a short account of this painter will be found under the name *John Hemmelinck*. A more extended notice of him is given in Nagler's *Künstler-Lexicon*, band vi. 83-96, where it is stated (p. 83), from a manuscript entry on the last page of an old book, that his grandfather, Ruding Hemling, was born in 1342, and died in 1421; also that his father, Conrad Hemling, was born in 1391, and died in 1418; his wife Mary Bruschin died the same year. John Hemling, the painter, the fifth child of this marriage, was born in 1439, some say at Damme near Brügge; others at Brügge; and some at Eppishausen, near Constance. Consult also the latest edition of Bryan's *Dictionary of Painters*, 8vo, 1849, for an excellent compendium of the notices of this artist, furnished by different writers.]

THOMAS CROMWELL.—From Dugdale's *Origines Juridicalia* it appears that Thomas Cromwell, after-

wards the Vicar-general, had only the addition of Armiger, when the Mastership of the Rolls was given him, though he was knighted some time before. (Noble's *Memoirs of the Cromwell Family*, i. 86.) Can you give any account of his parentage or family connections, or was he a brother of Sir Richard Williams, *alias* Cromwell? GLWYSTON.

[Thomas Cromwell was of humble origin, and was born at Putney, where his father Walter Cromwell carried on the business, first of a blacksmith, and then of a brewer. Thomas Cromwell was knighted in 1531, shortly after he was taken into the service of King Henry VIII.; in 1532 he was rewarded with the post of master and treasurer of the King's jewels; in 1533 with the profitable office of Clerk of the Hanaper and Chancellor of the Exchequer, and in the following year Master of the Rolls created Earl of Essex in 1539, and beheaded 1540. The Protector Oliver Cromwell was a descendant from Thomas Cromwell's sister, who married Morgan Williams of Newchurch, and whose son Sir Richard Williams, one of King Henry's Privy Chamber, and afterwards Constable of Berkeley Castle, assumed the surname of Cromwell, and was the great-grandfather of Oliver, the Protector. Consult Foss's *Judges of England*, v. 146-156, and any biographical dictionary.]

PRIORS OF WENLOCK.—I am desirous of acquiring the arms of Imburg, or Imbertus, the first Prior of the Abbey of Wenlock, in Shropshire. It is stated that he was elevated to the see of St. David's 1175. I have consulted all the lists of the bishops, and can find no one of that name. The only bishop mentioned as having been prior of Wenlock is Peter de Leia, 1176. He identical with Imburg?

I should also be obliged for the arms of Girakus Cambrensis, *alias* Barry, who I believe was a Prior of Wenlock. EMMA CUNLIFFE.

Pant y Ochin, Wrexham.

[Humbert was the first prior of Wenlock Abbey, A.D. 1166 (Dugdale's *Monasticon*, v. 72, edit. 1825.) Probably Imbert is only another spelling for Humbert. He was succeeded by Peter de Leia, who was promoted to the see of St. David's in 1176. Arms, Gu., a bend ar. It does not appear that Girakus Cambrensis, *alias* Barry, was ever a prior of Wenlock. He was elected Bishop of St. David's by the canons in 1199; but the king refusing to give his assent to the election, he was not consecrated, and resigned the see on Nov. 10, 1203, worn out with vexatious altercations. Arms, Ar., three bars gemelles, gu.]

Applies.

COLOURS OF FLOWERS.

(3rd S. viii. 128.)

Adverting to some remarks which I made on this subject in "N. & Q." about a year or two ago, I think that the writer of the note above referred to would find many analogues in nature.

It seems that the laws that govern colour have not as yet been so clearly expounded as might at first appear, and that we have accepted convenient substitutes for the true principles. The former "competitive examinations" oblige us to respect, for want of any other code, but few minds are really satisfied. Indeed, most of the present theories are exceedingly perplexing, as, for instance, those intended to account for the familiar azure of the sky.

The Chinese have five primitive colours, and do not admit the negative properties of black and white. The ordinary experiment of proving the compound nature of white by a coloured disc, rotating on a pin, is surely faulty, though ingenious enough to amuse one.

But let us return. "Roses are red and yellow," says the writer referred to, but never blue. *Salvias* are red and blue, but never yellow, while no flowers are blue and yellow, or which "show blooms tinted with the three primitive colours." And he asks whether or no it be a law of Nature, that flowers of the same species may have varieties of "red and yellow, or red and blue, but not of blue and yellow, and not of red, blue, and yellow?"

There are a few instances in which roses make an approach towards the third primitive colour, in the small lilac Scotch variety, which is so often associated with the yellow. There is, however, a small and beautiful variety of the *Iris* found in the higher regions of the West Indian Islands, which is faintly tinted with the primitive colours reminding one of what used to be called "the ribbon of India," as selected, I believe, by Lord Ellenborough.

But although Nature seems to have an objection to these combinations in the same species, she is as remarkably partial to uniting them in the secondaries, viz. lilacs, purples, and greys, with toned yellows, such as buff.

And strange to say, this arrangement seems to be carried occasionally into the fauna as well, for these are the colours (grey and buff) which we find in varieties of Scotch terriers and stag hounds, &c.

Again, I am inclined to believe that of the dull yellows and purples intermixed, amongst familiar flowers, the greater number would be found to belong to poisonous species, such as the Henbane, Birthwort, Nightshade, and others, whose names will suggest themselves to the reader.

But in the vegetable creation, there are unions of colours, which generally fail when made artificially. Nature is exquisitely exact in gradation and juxtaposition of tints, and more especially (if one may say so) in the adaptation of all the nice shades of green for the requirement of the bloom with which it is associated, just as we observe in the human creation the perfect harmony of hair

and complexion, so that when an aged person unwisely adopts for a wig the brighter tints of youth, the effect is incongruous and discordant, not as regards the lines of the face, but with respect to the change of complexion or colour of skin. The bloom of spring will not assort with the sere and yellow leaf.

The apple-tree in bloom is scarcely to be surpassed in beauty, a beauty, however, partly attributable to the generally surrounding purplish brown branches of neighbouring trees, the light budding of the branches, and cool neutral tints of a garden in spring; but when we seek for examples of striking contrast, we must go to tropical groves, and observe the intense and sombre green of the wild tamarind, with its magnificent scarlet pods; the African Akee, with the light seemingly imprisoned in its foliage, and its blood-red fruit bursting into three compartments, each lined, as it were, with white velvet and showing a jet black seed gem; or the yellow greens of the charming South American "Jacaranda," with its innumerable "peals" of azure bells clustering round branch and stem.

In our own hedges, I think that the yellower the leaf, the blacker will the berries be found as a rule, even before they are perfectly ripe.

It would be curious, from the already known botanical or floral statistics of colour, to inquire into the relative proportions of its distribution, amongst all varieties of flowering plants, compared with the relative proportion to each other, of the prismatic colours, as shown in an ordinary solar spectrum.

Climate modifies to a very considerable extent the aspect of geological hues, so that the red sandstone of the tropics oppresses us more than the same rock in Devonshire. To use a slang phrase, it is *louder* in arid regions.

Some of these combinations more familiar, are not the less worthy of admiration. The Malvern purplish stone house, with its dark red brick copings and dressings, or the deep Indian red brick edifice with its purple blue slates, especially after a shower of rain, when the colours are more richly toned, are always pleasing, because in harmony with those natural laws which we recognise in their effects, and have been able to classify, but the rudimentary principles of which remain still, I believe, a mystery.

"Each region has a natural physiognomy peculiar to itself." This is true as regards the distribution of plants, which being more of the earth earthy, are indissolubly connected with the soil, in a sort of marriage, which the Hindoo Mythology seems to typify, in that common object of Vishnaina worship, the bridal of the *Satigram* and *toolai*.*

* Ammonite and Sweet Basil—common all over India.

It seems to be the aim, in the animal creation, to make man conspicuous, and to give beasts and birds such furs and feathers as may be most suitable for local concealment, and consequently protection. In the 104th Psalm we have a grand picture of animated nature, and man there stands alone.

In the Arctic regions, where the face of nature is for ever wrapt in a shroud of snow, white bears and foxes abound, but the complexion of man is dark. In the light yellow sandy plains of arid tropical regions, man also is swarthy, but the animals are generally tawny; while in the green woods of North America, with their brown undergrowth, the animals are speckled and striped, so as to escape observation, amongst dry twigs and chequered lights, while the Indian is red; and it is not a little remarkable, as noticed by writers on Jamaica, that the imported cattle of the ordinary European breeds, in the course of time have become disproportionately speckled, and thus, as I suppose, adapted to the increasing local peculiarities of that island, where once finely cultivated estates are being gradually absorbed by the encroaching bush.

I must apologise for digressing so far from the question at which I started. SPAL.

It certainly is not "a law of Nature that flowers of the same species may have varieties of red and yellow, or red and blue, but not of blue and yellow, and not of red, blue, and yellow." Of the common crocus we have blue and yellow varieties; of the hyacinth, red, blue, and yellow. The catananche has a blue and yellow variety.

There are many plants whose flowers combine the two colours blue and yellow; for example, the pansy and *Lupinus mutabilis*. I believe there are flowers tinted with the three primitive colours, but I cannot at present name one.

II. FISHWICK.

It is certainly not a law of nature that flowers of the same species may not have blue and yellow varieties. The lupine tribe furnish a marked contradiction to any such law. In it you have the well known yellow lupine of our gardens, while among the annuals there is the elegant dwarf *L. nanus* with blue flowers, and the same colour largely predominates among the permanent varieties. So with the violets or pansies. In this class you have the well known sweet-scented violet blue, and I have often picked up on the Scotch moors a wild pansy nearly entirely yellow. I do not recollect any species in which the whole of the three primitive colours appear, but my impression is that instances can be found.

GEORGE VERE IRVING.

* I use a term for the nonce which may be pardoned.

SALMON AND APPRENTICES.

(3rd S. viii. 107.)

Your correspondent, A. CHALLSTRETH, wishes me "to produce my proofs" relative to the statement of the salmon clause in Apprentices' indentures. This statement, quoted from *Medley*, originally appeared in these pages (1st S. vi. 73) thirteen years ago, in a note by me on "A Worcestershire Legend in Stone." My authority for the statement was derived partly from popular belief and partly from published reports in a variety of books. So far as I am aware the statement first appeared in print in the *Cambridge History of Worcestershire*, by Dr. Nash, published in 1781-1790. As I have not the book at hand I cannot give the precise reference to volume and page; but, your correspondent could get a copy of Nash's *Worcestershire* in any good public library. The statement once made by the county historian subsequent writers may have felt themselves at liberty to adopt it without question. It is sufficient to quote from two of the best known works. Laird's *Worcestershire* (in the *Beauties of England and Wales* series) says:—

"In this river (Severn) salmon were formerly so plentiful, that many persons, as Dr. Nash informs us, when they bound their children apprentices, thought it necessary to insert a clause, that they should not be fed upon salmon more than twice a week."—P. 329, ed. 1818.

Chambers, in his *History of Worcester*, 1820 says:—

"Salmon. This fish was formerly so plentiful in the river that many persons, when they bound their children apprentices, thought it necessary to insert an article, that the master should not feed them with salmon above once a week."—P. 337.

Since my statement in *Medley* and in "N. & Q." thirteen years ago, I have lived for eight years in Worcestershire and Shropshire, in the immediate vicinity of the Severn, and have made numerous inquiries into this "Salmon and Apprentices" subject. From these inquiries I have come to the conclusion that the statement is erroneous, and the popular belief a vulgar error. The editor of *The Worcester Herald*—a gentleman who has distinguished himself on the subject of the salmon fisheries—has for some years past repeatedly offered to give a sovereign (or more) for the sight of any document in which the salmon clause for apprentices was inserted; and, as yet, his reward has not been claimed.

It is related of Dr. Nash that when Dr. Barton taxed him with the deficiencies of his *Worcestershire*, and asked him if he was not a Justice of the Peace—"I am," replied the doctor. "Then," said Barton, "I advise you to send your work to the House of Correction." Perhaps his statement relative to the salmon clause in apprentices' indentures was one of those points that needed correction. Most certainly he was in error when

he said that the carving on the tympanum of the north door of Ribbesford church "represented an archer, who, at one shot kills a salmon and a deer" (*Worcestershire*, ii. p. 270); for the object that is shot at is no more like a salmon than it is like Dr. Nash. I suggested ("N. & Q." 1st S. vi. 217) that it was a beaver; and it was in connection with this carving and its legend that I incidentally mentioned the popular belief as to the salmon clause in the apprentices' indentures.

Mr. E. Lees, in his delightful *Pictures of Nature around Malvern* (p. 220, 1856), also mentions Dr. Nash's mistake with regard to the Ribbesford sculpture, but imagines the so-called "salmon" to be a seal.

CUTHBERT BRIDE.

SECOND SIGHT (3rd S. viii. 65, 111, 136, 156.)—I would not positively affirm that the old shepherd did see Mr. Austin in the garden: but I see no reason to reject his own conviction that he did. In similar cases, we are met by the stock objections of ardent imagination, mind tinged with superstition, bias of over-credulity, and so forth. But none of these can be alleged in this case. Here was a plain, ignorant countryman, without one grain of imagination, or the least idea of any supernatural occurrence. He was not deceived, as conveniently supposed, "in the dimness of a Michaelmas evening"; for the written account of my old friend and informant expressly mentions that it was only five o'clock, and the sun was still shining brightly. Moreover, the shepherd knew Mr. Austin, and his habitual walk and occupation with his Breviary too well to have taken any one else for him.

But how was it that old John had not the least idea of the affair being supernatural? Evidently because he was a mere animal, too ignorant, stolid, and sensual to reason at all about it. And to my mind, this absence of any judgment on his part of the affair being supernatural, tells strongly in favour of his having seen the apparition: he was a plain man, and he simply related an occurrence of which he had no doubt. What he thought of it afterwards when he found that Mr. Austin had never been near the place that evening but had died several miles off in the night, I have no means now of ascertaining. But my informant, the Rev. Joseph Bowdon, was by no means credulous; indeed he was quite the reverse; he was slow to believe in, and always prepared to object to, narratives of this kind. Now he was on a visit close by at the time; old John was his brother's shepherd, and he would have been sure to sift the whole affair thoroughly—to question John and his wife, and examine the locality, and weigh all the circumstances carefully. Yet, from many conversations with him, I know that he had no doubt that the shepherd did see the appa-

rition of Mr. Austin, and that Mr. Bowdon drew from it the same conclusion which I have already suggested.

F. C. H.

"MEMOIRS CONCERNING THE AFFAIRS OF SCOTLAND" (3rd S. viii. 112.)—The Sir David Dalrymple, who wrote the "Introduction" to the third edition of this brochure, was not, as stated in italics by T. G. S. "afterwards Lord Hailes," but was the grandfather of that distinguished author. He was fifth son of James, first Viscount Stair, and was Lord Advocate for Scotland from 1709 till 1720, dying in 1721. He was the anonymous author of various able pamphlets, &c., on political subjects.

He acquired the estate of Hailes, in East Lothian, from which his grandson, the more eminent man of the two, assumed his title, according to the Scottish custom, when he ascended the bench. The latter was born in 1726, and died in 1792. He is represented through his daughter by his great grandson, Sir James Fergusson, Bart. of Kilkerran, M.P. for Ayrshire.

SCOTTS.

CARTHAGINIAN GALLEYS (3rd S. viii. 128.)—I was once present at a meeting of men of science and literature, including practical ship and boat builders, when the number of banks of oars mentioned in ancient authors was thought incredible; but I suggested that such banks were not always horizontal, but inclined to the horizon, and therefore properly called banks, which must be sloping, as in the case of earthworks, the angle varying according to the nature of the material of the embankment. In a galley of very numerous banks, rowing would be impracticable, unless the rowers were placed so as not to interfere with each other, nor to vary excessively the leverage of the oars. One of these vessels is represented in the Pompeii of the U. K. Society; but I have not hitherto met with an explanation similar to that just suggested.

T. J. BUCKTON.

THE NEW TESTAMENT: ITS DIVISION INTO VERSES (3rd S. viii. 67, 95.)—The reality of the doubt which your correspondents show to exist as to Robert Stephens being the inventor of the division of the New Testament into verses, explains a statement in one of Dr. Donne's sermons, which otherwise would seem unaccountable from him. Preaching on the shortest verse of the gospels (St. John xi. 35), he remarks:—

"The Masorites cannot tell us who divided the chapters of the Old Testament into verses; neither can any other tell us who did it in the New Testament."

This was preached at Whitehall within seventy-one years of the time when the division was said to have been made by R. Stephens, and only twenty-eight years after his son claimed it for him. It would appear, therefore, that this claim

could hardly have met with contemporary acceptance.

In the former clause Donne refers to the divisions into *Pesukim* indicated by the *Soph-Pasuk*, which some have attributed to Ezra. F. A.

INN SIGNS (3rd S. viii. 127.)—At Middleton, in the county of Cork, there is also a "Bee Hive" inn, or more properly speaking, road side "Shebeen," or public house. The signboard has a lively representation of a bee hive, and is enriched with the following lines:—

"Within this Hive we're all alive
With Whisky sweet as Honey;
If you are dry, step in and try,
But don't forget the money."

Near Cork there is another old and well-known "public," called the "Lion's Den." The proprietor some short time since removed his menagerie to the opposite side of the street, and abolished the old sign on which Daniel and the Lions had so long occupied a prominent place, substituting the announcement that his house was now—

"The Lion's Den,
Renewed again,
with
Beamish and Crawford's Porter."

Some fifty years ago, the following might be seen on a sign-board in front of a house at Blarney Lane, in the city of Cork. I copied the lines from a clever crayon picture of that time by J. McDonald, in which the house with its surroundings are truthfully portrayed. Their appearance, however, renders doubtful the truth of the assertion, that adorns the sign-board, that there may be had by the pilgrim from Blarney, or elsewhere, the questionable benefit of "Dry Lodgings":—

"Curious Flower roots, shrubs, and posies,
Green-house plants and Foreign Rosies;
Gard'ning in Gen'l dun in stile,
Enquire within from Pat^k Doyle.

"N.B. Dry Lodgings."

R. D.

CURIOUS NAMES (3rd S. viii. 127.)—I remember many years ago seeing a sign over a grocer and tea-dealer's shop, in Union Street, Bristol, announcing the names of the tradesman and his predecessor as *Beer*, late *Brewer*, a very natural order of succession. But in the same city there was the following laughable sign of three tobacconists:—

"We three is engaged in one cause:
I smokes, I snuffs, and I chaws."

Your correspondent, J. RICHARDSON, mentions a Mr. Lemon as an orange merchant; and we have Mr. Mark Lemon most appropriately and principally concerned in the composition of "*Punch*."

F. C. H.

As relating to the Messrs. Latimer and Ridley spoken of by your correspondent, I am able, of reliable authority, to state, that Mr. Ridley had a being, unless the Christian name of Latimer, jun., confers it. VERE

"LES TROIS SAINTS DE GLACE" (3rd S. viii. 137) appear to be very similar to what are known in Scotland as the "borrowed days,"* viz., the three last days of March, in regard to which have the following adage:—

"Said March unto April,
I see three hogs on yonder hill.
If ye will len me days three,
I'll see and gar them dee.
The first was rain and weet,
The second was snaw and sleet,
The third was sic a freeze,
It froze the birds' nebs to the trees.
But when the days were past and gane,
The silly three hogs cam hirpling hame."

The uncertain temperature of May is, however, pointed at by the advice to retain winter clo till the end of that month:—

"If ye be wise ne'er change a clout,
Till a'the month o' May be out."

GEORGE VERE JEV

ROMAN INTOLERANCE (3rd S. viii. 107.)—The fact that Mecænas urged Augustus to persecute who did not conform to the state religion is found recorded in *Dion Cassius*, lii. 36. He so advised him need cause no surprise; it reflects that religious toleration did not find place in the Roman mind. It is a great mistake to suppose (as is often done) that they had an idea of liberty of conscience. The spirit of intolerance of nonconformity prevailed from the time of the ancient law quoted by Cicero (*Leg. ii. 9*), "*Separatim nemo habessit deos novos; sed ne advenas, nisi publice adscitos, tim colunto*," through legal suppressions of religious rites, as instanced by Livy (*xxxii. 1*) "*quoties . . . negotium est magistratibus tum, ut sacra externa fieri vetarent . . . nem disciplinam sacrificandi, præterquam Romano, abolerent?*" down to the latest persecution of the Christians. Philosophic unbelief obliged to veil itself under outward conformity. If the Jews at times escaped, it was only by their holding themselves aloof, and not by rising. It is hard indeed to understand how of the milder and more refined among the Emperors could have persecuted and punished Christians as they did, if toleration had not been utterly wanting in the religion of the state.]

[* For notices of "Borrowed Days," see "N. & S. v. 278, 342; 3rd S. iii. 288.]

BATHURST FAMILY (3rd S. viii. 67, 127.) — George Bathurst of Howthorp, co. Northampton, who died 1650, had a son named Benjamin, probably Sir Benjamin Bathurst of Pauler's Perry, Northampton. This Sir Benjamin was father to the celebrated Allen Bathurst, born in St. James's Square, Nov. 16, 1684. In 1705 he was M.P. for Cirencester, in Gloucester. In 1722 he was made Earl Bathurst. He lived to see his eldest surviving son Henry, Chancellor of England, and promoted to the peerage under the title of Baron Apsley (of Apsley, near Woburn, Beds?). He died Sept. 16, 1775, in his ninety-first year, at Cirencester.

In 1706 Allen Bathurst purchased Battlesden, near Woburn, Beds. It was for many years his country seat, and the resort of a celebrated constellation of wits, of whom he was the patron and friend.

Villiers Bathurst, Judge Advocate of the Navy, temp. Queen Anne, was his cousin.

Sir Francis Bathurst of Lechlade, Gloucester, fifth Bart., was probably descended from the Sir Benjamin Bathurst of Pauler's Perry, Northampton, above named.

Grose, the Antiquary, who died in 1791, æt. 52, relates an anecdote of — Winyard, Esq., J. P. of Gloucester, as told him by Mr. and Mrs. Bathurst of Lidney Park, Gloucester, who was possibly related to Sir F. Bathurst of Lechlade.

Baker's *Northampton*, and the General Index to the *Gentleman's Magazine*, might be gleaned by MR. BATHURST with advantage.

ALBERT BUTTERY.

CAPTAIN BATHURST (3rd S. viii. 128.) — The Captain Bathurst, who was killed at Navarino, was a son of the Bishop of Norwich, as I was informed at the time by a naval officer, a relative of my own, of most extensive knowledge in all naval affairs. He also said that he was not a relation of Lord Bathurst. He may perhaps be mentioned in Marshall's *Naval Biography*, in six vols. 8vo, published, I believe, about that time. I know nothing of any of the other Bathursts mentioned with him.

W. D.

KILPECK (3rd S. vii. 476; viii. 30, 117.) — Having communicated with P. S. C. privately concerning the genealogy of the Pye family, I will only mention the following epitaph from Dewchurch, near Kevend: —

"1550. Here lyeth the Body of John Pye, of Minde, a Traveller in far Countries. His life ended, he left behind him Walter, his son, Heire of Minde; a Hundred and Six Yeares he was truly, and had Sons and Daughters two and forty!" — From *English Surnames*, p. 146.

T. B. ALLEN.

MERCER (3rd S. vii. 350.) — As a direct lineal descendant of the Scottish admiral who acquired the motto given by your correspondent H. LOFTUS

TOTTENHAM, I may be allowed to correct (if no one else has already done so) his or the printer's rendering of the words.

It is not "The Grit Doull" but "Ye Gret Pule." The term signifies *the sea*, and has reference to the naval exploits of Sir Andrew Mercer, especially to his attack on Scarborough in command of the allied fleets of Spain, France, and Scotland, 1377.

The family is purely Scottish, as your correspondent C. W. B. will testify, if applied to.

W. T. M.

Government House, Hongkong,
June 24, 1865.

CHURCH DEDICATION (3rd S. vii. 153, 307.) — When were these lines written in Rothesay? The "enthusiastic person of the name of Pemberton" (*Orator* Pemberton, as he called himself), mentioned by J. G. in "N. & Q." 1st S. vii. 50, and I, on a Sunday afternoon in the summer of 1825, in Halifax, Nova Scotia, found them precisely as they are given by Wm. McK. on the door of the basement-story of a building, the upper story of which was used as a Methodist church, and the lower as a "wine and spirit store." ERIC.

Ville-Marie, Canada.

"**LORD STAFFORD MINES**," ETC. (1st S. vi. 222, 329, 401.) — These lines, from Halleck's poem of "Alnwick Castle," which your correspondent J. H. L. had "never seen in print," appeared in Samuel Kettell's *Specimens of American Poetry*, 3 vols. Boston, 1820. The complete poem of "Alnwick Castle" was quoted in *The Literary Gazette* for July 25, 1820, p. 483. CUTHBERT BEDE.

KAR, KER, COR (3rd S. vii. 336; viii. 55.) — I have always understood that the root of the above Kar and Ker is to be found in the Sanskrit, the word itself being easily traced in all the languages having that common origin. The Celtic and Gaelic forms are Kar, Ker, Car, Caer, Cur. Thus we have Karr, Karkeek, Kergeck, Kerkin, Kernahan, Kernick, Kerwin, Cardew, Carfrae, Carhart, Carclew, Carbis, Carminow, Curnow, Curwen, Curgenven, all surnames derived from local names in Scotland, Ireland, and Cornwall. The following are Breton names — Ker-Sauzon, Kerdrel, Kerdanet, Kergaradec, Keranfec'h, Kerven.

In Le Gondec's *Breton-Français Dictionary*, Ker, or Kear, signifies "logis, maison, habitation, village, ville, cité, bourg, bourgade." He remarks: —

"Une infinité de noms de lieux et de famille, en Bretagne, commencent par le mot *Ker*, que les Bretons, par abréviation représentent par un seul K barré de cette manière *K̄*. Ainsi au lieu d'écrire Kerdu, ville ou maison noire, ils écrivent *K̄du*," &c.

In Pryce's *Cornish Grammar*, Caer is a city, town or fortified place, a castle. Kor in Welsh, and Kaor in Irish, is a sheep. Cor is a synonymous word.

BRETAGNE.

ST. AUGUSTINE'S MONSTERS (3rd S. viii. 99, 117.)—In the same page from which F. C. H. has taken his extract mention is made of an interesting fact, which may suggest the probable origin of this extraordinary tale. After enumerating several instances of such *busus natura*, St. Augustine concludes his list by saying:—

"Et cetera hominum vel quasi hominum genera, que in maritimâ plateâ Carthagini musivo picta sunt ex libris deprompta velut curiosioris historie."

From this notice of the collection of curiosities at Carthage, the first step might have been to quote St. Augustine's authority for the existence of the monsters, as having seen them in picture; the next would be to quote him simply as having seen them, and to this a natural addition would be that, when the saint saw them, he preached to them.

F. A.

BELLS AND THONGS (3rd S. viii. 93, 139.)—May I venture to suggest that "horse-leathern thongs" and "bawdricks of whyte lether" are probably identical? Horse-hide, as used by the collar makers, is white and very tough. It makes, *ex-perto crede*, the very best laces for shooting-boots, and would, if plaited or twisted into a cord, produce a very strong one. Take, for example, a South American lazo.

W. J. BERNHARD SMITH.

Temple.

"CHRISTIAN CONSOLATIONS" (3rd S. viii. 105.) This little work is chiefly a compilation of sentences from Bp. Hacket's sermons, made probably (I should now say) by some friend or admirer of the good bishop.

C. P. E.

SEA-BATHING (3rd S. viii. 10, 58.)—With reference to the query as to when sea-bathing first became fashionable in England, I send a cutting from an old newspaper, I believe the *Public Ledger* of 1760:—

"ON THE LADIES BATHING IN THE SEA AT MARGATE.

"That from the sea, the bards of old have sung,
Venus, the Queen of Love and beauty, sprung;
That on its curling waves the am'rous tide,
Safe waited her to shore, in all its pride;
Soft pleasure revell'd thro' the Cyprian grove,
And gladdened nature hail'd the Queen of Love.
Knowing it false, charm'd with the pleasing tale,
We praise the fiction being told so well.

But when on Margate sands, the British fair
Safe in the flood the curling surges dare;
When here so many queens of love are seen,
Bathe in the waves, and wanton in the main;
We justly, Margate, bless thy happier shore,
And bid the fabled poets lye no more;
In madness they their fancy'd Venus drew;
Of these we feel the power, and know it true.

No more then, poets, in romantic strain,
One Venus call, when here so many reign;
No more invoke her from her Cyprian grove,
But henceforth Margate be the seat of love."

An earlier paper, of date 1754, contains the following:—

"PORTSMOUTH SALT WATER BATHING HOUSE.

Notice is hereby Given,

THAT the Bathing-House in this Place will be finished, and fit for Use, by about the 10th Day of May; and is judged will be the most complete Thing of the kind in England, as above a thousand Pounds will be expended to make it so.

"It is built near the Harbour's Mouth, on a fine dry Shingle or Beach, where the Water runs in its usual Parity, being no ways impregnated with Fresh Water Rivers, Mud, or any kind of Filth whatever.

"There are several Baths; and they are so contrived to be capable of being used at all Times of Tide.

"There are separate Baths for the Ladies and Gentlemen; and separate Dressing Rooms, with Fire-Places to them.

"The House is so situated as to command, from its Windows of the Rooms, very delightful Views of his Majesty's Dock-Yard, the Harbour, Portsdown, Spithead, &c. Helen's, the Isle of White, and an unbounded Prospect towards the Sea.

"To those who are acquainted with the agreeable Situation of Portsmouth little need be said; but it may seem improper to inform Strangers, that it is a very clean and healthy Town, surrounded with a regular and beautiful Fortification, planted with Trees, and, from the Prospects which are to be seen both by Sea and Land from the Ramparts, is allowed to be one of the most agreeable Walks in all England.—There are also very pleasant Rides in the Neighbourhood of the Town, one which Portsdown, so noted for the Beauty of its Prospect, is about four Miles distant. The Isle of Wight is within a Hour's sail; and there are always good Vessels, with proper Accommodations, ready to carry Ladies and Gentlemen over.

"Portsmouth Markets are plentifully supplied with all Sorts of Provisions, and they are remarkable for the great Quantities and Variety of fine Sea Fish which are brought to them.

"There is an Assembly once a Week.

"The Inhabitants are determined to put their Lodgings and all other Accommodations on as easy a Footing as Possible, which it is hoped will be to the Satisfaction of such as shall think proper to favour the Town with their Company."

As a touting advertisement the above is not bad.
PHILIP S. KISS.

STILTS, CRUTCHES, OXTERSTICKS (3rd S. vii. 478.)—H. FISHWICK, after quoting a passage from Marlowe, says: "By *stills*, in this passage, is evidently meant *crutches*. Was this its original meaning?" Whether it was its original meaning or not, I cannot say; but the word *stills*, pronounced *stulls*, has been familiar to me from my infancy as the vernacular name of the sticks which he would call *crutches*. I am a native of Lothian, and have lived in it all my days (sixty-six years) with little exception; but I have a neighbour, a native of Angus, whom I heard the other day call *crutches* "oxtersticks." Here is a puzzler for Mr. FISHWICK. It may be mentioned, incidentally, that the old names of the Scottish provinces—Lothian and Angus—are still in familiar use,

though they do not appear in modern maps and books. Lothian embraces the three counties of Edinburgh, Haddington, and Linlithgow, or Mid-East- and West-Lothians. Angus is the county of Forfar. V. S. V.

DEUCE (3rd S. viii. 131.)—The derivation by your correspondent of the word *deuce*, reminds me of an incident when travelling, many years ago, in Italy. Sleeping in an hotel at Naples, I was awakened by the familiar exclamation of "Dear me," which issued from the adjoining bedroom. I imagined it to be the lamentation of some English lady's-maid; but on listening more attentively, I found the voice to be that of an Italian, repeating the words "Dio mio." R. E. E. W.

HÆVER, ÆVER, OR EÄVER (3rd S. vii. 258, 310.)—In Cornwall, hay is commonly called "hæver." Probably the seed, which is very light, was thrown up in the air to discover the direction of the wind. TRETANE.

SPHINX STELLATARUM (3rd S. viii. 129.)—The name of the hummingbird hawk-moth (now, by the way, known to science as *Macroglossa stellatarum*), is derived from its larva feeding on plants of the order *Stellate*, which order was founded by Ray, and afterwards termed by Lindley *Galiaceae*. WALTER RYE.

Chelsea.

MOPSES (3rd S. vi. 9, 10.)—In Bailey's *Dictionary* (edit. 1770) there is a word *mopsey*, which is rather similar to *mopsis*, and is defined to be a puppet made of rags. W. J. TILL.

Croydon.

IRISH POOR LAW (3rd S. vii. 10.)—Perhaps Dean Swift, in his remarks on this subject, referred to the common law of England (which was declared by the Letters Patent of King John to be binding on the people in Ireland. See Coleridge's *Blackstone*, vol. i. pp. 100-101), under which the poor were to be "sustained by parsons, rectors of the church, and the parishioners, so that none of them die for default of sustenance." (*Ibid.* p. 359.) The ancient Brehon laws may have contained some crude provisions for relief of the poor, but these laws were finally abolished in the third year of King James I. However, as there seems to have been no definite plan of carrying out the intention of the law, the poor in Ireland were, until the passing of the sta. . . & 2 Vict. c. 56, dependent upon private charity, as the English poor were till the passing of the statute 27 Hen. VIII. c. 25. See Stephen's *Commentaries*, vol. iii. p. 160. W. J. TILL.

Croydon.

CREAKING SOLES (3rd S. viii. 128.)—This, which may be fairly called a nuisance in a small

way, I have always understood to be caused by the introduction of paste in laying in the packing betwixt the insole and the outer sole. If your correspondent, in giving his orders to his boot or shoemaker forbid that any should be used, he would soon see the result. GEO. J. COOPER.

Woodhouse, Leeds.

Creaking is only with doubled-soled boots, and is occasioned by the two soles rubbing together. Shoemakers frequently put a piece of cloth between the soles, which effectually remedies the evil. K. C.

The adage is, "Creaking shoes are not paid for;" but if one does not wish to be constantly reminded of the debt, the simplest remedy is to anoint the soles with neats' foot oil, then wear the shoes, walking now and then in wet places. S. PRESSE.

Chiswick.

Miscellaneous.

NOTES ON BOOKS, ETC.

Etoniana, Ancient and Modern: being Notes of the History and Traditions of Eton College. Reprinted from "Blackwood's Magazine," with Additions. (Blackwood.)

The series of papers on the History and Traditions of Eton College, which appeared from time to time in *Blackwood's Magazine*, was received with so much favour by Eton men, and was so acceptable to the general readers of that old established favourite of the public, that their republication in a separate volume was obviously called for; and a dainty and interesting volume they make. The author passes in review in a concise, rapid, and yet most effective manner, the history of "The King's College of Our Lady of Eton beside Windsor" from 1441, when Henry VI. granted his first charter of foundation, down to the improvements in the buildings and other arrangements at Eton, which have been carried out of late years. In so doing he presents us with pleasant notices of the Royal Visits with which Eton has from time to time been honoured, and illustrates by a number of characteristic anecdotes George III.'s well known fondness for Eton and Etonians. His sketches of the Provosts and Masters of Eton, from Saville and Wotton, Udall and Harrison, down to Goodall, Keate, and Hawtrev, are made to illustrate the progress of the school; and their respective success as teachers is to a certain extent shown in the happy notice of some distinguished Etonians who have from time to time passed under their tuition; and, while noticing the Walpoles, Wyndhams, Porsons, Wellesleys, Praeds, Moultries, the author might well say that to give a list of Etonians who have distinguished themselves in the State, in the Church, in the Law, in Arms, and in Letters, would be to give a biographical dictionary of half of our men of eminence. In treating of Eton Sports and Pastimes, we have a curious account of Montem and its observances—and here, let us observe in a parenthesis, we wish the writer could give us some account of the old picture of Montem, in the possession of the late Mr. Croker (see "N. & Q." 2nd S. ii. 146). Eton Cricket and Eton Boating are also duly recorded, under the latter head the author doing full justice to the pluck of their Westminster rivals; indeed, in his capital

story of Pulteney correcting Walpole's quotation from Horace, and winning his guinea in the House, by the decision of the then Clerk Hardinge, he everywhere recognises the friendly but ancient rivalry between these great seats of learning. But we must pass over the Eton periodicals and many other topics which our author treats of, and not let the pleasure with which we have read this capital little book tempt us to prolong our notice of it. So we will conclude with one note, which will startle the Etonians of the present day. In 1662, Tom Rogers complains "that he was never whipped so much in his life as he was one morning for *not smoking*." But then the plague was at Eton.

Churches of West Cornwall; with Notes of the Antiquities of the District. By J. T. Bligh. (J. H. & J. Parker.)

This handsomely illustrated volume consists of a reprint in a collected form of a series of papers originally published in *The Gentleman's Magazine* during the years 1862-1864. Mr. Bligh well observes, that when the County Histories were written, nothing was known of Church Architecture, and consequently the occasional descriptions of churches which they contain are wholly untrustworthy, and therefore utterly useless. The work before us contains descriptions of thirty-five churches, nearly all of early date, but in most of them the early character of the work has been greatly obscured by alterations and additions during the Perpendicular Period. Not the least interesting part of the present volume is its last chapter, which is devoted to an illustrated narrative of the writer's two days' wanderings among the old stones of West Cornwall, in company with the Members of the Cambrian Archaeological Association.

An Account of the Life and Death of the Right Reverend Father in God, John Hacket, late Lord Bishop of Lichfield and Coventry. Published by Thomas Plume, D.D., and Edited, with large Additions and copious Notes, by Mackenzie E. C. Walcott, B.D., &c. (Masters.)

After the testimony to the value of this "old biographical favorite" borne by so competent an authority as Mr. Crossley (*anté*, p. 105), we may content ourselves with congratulating all the admirers of this good man on the fact that Dr. Plume's life of him, which has hitherto only been attainable in a cumbersome and unattractive form, is now neatly reprinted, with large additions by the Editor, from the Bodleian, British Museum, &c., and with many notes illustrative of persons, customs, incidents and places mentioned by Dr. Plume.

The Game of Pallmall, from its Origin to the present Day, historically considered. By Anthony L. Fisher, M.D. With Illustrations by W. Reynolds. (Bell & Daldy.)

Dr. Fisher, who is obviously an admirer of all athletic sports, has written this very curious and amusing brochure for the purpose of bringing more prominently before the English public a game which is still played in many parts of Italy, and which he thinks might be introduced into England with great advantage, and one likely to find favour with the "muscular Christians" of the present day.

SUSSEX ARCHEOLOGICAL SOCIETY. — We have so often recorded our opinion of the great merit of the *Transactions* of this useful Society, that we are glad to see that at the late Annual General Meeting, the Bishop of Chichester presented to Mr. W. DURANT COOPER, by whom these *Transactions* have for many years been edited, a handsome silver salver, which had been subscribed for by the Members, in recognition of the valuable services rendered by that gentleman to the Society.

JUNIOR. — In the account of the death of Joseph Parkes, Esq., Taxing Master to the Court of Exchequer, which

appeared in *The Times* of the 18th inst., we learn that had for the last seven or eight years been engaged writing a *Life of Sir Philip Francis*, a work for which had been furnished with ample materials by the Pam family, but which unhappily he did not live to complete. In this work he would have sought to exhibit Sir Philip to the world in the light of a precursor of the great Reform movement, while in the famous controversy to the authorship of the *Letters of Junius* he would have found on the side of Lord Brougham, Lord Campbell, Lord Stanhope, and Lord Macaulay, his conviction that proofs could be adduced from the papers placed in his hands which would settle the question beyond all dispute in favour of Sir Philip Francis.

MR. THOMAS PURSELL, Secretary to the Archaeological Institute, is engaged in writing a "History of the Life of Henry VII."

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

LONG LIVERS, 8vo. 1722.

*** Letters stating particulars and lowest price, carriage free, sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 22, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent to the gentlemen by whom they are required, whose names and addresses are given for that purpose: —
DRENNIE'S CRITICISM ON AUSTIN'S TRAGEDY OF CATO. Published in quarto pamphlet in 1733.

Wanted by Mr. Grant, 30, Drummond Place, Edinburgh.

DEGRAVER'S TREATISE ON THE DISEASES OF THE EYE AND EAR. Edinburgh, 784.

Odd Numbers of KAY'S EDINBURGH PORTRAITS.

Wanted by Mr. F. M. Smith, Piccadilly House, Melrose.

GIBSON'S DECLINE AND FALL. Vol. I. Tegg's edition. Vind. 1825. SHAKESPEARE. Vol. I. Pickering's Diamond Edition, 1860. In 2 vols. Life of Rev. Isaac Miles, Vicar of Hounslow, N.B. The original edition, not the Life published by Burns.

JOHNSON'S LIVES OF THE POETS in 4 vols. Longmans, 8vo. in 4 IV., or any corresponding volume in any 8vo edition containing lives, succeeding that of Broome.

Wanted by Rev. C. F. Secretan, Longdon Vicarage, Truro.

Newspaper Report of the hearing of the Case "Shedden and Balle" the Attorney-General and Patrick," for Tuesday, April 22nd. Wanted by F. J. J., Box No. 62, Post Office, Derby.

Notices to Correspondents.

R. DAY (Cork). The murder of Mary Ashford and its cause with the last effort of judicial chivalry, the *Wager of Battle*, has been covered in "N. & Q." 2nd S. II. 211; xl. 259, 317, 431.

A. R. B. William Rufus was born about the year 1080, either at or before, most probably at the latter place.

W. D. The two passages in the *Last Day*, quoted in Dr. John Lives of the Poets, are from Rossetti's poem on "The Day of Wrath" and Dryden's "Essay in the Memory of Mrs. Anne Killig (Dryden's Works by Scott, xi. 112, edit. 1821). Sir Walter's "Hymn for the Dead" is simply another version of the "Dies Irae."

S. SLIPPER (Oxford). See "N. & Q." of August 5, 1885, p. 184.

T. T. DYER must send us the title of the book where he found the said to be in the church of St. Botolph, Aldersgate.

FRANCIS LAWLEY. Wine and Walnuts, 2 vols. 1822, is by Henry Pine, the artist. For some notices of his other works see "N. & Q." 3rd S. I. 231.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 2, 1865.

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Notes.

MALHERBE, THE POET, ON ENGLAND.

In the collection of the French Classics, published by the enterprising M. Hachette of Paris, Malherbe of course occupies a prominent place, Malherbe, the literary reformer, the purist, the poet. Three volumes of a complete and admirably edited *recueil* of his works, are now before me; and my purpose, in the present article, is to draw the attention of the readers of "N. & Q." to the bird.

This stout octavo, containing more than six hundred pages, gives us the series of Malherbe's letters to his friend Peiresc, the well-known critic and antiquary. Published for the first time, in 1822, from the originals preserved at the Imperial (then Royal) Library, Paris, this correspondence had not had a fair justice done to it. Faults of every kind, arising from the editor's ignorance, disfigured the text in the most deplorable manner; and the few notes given at the foot of the pages were more than useless. M. Bazin, whose *Histoire de France sous Louis XIII* enjoys deservedly the highest reputation, had prepared, it seems, a new edition of Malherbe's letters, but he died without having been able to carry out his design; and it was reserved for M. Lalanne, the learned editor of Brantôme, to raise a lasting monument to one of the principal representatives of French literature.

Malherbe is generally known as a poet. He should, however, take a conspicuous place amongst annalists; and his correspondence with Peiresc is a valuable and authentic chronicle of the French Court during the last years of the reign of Henry IV., and the first of that of Louis XIII. Whilst writing to his friend in Provence on the events of the day, supplying him with gossip of every kind, and keeping him *au courant* of political doings at home and abroad, he has brought together a number of details which confirm the evidence of professed memoir writers, and add new facts to those we possessed already on that epoch of history. I shall borrow from these letters several paragraphs referring to England:—

"If you write to M. Camden, pray remind him of what he has promised to us concerning our genealogy. Marc-Antoine (Malherbe's son) will be particularly obliged to you as being likely, if it please God, to enjoy these honours for a longer time. You will tell him, if you please, that in the abbey of Saint Pierre, at Caen, built by Duke William, is to be found an escutcheon amongst a great number of those belonging to the lords who accompanied him in the conquest of England. It is on a field, argent, sable ermines, and six roses gules. I give him these particulars, so that his description may be correct."—*Letter III.*, October 2, 1606, pp. 5, 6, of M. Hachette's edition.

As a foot-note to the above, M. Lalanne then says:—

"Camden gave, in 1606, a new edition of his *Reges, regina, nobiles et alii in ecclesia collegiata beati Petri Westmonasterii sepulti*, and Malherbe hoped perhaps that the particulars supplied by Peiresc would be in time to appear in the work. Peiresc, however, whom his friend so often charges with indolence, did not hasten to write to Camden; and it was only in a letter, dated 'V. non. mai. 1608,' that he transmitted to him the poet's request (cf. *G. Camdeni et illustriorum virorum ad G. Camdenum epistola*, Londini, mdcxci., 4^o, Letter N° 76, p. 107). Other letters of Peiresc, bearing date April 29, June 17, and November 12, 1618, give additional details on the subject. In the last-named, Peiresc expresses his astonishment at not having found in his catalogue of the fiefs bestowed by William the Conqueror, any Malherbe mentioned. 'I know not,' he adds, 'whether the person who made the collection overlooked it, or whether the name *Malopra* is meant for it, by a corrupt alteration of the letters.'

At the end of the volume now under consideration (pp. 593, 597) is a genealogical tree of the English Malherbes, as follows. It is taken from a document in Malherbe's own handwriting, preserved amongst the MSS. of the Paris Imperial Library:—

"*Généalogie de la Maison de Malherbe, qui est en Angleterre, en la Comté de Suffolk.*

Geffroy Malherbe.

Henry Malherbe.

Roger Malherbe.

Richard Malherbe.

Marguery Malherbe, fille et héritière de Richart, et épouse de Thomas Carhurta.

Roger Carhurta.

Sarra (sic) Carhurta, fille et héritière de Roger Cahurta, et mariée à Jean Cotel de Yonbridge en la comté de Devon, où cette famille est demeurée."

"This genealogy," Malherbe adds, "is transcribed from a book belonging to M. Sgar, Garter King of Arms, residing in London, England."

The King of England and the French Protestants.—"... The King of England has assured His Majesty that, if those of the (reformed) religion embroil matters, and ask more than the late king had granted them, they will have him as their enemy. I do not think that they are disposed to run such a chance."—*Letter of the 29th of May, 1611*, p. 233, Hachette's edition.

King James I. and the Prince of Wales.—"You will have heard how the King of England has struck with his fist (*donné un coup de poing*) the prince his son. At least, so the story has been told here; but matters did not go further, and a reconciliation took place immediately. The king had got into a passion on account of some mistake which the hounds made whilst hunting. The prince thought that the subject was too trifling, and he began to laugh; thereupon the king grew so offended that he could not help striking him, adding this new fit of passion to the previous one. The prince immediately withdrew, followed by so many people that the king remained almost alone; and experienced the truth of the saying, that more persons worship the rising than the setting sun."—*Letter of July 23rd, 1611*, pp. 243, 244, M. Hachette's edition.

Death of the Prince of Wales.—"When I wrote to you that we had no news, I forgot the death of the Prince of Wales. Three or four days ago, talking with one of my friends about the great number of deaths of princes which have happened during the last four or five years in all quarters of Europe, I told him that I thought the first mourning we should have to put on would be for England, because nothing but subjects of joy had occurred in that country for a long time; and that, according to the order of things here below, after marriages come funerals. My prophecy has been too true, and certainly in the person I should have least expected; as, according to all appearances, the father and mother must have preceded the children. It has pleased God to dispose otherwise. I thought that this afternoon the Ambassador of England would have brought the news to the queen, but he did not come."—*Letter of November 22, 1612*, pp. 261, 262.

The Duke of Buckingham.—"I hope soon to have to inform you of the departure of Bouquinghan (*sic*, his expulsion from the Isle of Rhé where he had landed to succour the Huguenots). Affairs are turning towards that direction, and I am sure that it is as much your wish as it is mine."—*Letter of October 1, 1607*, p. 577.

The name.—"Yesterday a Scotchman named Lamon, being one of those who guard M. de Vendôme, said to the king that, according to some news he had received from London, Bouquinghan, in order to escape from the hatred of the people who had risen against him, had retired to Plénur (*sic*, Plymouth), and afterwards into Scotland. His house, he said, was pillaged and destroyed from top to bottom, and his carriages burnt in the middle of the street. I do not think this business will please the Rochelais."—*Letter of April 3, 1628*, p. 580.

The King of England's warlike Plans.—"The drum is beating through the domains of Austria, and a large number of troops has been sent to occupy Cambray. The

people of Flanders would like, I believe, that Julius, and, generally speaking, all subjects of France, were as far from them as they are near. I has just arrived, sent by La Boderie, who is in England, and he assures us that the king (James) contribute to the armament twelve thousand foot and one thousand horse."—*Letter of March 2, pp. 151, 152.*

With reference to this piece of news, Lanne remarks, in a note, that Henry IV. to La Boderie, bearing date February 27, tions a succour of only four thousand, which the king of England was to supply.

Grammatical peculiarities and archaisms also be amply illustrated from Malherbe's to Peiresc. One example will suffice: it found in a short note written by Made Coriolis, wife of the poet (Jan. 6, 1615). She says:—

"Monsieur, j'ai reçu par les mains de M. le Agut la lettre qu'il vous a plu m'écrire, avec *carnes de Sezains*."

In his note on this passage, M. Lalanne having explained the meaning of the word or *seizains* (sixteen sous), adds:—

"It is only in Cotgrave's *Dictionary* that I found the signification of *carne*, a substantive (as from *quaterne*, and serving to designate *four* or four tens. The locution '*carne de teston*,' is the latest by Cotgrave: 'A quarterne of teston, *carne* four or of fortie.'"

These few remarks will, I trust, give a clear idea of the care with which M. Lalanne has and annotated the *Works* of Malherbe.

[GUSTAVE G.]

Harrow-on-the-Hill.

LETTERS OF JUNIUS.

The postmaster of Haddenham, a small close by this place, is named Woodfall, a grandson of the publisher of *Junius's Letters*. He told me the other day that his grandfather did not die until 1833, and that it was her persuasion that the Letters were written by Wilkes.

Such is not my opinion, but I think it hitherto unknown, is worthy of record, as was Junius. It is certain that Junius was personally or politically to Woodfall, as he "I beg that you will tell me candidly if you know or suspect who I am." This his third private letter; and if Woodfall answered so as to excite his suspicions, would have written no more. Woodfall have very strong suspicions, almost amounting to a certainty, and yet not trouble himself to satisfy his curiosity, and so become burdened with a troublesome secret. Possessed of this information only, he might, without any in

vidence, state his opinion to his intimate friends. Bohn's edition of the *Letters* (1851) greatly is laid upon the letters and opinions of Lady Francis, who believed her husband to be Junius.

I see that Mr. Parkes, lately deceased, had been trusted with the Francis papers, and that he had prepared a volume, in which, following the example of Lords Brougham, Campbell, Macaulay, and Stanhope, he thought that he had been able to identify Sir Philip with Junius. All the eyes in the world will not satisfy me of that, as the calibre of Francis was not up to the work of Junius.

My elderly readers will remember that Adolus proved the identity of Sir Walter Scott with 'the Great Unknown,' from the unconscious similarity of their opinions and style. In the same way the real Junius will crop out from under an assumed surface. If any one will dispassionately select all the facts Junius let out concerning himself—

". . . Omnis
Votivâ pateat veluti depicta tabellâ
Vita senis,"—

Junius was undoubtedly an old man.

The subject has hitherto been treated most logically. The problem is, "Given a cap, find head to fit." Instead of so doing, a head is taken at random, and the cap cut down to fit it. There is not one single candidate proposed, whose claims I cannot stifle by facts contained in the letters.

I am satisfied that Junius was either known to the Government, or could have been discovered by them, if the Duke of Grafton had not thought at "ignorance was bliss," and did not intend to show his folly by becoming wiser. On September 28, 1771, Junius wrote to the Duke that he had lately "examined the original grant from Charles II. to his son the first duke." This grant could either be in the possession of the duke or rolled amongst the Public Records. In either case, a person who had consulted it so lately must have been easily discoverable.

Junius, however, on one occasion expressed his anxiety that he would be impeached by Government if his secret was discovered. This step would only have been taken against a person of high rank and importance. In another place he wrote, "Depend upon the assurance I give you, that every man in administration looks upon war as inevitable." John Dunning is erroneously, I think, considered by some to be the author of the Letters; and those who deny his claims, ground their denial upon the fact that he was Solicitor-General at the time of publication. If anything, that rather in his favour, for he would thus know the secrets of the administration, and was likely to be impeached if his treachery was found out.

At any rate these two expressions knock Sir

Philip and his claims out of time. A clerk in the War Office (granting that he knew the secrets of the administration) would not have been impeached. He would have been dismissed from his post, tried for libel, and imprisoned for three years.

The discovery of Junius has been a problem that has occupied my attention for many years, and I have collected copious notes on the point, but feel that I am no nearer to my object than I was at starting. I have only been able to refute the claims of all the candidates proposed, without being able myself to suggest a more likely person.

I have lately been reading Bubb Doddington's *Journal*. Had he been alive at the time I should have thought that he had hired the author to write the Letters. They evidently proceeded from one of the party who hoped to come into power with Frederick, Prince of Wales, had he come to the throne. He died, and the hopes of that faction were destroyed by the unexpected promotion of Lords North and Bute. This will account for the devotion of Junius to the House of Hanover, and his personal hostility to that member of it who was sitting on the throne.

I have to thank several of your correspondents for private letters addressed to me in reference to a query propounded in your number of the 1st of July last. I should be glad if any of them could give me any information as to points suggested above.

JOHN WILKINS, B.C.L.

Cuddington, Aylesbury, Bucks.

PURCELL PAPERS.—No. V.* DIOCLESIAN: SAUL AND THE WITCH OF ENDOR.

A very noticeable work by Purcell is the opera, entitled *Dioclesian; or, the Prophetess*, a work which, had the Musical Antiquarian Society continued, we were led to hope would have appeared under its auspices, when it might have formed a fitting companion to the other dramatic productions of Purcell brought out by the society; namely, his *Dido and Aeneas* (an extraordinary work for any one to have produced at the age of seventeen), his *King Arthur*, and his *Bonduca*. However, the time will doubtless arrive for such a consummation, and in the meanwhile somewhat may be registered concerning *Dioclesian*, for the use of the editor who is to come.

It is, then, a striking sign of the estimation in which the music of *Dioclesian* was held, that it even appears to have been performed entire as a concert—a fact which we learn from the following curious and interesting advertisement in the *Daily Courant* for Saturday, May 10, 1712:—

"At Stationers' Hall near Ludgate, on Wednesday next, being the 14th of May, will be Perform'd all the Musick, both Vocal and Instrumental, in the Opera of

* Vide S. VIII. 23.

Dioclesian, Compose'd by the Immortal Henry Purcell, which for the Beauty of Expression, Excellency of Harmony, and Grandeur of Conception, gives a first Place to no Musical Opera in Europe. For the Benefit of Mr. Smith and Mr. Cuthbert. Beginning at 6 o'clock. Tickets are deliver'd at Garraway's and Will's in Cornhill, Sam's Coffee House in Ludgate Street, St. James's and Smirna Coffee Houses at St. James', the British and Young Man's Coffee Houses, at Charing Cross, Tilt-yard Coffee House at White Hall, Tom's and Will's, in Covent Garden, and at the Hall, at 5s. each."

A remarkable point in the foregoing announcement is the strongly-expressed affirmation of the concert-givers, that Purcell had no superior in Europe. This point becomes the more noteworthy when we remember *who* was then coming before the world (and the world of England too) as a musical composer. This was no other than Handel himself, whose opera of *Rinaldo* had appeared in 1711, the year before our Purcell concert in Stationers' Hall. More than one hundred and fifty years have since gone by, and we all know how Handel is estimated in England. It may, therefore, be presumed that we are now able to sit in a calm judgment upon the curious question, whether, in 1712, the strong expressions of the concert-givers were, after all, anything more than expressions of a simple truth?

How Purcell might have stood in relation to Handel had he been granted a similar length of life, which would have given him another six-and-thirty years to work in, can of course be a matter of speculation only. We can, however, take the dramatic works which Purcell produced during his short life of thirty-eight years, and, comparing them with the operas produced by Handel up to the age of thirty-eight, then raise the question whether in those operas there was any greater power of genius shown by the Giant than by Purcell. It is not clear but that the parallel can be fearlessly carried out, and that too with not the smallest impeachment of the veneration due to so wonderful a man as Handel.

The question in hand will not need a very great space for its plain statement. For instance, if songs for the soprano voice are to be considered, we may ask, are there in Handel's operas above alluded to any that are superior to "Fairest Isle" in *King Arthur*, "I attempt in vain" from the *Indian Queen*; the two songs for Ariel, "Full fathom five," and "Come unto these yellow sands," with Altisidora's Scene in *Don Quixote*, "From rosy bowers"?

Again, if base songs are under consideration, a similar inquiry may be confidently made upon behalf of the grand song for the Demon in *The Tempest*, "Arise, ye subterranean winds;" the Incantation for the Conjuror in the *Indian Queen*, and Cardenio's mad song, "Let the dreadful engines." If duets are to be spoken of, we may point to such as "Two daughters of this aged

stream," in *King Arthur*; "Sing ye Drift Bonduca;" and the scene in *Tyrannic Love*, last was amongst what the author of *My Friends*, speaking of Mr. Bartleman, calls the "fine exhibitions of his rhetorical power."

Lastly, to these songs and duets, we add as putting our case beyond all doubt, the concerted pieces as the Temple Scenes in *King Arthur* and *Bonduca*, the military choruses "Come if you dare," and the admirable *Scene*, with its varied solos and choruses. If it is conceived, will now have been stated as the foundation for a decision (as far as are concerned) between Purcell at thirty and Handel at the same age.

It would have been interesting, had it been possible, to have carried on a comparison of Purcell and Handel from the region of opera to that of the *Sacred Drama*, or *Oratorio*. All we cannot reasonably doubt that, had he been granted a longer life, he would have shown his strength in the sacred drama; yet quite true that he has not written an oratorio. Nevertheless, we are not left entirely without power of saying something even upon this question. This is observed in allusion to a truly grand and solemn scene between Samuel, and the Witch of Endor, *Against a guilty night and false disguise.* Here we have the absolute evidence of what Purcell did with the sacred dramatic or oratorio scene. It may be safely said that, in its kind, no oratorio prior to it is to be found in any of Handel's oratorios.

Those who have compared Purcell's treatment of the Endor scene with Handel's treatment of the same in his oratorio of *Saul*, will not find it to be disrespectful to the Giant if they say that had Purcell written a complete oratorio of *Saul* we might have had a work in no way inferior to that of Handel. The scene at Endor may be considered as eminently calculated for a composer to the test, and Purcell has shown that he could stand such a test. Many will think themselves justified in saying that, although Handel's *Saul* is a production of his maturest time, his Endor music is not inferior to that of Purcell. If such should be the case, the fact is a very remarkable one, and well worthy of being generally known.

ALFRED B. SOMERS TOWN.

ISLAND OF INCH-KEITH.

The island of Inch-Keith is placed between Fife and Edinburgh, and is almost immediately opposite to Leith. It was during the wars between the English and Scots in the reign of Marie of Guise a place of considerable importance. So much so, that in the

the Campaigns 1548 and 1549," its recovery the English is made the subject of much on. The difficulties of landing — the galloping of the Southrons, and the still more wondrousness of the French — are set forth in riate language, such as might be anticipated from the pen of a Gascon. Abernethy, the translator of Mons. Beaugue's now work, gives the following particulars: — "An island (Inch-Keith), upon its being recovered the English, was named by the Queen Dowager the *Isle of God*, but formerly the French call'd it the *Isle of Horses*; and the reason was, because hitherto been thought useless to them, and so remained idle. Yet it is not destitute of the blessings of God; it is pretty large, wants not sweet water, has ground not unfit to be converted into pasturage for cattle, and places proper for salt-pans and harbours, and is furnished with plenty of coals, and some quarries."

It is the statement of a person who perhaps was able to give some reliable account of the island, and which, if had been situated in any part south the Tweed, might have been made a paradise of its kind; but which has remained very much in the situation it was in when possessed of by the French; and as Scotland now treated as a province of England, it is to remain so for ever, unless war compels a new administration to fortify it. Mary of Guise — a woman of clear head, but of a kindred, devoid of principle — at once the propriety of fortifying the recovered island, and the following interesting fragmentary statement in relation to it was found amongst papers thrown away as waste. To the topographer it must be peculiarly interesting. It is given in the original French: — "La somme de vingt-quatre livres T., que jay receu de la main de Jehan Francoys pour et en deduction de la marche qu'il a faict pour les canonniers du fort de l'ieu. Faict le xv^{me} jour de mars, 1555."

"CHEART."

It is not improbable that some of your readers may be able to tell who Mons. Cheart was. His name is not to be found in Teulet. J. M.

Shakspeariana.

SHAKESPEARE FAMILY, TACHBROOKE, CO. WARWICK.

I enclose you copies of all the Shakspeare entries in the early Register of Baptisms, Weddings, and Burials belonging to the parish of Tachbrooke, in the county of Warwick. Tachbrooke is about nine or ten miles from Stratford-on-Avon. If the incumbents of other Warwick parishes — at all events in this part of the county — would do the same, the collateral relation of the great Warwickshire poet might, I think, be definitely determined.

I have copied accurately the orthography of the name as it happens to occur: —

Baptisms examined to the year 1662 inclusive.

- 1557. Roger Shakespere, sonne of Rob'te Shakespere, 21^o Apr. bapt.
- 1560. Anne Shakespere, filia Rob'ti Shakespere et uxoris eius, 14 Sept. bapt.
- 1574. John Shakespere, sonne of Rob'te Shakespere & — his wife, 4 March bapt.
- 1596. John Shakespere, sonne of Rog^r Shakespere & Alis his wife, 10 Decemb. bapt.
- 1607. Elyzabeth Shaxper, the dowghter of Thomas Shaxper and Susan his wyfe, bapt. 12 July.
- 1628. Elizabeth Shakespeare, the daughter of John and Christian his wife, was bapt. 20 Aprill.
- 1630. Judeth Shakespeare, the [sic] John and Christian his wife, was baptized 4 April, 1630.

Marriages examined to the year 1653 inclusive.

- 1559. Rob'te Shakespeare of this p'rishe and Agnes Steward of the p'ishe of Haselie, marr. here the xixth November.
- 1592. Roger Shaxpear, sonne of Rob'te and Isabell Parkins, daughter of —, bothe of this p'ishe marr. last daie of Januarie.
- 1593. Thomas Turner of — and Isabell Shaxpere, daughter of Rob't Shaxpere of this p'ishe, 4 Mar. marr.
- 1595. Roger Shaxpere and Alice Higgins, bothe of this p'ishe were marr. viii. Octob.

Burials examined to the year 1664 inclusive.

- 1559. Alice Shakespere dau. of Rob'te, was bur. 12 April.
- 1574. John Shakespere, sonne of Rob't, was bur. 4 March.
- 1592. Robert Shakespeare, weaver, was bur. ultimo die Octobr.
- 1594. Isabell Shaxpere, vxor Rogeri Shaxpere, bur. 26 Novembr.
- 1599. Anne Shaxpere, wydow, was bur. 15 March.
- 1673. Elizabetha, filia Rogeri Shakespeare, bapt. Julij 13^o.
- 1681. Richardus, filius Rogeri Shakespeare, bapt. Martij 27^o.
- 1683. Priscilla, filia Joh'is Vares, alias Shaksperc, bapt. Martij 21^o.
- 1686. Johannes, filius Johannis Vares, alias Shakespeare, bapt. Aug. 8^o.
- 1688. Rogerius, filius Joh'is Vares, alias Shakspeare, bapt. Martij 30^o.
- 1714. Elizabetha, filia Walteri Shakespear and Elizabetha uxoris, bapt. Decembris 26^o.
- 1717. Maria, filia Walteri Shakespear, bapt. 28 Aprilis.
- 1719. Walterus, filius Walteri Shakespear, bapt. 20 Decembria.
- 1724. Sara, filia Walteri Shakespear et Eliz. ejus uxoris, bapt. 12 April.
- 1732. Richardus Bailis et Elizabetha Shakespear, matrim. contrax^t 26 Nov.
- 1737. Thomas Brown and Anne Shakespeare, both of this parish, marr. Nov. 6, 1737.
- 1670. Johannes Shakespeare, Textor de Tachbrooke Epi sepult. Decemb.
- 1684. Christiana Shakespeare, Vidua, sepult. Febr. 13^o.
- 1685. Priscilla, Filia Joh'is Vares, alias Shakspeare, sepult. Majj 26^o.
- 1700. Anna, vxor Rogeri Shakespear, sepult. April.
- 1708. Rogerus Shakespeare, sepultus erat, Majj 31^{mo}.

1727. Eliz. uxor Walteri Shakespear, sepult. 16^o Septembris.
 1728. Sara, filia Walteri Shakespear, sepult. tertio Julij.
 1729. Eliz. Shakespear, sepult. 4^o Maij.
 1729. Johannes Shakespear, sepult. 11^o Maij.
 1738. Walter Shakespear was buried March 7.

Edw. T. Conn, Vicar of Tachbrook.

SHAKESPEAR FAMILY (3rd S. vii. 498; viii. 124.) The earliest register in St. Paul's church, Shadwell, commenced in 1670. Mr. James, 50, High Street, Shadwell, carpenter and undertaker, is the parish clerk. I understood him to say that he had commenced a search relative to the Shakespear family; but no funds being forthcoming, he had ceased his labours. Although he could furnish some information at the same remuneration I paid him, which was 1s. the first, and 6d. each succeeding year, for searching; and 2s. 6d. each certificate when found.

ALBERT BUTTERY.

SHAKESPEARE'S "TEMPEST."—A distinguished writer in the *Revue des Deux Mondes*, M. Foreade, has affirmed that Shakspeare translated a part of one of Montaigne's liveliest paradoxes, directed against artificial political legislation, in his humorous *sortie* entitled *Des Cannibales*. Montaigne is believed to have been one of Shakspeare's favourite authors; and his copy of Florio's translation of the *Essays*, published in 1603, with the poet's autograph, is said to be in the British Museum. Gonzalo's Utopian Republic is thus traced up to a whim of Montaigne's. M. Emile Montégut seems not to have been aware of Shakspeare's indebtedness to Montaigne, when he developed his ingenious and interesting theory regarding the *Tempest*, in a recent number of the same *Revue*.

M. Montégut's hypothesis is as follows:—*The Tempest* is very evidently Shakspeare's last piece; and is nothing else but the great poet's dramatic testament, in an allegorical form—his farewell to that faithful public which had applauded, in the short space of twenty years, as many masterpieces of the dramatic art; besides other beautiful and charming productions, which would have formed the most enviable of trophies for any other poet but himself. In short *The Tempest*, as the magician Prospero expresses it, is the *microcosm* of that dramatic world created by the poet. To conclude, in M. Montégut's own language:—

"N'est-il pas vrai que *La Tempête*, ainsi interprétée, forme le plus beau des frontispices pour les œuvres de Shakspeare, frontispice d'autant plus précieux que l'artiste qui l'a gravé est le poète lui-même? Mais cette interprétation n'est peut-être pas exacte? Exacte ou non, elle sort si naturellement de la lecture de *La Tempête*, elle s'en échappe si spontanément et avec si peu d'efforts, elle est si bien d'accord avec le caractère particulier de cette pièce et le caractère général de l'œuvre de Shakspeare, qu'elle conserve dans l'un ou l'autre cas la valeur

allégorique que nous lui avons assignée. Alors on porte à la rigueur que Shakspeare n'ait pu se penser que nous lui prêtres, que cette œuvre est si claire de son génie qui ressort de *La Tempête* un pur effet du hasard, ou qu'il l'ait exprimé d'une manière inconsciente, sans bien savoir ce qu'il faisait, puisqu'elle est si apparente qu'il ne faut même pas de force pour l'y découvrir."

J. MICH.

"ALL'S WELL THAT ENDS WELL," Act IV. Sc. 3:—

"1st Gent. Indeed, good lady, the fellow has a little more than that, too much, which holds him much to have."

This passage has caused the commentators some trouble. Staunton, in a note, says: "Of the sage no one has yet succeeded in making sense. It is, we fear, irremediably corrupt." But I do not think so. Let us see. "To hold him much to have," is, I take it, to get him into the possession of much. Now, what is it that he obtains for him this credit? why his professional possession; his boasting that he has it. And therefore when the gentleman tells the countess, "Parolles 'has too much of that which holds him much to have,'" he merely says that he is a great boaster; and that is precisely what Shakspeare has made him throughout the play.

JAMES NICHOL.

ORIGINAL LETTER BY THE LORD PROTECTOR.

This interesting and, so far as I am aware, hitherto unpublished document of this century was copied several years since by a friend from the original letter, and well merits a place in "N. & Q." Heriot's Hospital must be well known in the South, and the name and story of its founder is embalmed by Scott in *Fortunes of Nigel*. Heriot was a man of whom his country ought to be proud; not merely for his munificent endowment, but for his general conduct, in endeavouring to benefit every one as much as he could the city in which he resided, his fortune:—

"Right trustie and welbelovyd,

"We are informed that one Mr Herriott gave liberally towards the foundation of an Hospital now called after his Name, for the reliefe of the poore. And being also informed that Eliza Donn, his daughter, being reduced to a lowe condition, you were pleased to allow unto her an yearly penzion for the maintenance of her selfe and children: In reason of the troubles in Scotland, she hath received little thereof: And being given to understand that the said Hospital with the lands and revenue thereto belonging were restored to you, Mr Donn hath received nothing of the said Penzion. We doe recommend her to your consideration, earnestly desiring you the said Penzion may be continued to her, and that you take a speedy and effectuall course for the payment of much of the said Penzion as is in arreare since the restoration of the said Hospital and Lands to you for the reliefe of her and her children, who are at present reduced

strate straight, which as equity and gratitude calls for from you towards those who are so near related to the Donor and Founder, being now by the Providence of God become fit objects for such Charity. See your speedy and effectual performance thereof, and the kindness you shall shew to this poor gentlewoman, being (as We are credibly informed) very Godly and deserving, will be looked upon by Us as a testimony of your respect to

"White-hall, June

yr 10th, 1656."

(Marked) 25 June, 1656.

(Addressed)

"For our Right trustie and welbelov'd the Lord Provost and Bayliffs of our City of Edinburgh, in Scotland, "These."

"Your Loving friend

"OLIVER P.

J. M.

BEN JONSON AND BARTHOLOMEUS ANULUS.—Should you consider the following coincidences of any interest to your readers, it is entirely at your service. Looking the other day into one of Gruter's *Deliciæ Poetarum Gallorum*, I lit upon the following lines:—

"Umbra sum corpus radianti in lumine solis
Cum sequitur, refugit: cum fugit, insequitur.
Tales naturæ quoque sint muliebres amores:
Optet amans, nolunt: non velit, ultro volunt.
Phebum virgo fugit Daphne involata sequentem,
Echo, Narcissum, dum fugit, insequitur.
Ergo voluntati plerumque adversa repugnans
Femina, jure sui dicitur umbra viri."

They are by Bartholomæus Anulus (Barthelemi Aneau), who perished in a tumult at the time of the wars of religion in France, about the year 1585.

But in these lines of Aneau, unless I am very greatly deceived, we have the original of a famous song of Ben Jonson, which, as I have not a copy, I quote from recollection:—

"Follow a shadow, it still flies you,
Seem to fly it, it will pursue:
So court a mistress, she denies you;
Let her alone, she will court you.
Say are not women truly, then,
Styled but the shadows of us men?
"At morn and even shades are longest,
At noon they are or short, or none," &c.

Now, the first verse is nothing but a translation of the first four lines of the epigram, and though the second varies, the idea is borrowed. This resemblance I have never seen noticed in any edition of *Ben Jonson*, but I remember a note in, I think, Bell's Annotated Edition, in which it was stated that the poet was jesting with some lady on the subject, who desired him as a punishment to write a song on it. He did so: but he seems not to have forgotten to go to Aneau for a hint.

OSWALD WALLACE.

Lincoln's Inn.

ETHER AND CHLOROFORM.—The modern practice of inhaling ether, whereby the patient is

rendered unconscious of pain, is generally considered as the discovery of Charles T. Jackson, M.D., of Boston, U.S., in the year 1846; and that chloroform was first administered in England by Mr. James Robinson, surgeon-dentist, Dec. 14, 1848. The practice, however, was not altogether unknown to the ancients; for in Middleton's tragedy of *Women beware Women*, published in 1657, Hippolito says to the Duke of Florence:—

"Yes, my Lord,
I make no doubt, as I shall take the course,
Which she shall never know till it be acted,
And when she wakes to honour, then she'll thank me for't:

I'll imitate the pities of old surgeons
To this lost limb, who, ere they show their art,
Cast one asleep, then cut the disease'd part;
So, out of love to her I pity most,
She shall not feel him going till he's lost;
Then she'll commend the cure."—Act IV. Sc. 1.

J. Y.

"CONCEITS, CLINCHES, FLASHES, AND WHIMSIES," 1639.—Since I inserted in the concluding volume of my *Old English Jest Books* this remarkable performance, I have found some reason to think that the authorship of the volume belongs, not to Taylor, the Water Poet, but to Robert Chamberlain, who, in 1640, published a work entitled *Jocabella, or a Cabinet of Conceits*, being a collection of jests with a supplement at the end of Chamberlain's own poems. My evidence on the subject is, that the joke about Shakespeare is common to both, and it is scarcely likely that, unless Chamberlain compiled the *Conceits* of 1639, he would have ventured to appropriate in the very next year what seems to be an original witticism, and which, at any rate, occurs in no other jest-book that has come under my observation. A second point is, that the *jeu-de-esprit* of 1639 would have lost a good deal of its freshness in 1640, and would perhaps have scarcely been thought worth stealing by Chamberlain out of another man's book. Certainly the jest required to be very new to be at all telling, for it is a deplorably sorry one.

W. CAREW HAZLITT.

"SO MUCH THE WORSE FOR THE FACTS."—This paradoxical saying is usually ascribed to Voltaire; but I lately met with what seems to be the true version of the story, ascribed to its real author. In the *Dictionnaire de Sciences Philosophiques* (Paris, 1851, vol. v.), there is a Life of M. Royer Collard; wherein it is stated (p. 442) that he disapproved of the opinions of the Fathers of Port Royal on the doctrine of grace: "*Ils ont les textes pour eux, disoit il, j'en suis fâché pour les textes.*" So much the worse for the texts—a very different, but much more reasonable saying.

V. S. V.

SLANG: SLOG.—In Italian the prefix *s* is equivalent to our *dis-* or *un-*; thus *leale* is loyal, *aleale* disloyal; *legare* is to bind, *alegare* is to unbind; so

alogare is to dialocate, — a not unlikely result of a fierce fight, or "slogging match"; so *slingua* would mean bad language, or slang. Much of the *flash* of the thieves is said to be borrowed from the Italian, probably through the organ-bells. A. A.

Poets' Corner.

COINCIDENCES.—Byron, in *English Bards, &c.*, says —

" as soon
Seek roses in December—ice in June."

Has it ever been remarked, that in Shakspeare's *Love's Labour's Lost*, Act I., Sc. 1, Biron says —

" At Christmas I no more desire a rose,
Than wish a snow in May's new fangled shows " ?

ERIC.

Ville-Marie, Canada.

MOTTO OF VIRGINIA. — Please preserve the following in " N. & Q. : " —

" The motto on the Virginian coat of arms has been changed. ' *Sic semper tyrannis* ' has been expunged, and the words ' Liberty and Union ' now appear above the Goddess of Liberty trampling upon the prostrate form of Tyranny." — *Leeds Mercury*, Aug. 28, 1865.

A. O. V. P.

Queries.

LAKE ALLEN, Esq. — His Miscellaneous Collections for a History of Portsmouth form MS. Addit. 8153, 8154. Some account of him will be acceptable. S. Y. R.

BODEHERSTE: " *Tiens ta foy*." — 1. Is there any translation published of Domesday Book relating to the county of Sussex,* or can any one give me any information relative to a place or property called Bodeherste (near Battle) either before or after the Conquest?

2. The motto, " *Tiens ta foy*," is said in Elvin's *Hand-book of Mottoes* to be borne by the families of Kemp, Mignon, and Bathurst. Is there any known connection between these three families, or can any explanation be given as to the cause or origin of this similarity in their mottoes?

HENRY BATHURST.

CIVIC COMPANIES OF BRUSSELS. — In the sixteenth century there were at Brussels fifty trade corporations, which formed nine great bodies, or *nations* as they were termed. The goldsmiths, butchers, fishmongers, market-gardeners, and sawyers formed the *nation* of Notre-Dame (*L'Histoire de l'Orfèvrerie-Joaillerie, &c.*, Paris, 1850). Is a full account of these *nations* to be found in any

[* Among the Additional MSS. in the British Museum are the following: " Tabular arrangement of Domesday for Sussex," No. 6360, f. 6. Names of " Places mentioned in Domesday, with their modern appellations," No. 6361, f. 36.—Ed.]

published work? If so, I should be obliged for reference to it. J. WOODWARD.

New Shoreham.

CURIOUS DECORATION. — A decoration was brought to me for interpretation; but I can make out nothing of its mysterious character. It will describe it, in hopes that some reader " N. & Q." may favour me with an explanation. It is a star of seven points, the place of the point at the top, being inelegantly supplied by a circle from which it is to be suspended on a ribbon chain. The material is only brass, yet the design is remarkably well executed. It displays a shield divided quarterly by an upright cross and a transverse spear. In the dexter chief is a rampant, and a sceptre before him. In the sinister chief appears a well under a tree, an arm on its side, and a bull underneath. The dexter has a man in a kind of frock-coat, with his hands lifted up, as if preaching or exhorting. The sinister base is a spread eagle. The upper corners are two harpies, each extending one wing to the escutcheon, and with the other partly covering her body. Above the shield is a star, with the letter J in the centre; and above all is the eye of Providence. The motto is *KODDES LA ALLEN*. At first I thought it might have some reference to the *Koddes*, who founded the sect of *Collegians*; but the person who brought it said that he understood it to be a decoration of some society, and he called the Order of Stagorians. I could see all in the dark about this singular mottoed decoration of arms, and shall be thankful if any one can give an explanation of it. E. C. L.

SAMUEL DRUMMOND'S PICTURES. — The portrait of Admiral de Winter delivering up his sword to Admiral Duncan, after the battle of Camperdown, by the late Samuel Drummond, A.R.A., is in the Hall of Greenwich Hospital. A portrait of Isamb. Brunel, by the same artist, is in the National Portrait Gallery; and a group, life size, of Sir Oswald Moseley, is at Ashby-de-la-Zouch. Will any reader of " N. & Q." inform me where the portrait of Abraham Newland, and any other pictures by the same artist, are to be found?

HENRY HARRIS. — Wanted the following particulars of Mr. Harris, who, from the year 1813 to 1822, was proprietor of Covent Garden theatre. At what place was he born, and what became of his family? It is conjectured that he had one child, and that a daughter. The date of death is also desired. C. BOWEN.

[* Mr. Harris died on May 12, 1839. His death was noticed in the *Gent. Mag.* for June, 1839, p. 633, and *The Era* newspaper of May 19, 1839, p. 279, but these articles do not give any account of his birth-place or family.—Ed.]

LDIC.—No reply having yet been given to Aldic query (3rd S. viii. 87), I beg to re-desire to know whose coat of arms bore the three griffins passant, looking to the side of the shield (two above one), but a chevron between them. The tinctures vn. Also I shall be glad to be informed ere the arms of William Wye, who beared of the Manor of Lippiat or Stroud, in city of Gloucester, by his marriage with daughter and heiress of Thomas Whittingipiat, who died A.D. 1490. (*Vide Pedigree Whittingtons in Lysons's Model Merchant of the Ages*, London and Gloucester, 1860.)

P. H. F.

A: OSIRIS. — In Moor's *Hindu Pantheon* t refer to the page; my reference, therest be to the *Edinburgh Review*, No. 34, it l that the letters "A U M," (pronounced resent the Hindu triad—Brahma, Vishnu, ara. M. represents Iswara, as probably ial letter of *mana*: signifying *mens*, or, rectly perhaps, *πνεῦμα*. My first question

iat words, symbolic of Brahma and Vishnu, and U as their initial letters or their

On what ground do A and U represent ities?

Iswara is *Oairis*, in assonance as well as utes, what deities in the Egyptian my-corresponded with Brahma and Vishnu in l of their names no less than in dignity? es more modern philological and mytho-research justify the conclusion, that the of ancient India was in all essential re-ise same as that of ancient Egypt?

O. T. D.

VOTING LAW. —

candidates for seats in the parliament which had nce on the question of the Union were bound, pledges to their respective constituencies, to vote ountry whatever measure might be proposed. se candidates became members, no one produced gled feelings of scorn and merriment as an ob-representative, who offered to vote for the Union on ich he had put down in writing. The Govern-ed to the terms, but refused to sign any written it. The member, suspecting that this circum-licated treachery, made a violent speech against n. The last words were on his lips, when a *treas-enger* placed in his hands the agreement he had *duly signed and sealed*. He glanced at it, con-is adverse speech in the spirit in which he had and in a few minutes voted for the Union. As ple laughed at as cried against this proceeding, ved Ireland better than it pleased Irishmen. But if we mistake not, obtained a peerage for him it. The Government regarded deeds, and disre-orda."—"Old Election Days in Ireland." *Corra*-August, 1865, p. 175.

1 to know more about this. The member

will be easily found. Voting in a few minutes after concluding his speech; he must have been the last speaker, as, on that memorable debate, no one spoke for only a few minutes. An agreement, under hand and seal, for the purchase of a vote in parliament is a strange thing, and not less so, that it should be delivered by a treasury messenger to a member while speaking. Which seal did "the Government" use? The Great? the Privy? or what?

In the same article it is said: —

"We have heard of one lord, who, just before the recent election, threatened every tenant, who should fail to vote as his landlord would have him, with eviction. Such a threat may bring the utterer under a sentence of death, issued from a Ribbon Lodge, and such a sentence is as sure to be carried out as doom itself. But this landlord is a dauntless and foreseeing man, and he is said to have made a will, whereby the legatee is directed, under certain penalties, and in case of the legator's death by violence, to evict every tenant from the estate, who has voted against the landlord's directions and interests."—P. 176.

If such penalties are recoverable, the drawer of the will must be a marvellously skilled lawyer.

FITZTHOPKINS.

Utrecht.

LICH-GATE OR CHURCHYARD PORCH SUPERSTITION.—In Hone's *Table Book*, p. 100, is the following: —

"Sir John Sinclair* records of some parishioners in the county of Argyll, that—'though by no means superstitious (an observation which in the sequel seems very odd), they still retain some opinions handed down by their ancestors, perhaps from the time of the Druids. It is believed by them, that the spirit of the last person that was buried watches round the churchyard till another is buried, to whom he delivers his charge.' Further on, in the same work†, is related that—'In one division of this county, where it was believed that the ghost of the person last buried kept the gate of the churchyard till relieved by the next victim of death, a singular scene occurred, when two burials were to take place in one churchyard on the same day. Both parties staggered forward as fast as possible to consign their respective friend in the first place to the dust: if they met at the gate, the dead were thrown down till the living decided, by blows, whose ghost should be condemned to porter it.'"

Does this superstition obtain at present, or is it forgotten?

A. A.

Poets' Corner.

LUTHER ON ESHCOL. — Will some one oblige me with the original of the following remark of Luther, and an exact reference to the passage? —

"The bunch of grapes was borne by two strong men, upon a pole or staff: he that went before could not see them; but he that was behind could both see and eat them. So the fathers, patriarchs, and prophets of the Old Testament, did not, in like manner, see the bunch of grapes—that is, the Son of God made man—as they that

* "Statistical Account of Scotland."

† In Vol. I. p. 715.

ST. JAMES'S FIELDS.—In old chronicles and various other works of the sixteenth and seventeenth century I find frequent mention of St. James's Fields. Strype even mentions St. James's Farm. Neither of these names do I find on old plans of London. Am I right in supposing that the present Green Park occupies their site, or can you or any of your correspondents kindly inform me of their locality? J. WOODLARK.

WEDGWOOD'S CATALOGUES.—I should feel particularly obliged if such of your readers as possess copies of the catalogues issued by Josiah Wedgwood, or by Wedgwood and Bentley, would kindly communicate to me the editions and dates of such catalogues. I am preparing an analysis of the catalogues, for the use of collectors, and am desirous of ascertaining what editions are in existence besides those which I at present possess, or have access to. Any information concerning these scarce but highly interesting works will be most acceptable. LLEWELLYN JEWITT, F.S.A.

Derby.

Queries with Answers.

"ENGLAND A NATION OF SHOPKEEPERS."—Will any reader kindly furnish evidence of Napoleon Bonaparte having said the English were a nation of shopkeepers? At all events, so far as I can learn (if he ever said it), he was not the first who did: for I find that Bertrand Barrère used the following words, in his eloquent speech in defence of the Committee of Public Safety, June 11, 1794, before the National Convention: "Let Pitt then boast of his victory to his nation of shopkeepers—'Nation boutiquière.'" P.

[Although the fact was assumed, and repeatedly alleged, it may be doubted whether the English were ever called a nation of shopkeepers by Napoleon Bonaparte. The period when the outcry against this supposed insult became loudest and most general, was that which succeeded the rupture of the Peace of Amiens, 12 May, 1803. Bonaparte, while himself saluted in our daily press, in our oyal meetings, and in our patriotic placards, with such titles as "Tyrant," "Corsican Despot," "Corsican Usurper," say "Corsican Mulatto," was simultaneously charged with holding shocking bad language towards our noble selves; and, amongst other offensive terms, styling us a nation of shopkeepers. Thus in a speech at the York Meeting, 28 July, 1803, Mr. Stanhope is reported to have said: "The Chief Consul of France tells us, that we are but a nation of shopkeepers. Let us shopkeepers then melt our weights in our scales, and return him the compliment in bullets." *Anti-Gallican*, No. 1, p. 24.)

So Sir W. Scott, writing on the renewal of the war: "To Napoleon, the English people, tradesmen, and shopkeepers as he chose to qualify them, seemed assuming a confidence in Europe, which was, he conceived, far beyond their due." (*Life of N. Bonaparte*, vol. v. ch. iv.) To

the same effect *The Times*, 7 July, 1803: "Bonaparte has frequently denominated us a nation of *pedlars*"; and again, 14 Oct. 1803: "The spirit and unanimity of the country . . . must by this time have taught the Corsican Usurper, that this '*Nation of Shopkeepers*' are determined to keep their shops," &c. While the writer of a patriotic broadsheet (*London*, 1803), adopting, as if in defiance or in derision, the signature of "A SHOPKEEPER," intrepidly inquires: "Shall we merit, by our cowardice, the titles of sordid *Shopkeepers*, Cowardly Scum, and Dastardly Wretches, which in every proclamation he" [Bonaparte] "gives us?"

It is clear then that at the period in question N. Bonaparte was very generally believed to have applied to England the offensive appellation, "A nation of shopkeepers" (*Nation boutiquière*); and we are assured by a friend who lived in those days, that he well remembers the consequent indignation excited throughout the country. Yet it does not appear that, even then, people were quite sure that the words were uttered by Napoleon himself; for, while some say "The Corsican Tyrant," others say "France," "They" (meaning the French), &c. So Dibdin, in his song sung by Mr. Fawcett at Covent Garden, 12 Sept., 1803:—

"They say we keep shops
To vend broadcloth and slops,
And of merchants they call us a sly land;
But, though war is their trade,
What Briton's afraid
To say he'll ne'er sell 'em the Island."

And *The Morning Post* of 3 Jan., 1804, in a review of the year 1803: "We have been ridiculed by France, as une nation boutiquière, a nation of shopkeepers."

It will be seen then that, with the attention which our limited time has left at our disposal, we have failed to satisfy ourselves that the phrase in question was ever applied to England by Napoleon I., though so often imputed to him. We shall be glad should any of our correspondents be able to give us further light; the more so because the question is of some historic importance, and our historians have ignored it. When, in respect to any alleged occurrence of comparatively modern history, doubts have already arisen, it is well if "N. & Q.," by affording a field for investigation, can aid in deciding the point at issue, ere the time for investigation has passed.

It may be proper to mention, as an aid to inquiry, that if the offensive words were ever really uttered or sanctioned by Bonaparte, the time when this must have occurred appears to define itself with tolerable accuracy. Our extracts from the *English* press, already given, clearly evince that the supposed insult was known, spoken of, and resented in England not later than July, 1803. Now, on examining the *French* papers, we find that in the earlier part of the same year, 1803, they had not commenced to launch any official or semi-official denunciations against the English generally, but rather praised us as a people, while they assailed some of our leading statesmen. The *Moniteur* of 1 Jan. 1803, after attacking "les Grenville, les Windham, les Minto," presently adds "ces hommes ne font ni l'opinion ni la volonté du

peuple anglais. Cette nation si éclairée, si méditative, a une autre marche et un autre esprit." And, again, in the *Moniteur* of 12 June, 1803, England is complimented as "la nation qui a produit Locke, Neper, et Neuton"; while the same paper, on the 29th of the same month, after condemning the antigallicans, adds, "Les Anglois sensés sont loin de partager ce ton d'ivresse et d'extravagance." These expressions are not at all in accordance with any such general attack on the character of the English as that contained in the phrase "Nation boutique"; and it should be borne in mind that the paper containing them was the sole official organ of the French government, i. e. of the First Consul, at the time.—From 7 nivôse an 11 de la République (28 dec. 1802) "le *Moniteur* est le seul Journal officiel."

In May, 1803, Carrion-Nizas, an orator of the *Tribunal*, commended us as a people, but denounced our leaders as *hucksters*: "Ces chefs aveuglés d'un peuple estimable par tant d'endroits, et qui les désavoue, n'ont senti, n'ont raisonné que comme des *marchands*. Comme des *marchands* plus accoutumés à juger par de vils calculs que par de hautes maximes," &c. Can this partial impeachment have brought up the previous and more sweeping imputation of Barère, either in French minds or in our own?]

LADY MILLER, of Batheaston, wife of Sir John Miller, Bart., and author of *Letters from Italy*, who died, June 24, 1781, *wt.* forty-one, is noticed in *Gent. Mag.* li. 277; Warner's *Hist. of Bath*, 255; Boswell's *Life of Johnson*, ed. Croker, 12mo edit., v. 277; Rose's *Biog. Dict.*; *Notes & Queries*, 2nd S. v. 435; and Chambers's *Book of Days*, i. 280. What was her Christian name? If Lowndes (ed. Bohn, 1551), is to be relied on, it began with M. I should also like to have some information as to her parentage. Absurdly enough her Christian name does not appear on the epitaph to her memory in Bath Abbey church. S. Y. R.

[Lady Miller's Christian name was Anna. She was the only daughter of Edward Riggs, Esq., and sole heiress of her grandfather, the Right Honourable Edward Riggs, M.P., and a commissioner of the revenue in Ireland. She was married to Capt. John Miller, of Bellinasey, co. Clare, in the year 1763. In 1775, Horace Walpole, writing to the Hon. Mr. Conway, says, "Ten years ago there lived a Madame Riggs, an old rough humourist, who passed for a wit; her daughter, who passed for nothing, married to a Captain Miller, full of good-natured officiousness. . . . They ran out their fortune, and all went to France to repair it. In France the mother was left with the grandchildren, while the fond pair resorted to Italy. Thence they returned, her head turned with France and *bout-riqué*; his, with *virtù*. They have instituted a poetic academy at Bath-Easton, give out subjects, and distribute prizes; publish the prize-*verses*, and make themselves completely ridiculous; which is a pity, as they are good-natured, well-meaning people."—Walpole's *Letters*, ed. 1857, v. 20; vi. 170, 332.]

JOHN HOLKER.—Mr. John Southeyden Barrow, in his *History of the French, Walloon, Dutch, and other Foreign Protestant Refugees settled in England* (p. 18), states, quoting *Cath. Mag.* No. 17, p. 3, that—

"The cotton manufactures of Rouen were . . . established by an Englishman, Mr. Holker, from Manchester, who he had taken part with Prince Edward in 1719, was arrested and sent to prison, from which he escaped, and found his way to Rouen, where he set up these manufactures, made a considerable fortune, and was created baron."

Where can any further information be obtained concerning this Mr. Holker? Does his family still exist in France? K. P. H.

[The Life of John Holker, Knight of the Order of St. Louis, would make an interesting piece of history. He was originally a calenderer at Manchester, but joined the ranks of Prince Charles Edward Stuart in 1745, was taken prisoner at Carlisle. He was confined in Newgate, and would certainly have suffered for his adherence to the Prince, had not he, together with his companions, escaped from their cell by making a breach in the wall. His companion made his egress first, but finding that Mr. Holker, who was a square bulky man, could not follow him, he determined to return and share his fate. He went to work again, and having enlarged a hole, they made their escape. Holker remained six weeks in London by a woman who kept a green-stall, and a large reward was offered for his apprehension. He afterwards fled to France, and served with honour in the Irish brigade, till peace deprived him of his pay. His applications were made by him to the crown for a pension, which failing to obtain, he was induced to return to the cotton manufactory at Rouen, much to the detriment of England. The French government gave him all possible encouragement, and appointed him Inspector-General of the woollen and cotton manufactories of France. He died at Rouen on April 28, 1786.]

Mr. Holker was descended from a very ancient family seated at Holker, near Furness Abbey, co. Lancashire. Being attached to the royal cause during the civil war in the reign of Charles I., Laurence Holker, Esq., was imprisoned at Manchester, and all his estates sequestered. His descendant, John Holker (the father of the calenderer), for his adherence to the son of James II. in 1688, also suffered many years' imprisonment. *Cæsar's Gent. Mag.* lvi. (1.) 441; lvii. (1.) 312; lxxiii. (11.) 166.

COMPOUND INTEREST.—The following calculation was very lately told me by a friend whose accuracy on such subjects has always been remarkable. One penny put out at compound interest at the time of our Saviour's birth, would in 1767 have amounted 250 millions of golden solid gold, each the size of our earth. The same placed out at simple interest, would in the same time have amounted to 7½ *cd.*

I should be very much obliged if you could name the page and edition of Dr. Price's work.

Reversionary Payments in which this is mentioned. F. M. H.

[The passage occurs at p. xiii. of the second edition of Dr. Price's *Observations on Reversionary Payments*. He says, "It is well known to what prodigious sums, money, improved for some time at compound interest, will increase. A penny, so improved from our Saviour's birth, as to double itself every fourteen years, or which is nearly the same, put out at five per cent. compound interest at our Saviour's birth, would by this time, have increased to more money than would be contained in 150 millions of globes, each equal to the earth in magnitude, and all solid gold. A shilling put out to six per cent. compound interest, would, in the same time, have increased to a greater sum in gold than the whole solar system could hold, supposing it a sphere equal in diameter to the diameter of Saturn's orbit. And the earth is to such a sphere, as half a square foot, or a quarto page, to the whole surface of the earth."]

BOSTON, A FLOWER. — In an inventory of the time of Henry VIII. a certain vestment is described as "powtheryd with flowers callyd Boston." I am anxious to know what they were.

P. B. M.

[The late Mr. Pishey Thompson found a similar entry in an inventory of goods belonging to the Guild of St. Mary in Boston, and it is probable our correspondent has consulted the same document. It has been conjectured that Boston is a provincial or orthographical error for the word *bouton*, which may have been the original word. There is the phrase *fleurs de boutons*, meaning those button-shaped flowers, as in daisies and bachelors' buttons, which might have been the character of the pattern figured on the fabric, and "powthered" or diffused over it. — *Vide* "N. & Q." 1st S. x. 291.]

VISCOUNTS OXFORD. — I am anxious to obtain biographical particulars of James Macgill, first Viscount Oxford in the Peerage of Scotland: of Robert, second Viscount, who died 1706; and of Robert, grandson of the last, who assumed the title.

F. M. S.

229, Clarendon Villas, Plumstead.

[Some interesting biographical particulars of this family will be found in William Anderson's *Scottish Nation*, iii. 269, Edinb. roy. 8vo, 1863.]

Replies.

CALDERON'S "DAUGHTER OF THE AIR," AND "PURGATORY OF ST. PATRICK."

(3rd S. viii. 52, 50, 68, and 100.)

A residence of a few weeks at the Baths of Homburg has prevented my seeing "N. & Q." with the usual regularity. I now find in the recent numbers, all together, my own reply and the rejoinder of the original INQUIRER upon the subject of Calderon's *Daughter of the Air*, and

the query of the REV. CANON DALTON, with the replies of EXPERTO CREDE and F. C. H. relative to *The Purgatory of St. Patrick*. Upon the subject of *The Daughter of the Air* I have little to add, except to draw the attention of German scholars to the admirable translation by Gries of these two dramas on the *Story of Semiramis*, which they will find in the thirteenth volume of the Collection of German translations of Calderon, published at Vienna in 1826, or in the separate collection of those by Gries, eight vols. Berlin, 1840. Raupach's original tragedy of *The "Daughter of the Air"*, after the idea of Calderon," may also be mentioned, as well as an excellent translation of it into English, published in 1831, a copy of which I picked up in my recent passage through London. I have to thank INQUIRER for his encouraging me to undertake the translation of *La Hija del Aire*. That pleasant task awaits the combination of so many circumstances not likely to come together, that I fear the project must be consigned to that Limbo of unfulfilled intentions which holds many a more promising shade than this.

With regard to Calderon's *Purgatory of St. Patrick*, I think I shall be able to add something to the valuable information contained in the reply of EXPERTO CREDE to the query of the REV. CANON DALTON. The confused list of ancient authors who have mentioned the legend of St. Patrick's Purgatory with which the play ends, and which EXPERTO CREDE has quoted, he seems to think we owe to the research of Calderon himself. This is entirely a mistake. The whole list is taken from Juan Perez de Montalvan's *Vida y Purgatorio de San Patricio*, first published in 1627, on which Calderon's play is altogether founded, but with the names arranged and sometimes erroneously connected, according to the exigencies of the metre. When my translation of Calderon's *Purgatory of St. Patrick* was published in 1853, I had not been able to procure a copy of Montalvan's *Vida*, &c., but I have since seen several editions of the original, as well as several translations of it into other languages.

I have now before me two editions of Montalvan's work in the original Spanish. One published at Barcelona by Pablo Campins without date, but probably in 1657, as it contains the Approbation of Valdivielso, given at Madrid the 3rd February in that year, and another at Madrid in 1604 by Melchor Sanchez. At p. 52 of the former edition is the list of authorities adopted by Calderon, that is, of the names of the authors alone, but without any reference to the particular work of each in which the Purgatory is mentioned. This important omission is supplied in the margin of pp. 44-45 of the Madrid edition of 1604. It is also supplied at p. 83 of a very early French translation published at

Brussels in 1637, ten years after the work first appeared in Spanish; during which short period six editions of the original had been published. As this translation, which is now before me, is different from Bouillon's *Vie de S. Patrice*, published five years later at Troyes, and which is the French version most frequently met with, I give the title-page of the Brussels edition as follows:—

"La Vie Admirable du Grand S. Patrice Patriarche D'Irbernie: Avec l'Histoire véritable de son fameux, et tant renommé Purgatoire. *Mise en Espagnol par le Docteur Jehan Perez de Montalvan, natif de Madrid.* Et traduit en François sur la Sixiesme édition, par F. A. S. Chartreux à Bruxelles. Chez Godefroy Schoenerts au Livre blanc. L'an MDC.XXXVII."

Here is the passage from Montalvan:—

"Y aunque la materia de syro parece esteril, no lo es tanto, que no la acrediten de Henrico Saltericse, y Mateo Parisiense, Dionisio Cartuxano, Jacobo Januense, ["b." in ed. 1657] Genuense Dominicano, Radulfo Higenden. Cesario Heisterbachense, Molerico, Marco Marulo, Maurolico Siculo, el Reverendissimo Señor Don David Roto, Obispo, y Viceprimado de toda Hibernia, el Cardenal Belarmino, Beda, Fr. Dimas Serpi, Jacobo Solino, Misingan, y muy doctamente Don Felipe Osuleano Bearro, Hiberno, el Compendio que hiço de la Historia de Irlanda," &c.

The references in the margin, which in the Spanish ed. of 1664 are unlettered, and in the French translation of Brussels are lettered incorrectly, I distribute thus. To Henry of Saltrey and Matthew Paris I give the reference "In Visiones Ordi, mil," a misprint for "In visione Ordi militis" as given correctly in Messingham's *Florilegium* (to which I shall presently refer), and in the Brussels translation. To Dionysius, the great Carthusian belongs the reference "Libro de quatuor novissimis, tertia parte, &c." To "Jacobus Januense (à) Genuense Dominicano"—or in the words of Messingham, "Jacobi Januensis (alias) Genuensis Dominici,"—namely, the famous Dominican Friar Jacobus de Voragine, subsequently Archbishop of Genoa, belongs the reference in the margin "In Vita Patricii in Legenda Sanctorum," meaning *The Golden Legend*, of which he was the author. Of Jacobus de Voragine we get no trace in Calderon's list except in the word "Dominicano," which he absurdly joins with "Esturbaquense" (Heisterbachensis) that properly belongs to the "Cesario" of the preceding line. Radulfo Higenden, turned by Calderon into "Rudolfo," is quoted "In suo Polichronico." Cesar of Heisterbach is quoted "In suis Dialogis." The author who is called "Molerico" in the Spanish editions of Montalvan, 1657 and 1664, is called "Mombriusius" both in the Brussels translation of 1637 and in the original work of Messingham, 1624, from which all the names are derived. The work of Mombriusius referred to is "tom. ii. de Vitis Sanctorum." Calderon calls him Membrosio. To Marcus Ma-

culus the reference is "Lib. iii. cap. 4." Maurolicus Siculus, "In suo Martyrologio," the Most Reverend David Rothe, Bishop of Clogher and Vice-Primate of all Ireland, is ascribed "2. de Purgatorio." It will be perceived that the exigencies of metre compelled Calderon to add words "y el prudente" to the correct description by Montalvan, and to change the "Vice-Primate" into "Primado," which has led your correspondent EXPERTO CREDE into the mistake of supposing that two persons were here mentioned, that the latter was Peter Lombard, whose name is not mentioned in this place by Messingham. Montalvan, though carefully noted by Mr. WILLIAM PINKERTON in his learned essays on "St. Patrick's Purgatory" in the 4th and 5th vols. of the *Ulster Journal of Archaeology*. To Cardinal Bellarmine I presume the next reference is given, "Lib. 2 and 6, de Revel. S. Brigid." Friar Dynas Serpi is given "Lib. de Purgatorio, cap. 20." "Jacobus" is not the Genoese monk suggested by EXPERTO CREDE, who is quoted above, have mentioned above, much earlier; but Jacobus de Vitriaco, whose name is printed thus in the Brussels translation, the reference being, "Sua Historia Orientali." [Messingham's "Jacobus de Vitriaco in sua historia Orientali, cap. 92. de puteo hoc sic loquitur."—*Florilegium*, p. 93.] "Cap. 35" is the only reference to Solinus, and probably refers to his *Historia maravigliosa del Mundo*, mentioned by your correspondent EXPERTO CREDE. "Misingan" is scarcely improved into Calderon's "Misingano," is of course Messingham, whose *Florilegium* is quoted as if it were of no more importance than the others, although it is plain that his work was the sole source of all this secondary and original research. The list winds up with a reference to the visit of the Viscount de Perhillios, to the Purgatory, 1397, as described by O'Sullivan in his *Historia Catholicae Ibernie Compendium*, Lisbon, 1624, p. 14; and which is but another version of the Vision of Knight Owen, or Enio.

Messingham's *Florilegium Insuper Sanctorum Vitis et Acta Sanctorum Hibernie*, Paris, 1624, was, as I have said, the source of all this parade of erudition. The original work of Messingham is very scarce, but perhaps a small copy in my possession, which contains everything relating to the Purgatory of St. Patrick contained in the larger work, translated into English, published at Paris in 1718, is much rarer, and I have never heard of another copy. Its title is as follows:—

"A Brief History of Saint Patrick's Purgatory, or Pilgrimage, collected out of Ancient Historians, and translated into Latin by the Reverend Mr. THOMAS MESSINGHAM, formerly Superior of the Irish Seminary in Paris, now made English in favour of those who are curious."

know the Particulars of that Famous Place and Pilgrimage so much Celebrated by Antiquity. Printed at Paris, 1718."

To conclude this long note, I may say that Montalvan's *Vida* &c. contains nothing concerning the Purgatory that he has not translated from Messingham, and that Calderon's play, so far, contains nothing but what he versified from Montalvan. The romance of Ludovico Enio's early life in Spain and France, at Valencia and Toulouse, seems to have been entirely the invention of Montalvan. This Calderon adopts, and adds to it all those scenes in which Enio figures as the suitor, husband, and eventually murderer of Polonia, the daughter of Egerio, King of Ireland. Many of the theological and metaphysical discussions introduced into the play are found in the *Life* by Montalvan, and even the striking scene of the apparition, where a muffled figure, on throwing open its cloak, reveals a skeleton, saying to the astonished soldier himself, "I am Ludovico Enio" is suggested by a passage in the work of that remarkable but unfortunate genius, who, dying insane from excessive mental labour at the early age of thirty-six years, left with his other writings about sixty plays, many of which retain their popularity to the present day.

Calderon, however, out of the materials here enumerated, has constructed a very spirited and wonderful drama, which has found many admirers and a good translator in Germany, though the latter fact does not seem to have been known to Schmidt, who mentions the name of every other German translator. The title of the copy before me, which is the only one I have seen or heard of, is as follows:—

"Das Fegfeuer des heiligen Patricius. Schauspiel von Don Peder Calderon de la Barca. Uebersetzt von Al-Jeitteles. Brünn, 1824. Joseph Georg Trassler."

He translates the lines of Calderon boldly as he found them, without troubling himself as to their correctness, and courageously adds a few blunders of his own:—

"Denn so endet die Geschichte,
Deren Kund' uns hat gegeben
Dionisius der Carthäuser,
Und Henricus Saltarensis,
Cäsar, Mathäus Rodulfus,
Domitian Esturbarensis,
Marcus Marulus, Membrosius,
David Roto, und Hibernicus,
Hoherhabner weiser Primas,
Belarminus, Beda, Serpi,
Dimas, Jacobus Solinus,
Mensigannus, und am Ende
Frömmigkeit und Christenglauben,
Die für diese Wahrheit stehen."—Pp. 189, 140.
D. F. MACCARTHY.

Dublin.

BEN JONSON.

(3rd S. viii. 27, 115.)

Henslowe, in his *Diary*, where he has frequent occasion to mention rare Ben, invariably spells the name with the superfluous letter; and in Collier's *Memoir of Edward Alleyn*, p. 67, there is printed a note of R. Daborne's which mentions "Johnson's play." So in the curious poem printed in the *Shakespeare Society's Papers* (iii. 172), he is styled Ben Johnson; and in all the entries relative to his family which have been discovered in parish records, the name is given in the ordinary orthography. (Collier's *Memoirs of Actors*, Introd. xxiii.) I have examined the folio of 1640, published three years after his decease; the frontispiece is a portrait of the author, with the inscription "Vera effigies doctissimi poetarum Anglorum Ben Johnsonii": in ten places, viz. title-page, "Every Man out of his Humour," "Cynthia's Revels," "Poetaster," "Epicene," "Alchemist," "Catiline," "Epigrams," "Divell is an Asse," and "Staple of News," the name is spelt Jonson; while in twelve places, viz.—"Every Man in his Humour," "Sejanus," "Volpone," "Bartholomew Fair," "Fall of Mortimer," "Horace's Arte of Poetry," "English Grammar," "Timber or Discoveries," "Magnetic Lady," "Tale of a Tub," "Sad Shepherd," and twice in the frontispiece, it is spelt Johnson. The conclusion of the entire matter would seem to be that the poet's contemporaries indiscriminately styled him Jonson, or Johnson, and that although he himself wrote it Jonson, he did not consider it worth the trouble to correct the errors of those who spelt his name in the common fashion.

In 1614, Dr. Thomas Farnaby issued an edition of Juvenal and Persius, to which Jonson contributed the following commendatory verses, which are not included in any edition of his works with which I am acquainted:—

"Temporibus lux magna fuit Juvenalis avitis,
Moribus, ingenii, divitiis, vitiis.
Tu lux es luci, Farnabi: operisque fugasti
Temporis et tenebras, ingenii radiis.
Lux tua parva quidem mole est, sed magna rigore,
Sensibus et docti pondere iudicii.
Macte: tuo scriptores, lectoresque labore
Per te alii vigeant, per te alii videant."
(Ben Jonsonius. Farnaby's *Juvenal*, p. 150. ed. 1689.)
Wm. E. A. AXON.

BRUNETTO LATINI.

(3rd S. viii. 147.)

In reply to your correspondent, I beg leave to offer him the following notices respecting Brunetto Latini, taken from the notes of my translation of Dante's *Comedy* (*Hell*, c. 15.) In return, he will perhaps favour me with more particular references to the *Monthly Magazine*, &c. in which

Latini is quoted or mentioned, or with a sketch of the information they contain about him.

"Brunetto Latini, Dante's tutor, born in Florence, A.D. 1220, was a notary and diplomatist, eminent in oratory and jurisprudence, and for various philosophic writings. . . . He was attached to the Guelph party, and employed as their ambassador, while Florence was threatened by the power of King Manfred, to petition for the support of Alfonso the Tenth, of Castile. While absent on this mission he heard of the battle of Arbia [A.D. 1260, see Can. 10], and the expulsion of the Guelphs from his native city, in consequence of which events he was compelled to withdraw to Paris. He returned with his party to Florence shortly after Manfred's overthrow, 1266, and was one of the vouchers for their reconciliation with the Ghibellines during the unsuccessful mission of Cardinal Latini from the Pope in 1279. He was again employed as a state-ambassador in 1294, in the negotiations with Genoa against the Pisans, and died in 1296. He is described as a man of great ability and learning, of the most courteous and engaging manners, and of grave but humorous conversation. Villani calls him worldly, with perhaps a worse meaning than we should attach to the expression, and that such a character was generally attributed to him he himself confesses in his *Tesoretto*; but none of his contemporaries, excepting Dante, have distinctly brought against him any more heinous charges.

"Latini's *Tesoro* [Treasure], treating 'of all things that appertain to mortals,' is an encyclopedic work, written, during his sojourn in Paris, in the French language, which he considered more universal, and even more agreeable than his own! It begins with an outline of cosmogony, geography, physics, and universal history; comprises next a system of morals, politics, and rhetoric, founded on Aristotle's corresponding treatises, and terminates in a more original Book of Precepts for the conduct, and especially the manners, of rulers and magistrates. The *Tesoretto*, a work in rude Italian rhyme, was destined for an introduction to the above treatise, and comprises an allegorical vision of Nature and her works, of Love, Virtue, and other such personages. The *Pataffio*, a collection of proverbs and mottoes, a work of less moral and dignified character, in Italian ternary rhyme, is also attributed to Latini."

C. B. CAYLEY.

5, Montpellier Row, Blackheath, S.E.

A note by J. M. in a late number of "N. & Q." has recalled to me that I have recently met with several allusions to this subject, so interesting to all Dantophilists, taking into consideration the supposed visit of Dante, Brunetto's pupil, to Oxford (on which see Foscolo's article on Dante in *Edinb. Rev.* 1818), and that of Petrarch to the same place. (Rossetti's *Antipapal Spirit*, ii. 131.)

J. M. states, that in the early volumes of the *Monthly Magazine* are to be found letters said to be translated from Brunetto Latini, who is asserted to have been in England temp. Henry III., and to have had an interview with Roger Bacon, in which a variety of discoveries were communicated, such as the mode of making gunpowder, the virtues of the magnet, &c. This allusion to the magnet is corroborated by some remarks in Chambers' *Book of Days*, i. 498, *à propos* of the very early knowledge of the mariner's compass.

Guyot de Provins describes it very accurately in his satirical poem, *La Bible de Guyot de Provins*. Brunetto, in one of his letters, telling how, during a visit to England, he had seen one of these instruments, borrows the very words of Guyot to describe it. Again, Mr. Edwards, in his *Lives and Founders of Libraries*, quotes, on the authority of Lady Macclesfield, a passage from a letter of Brunetto, in which he recounts a night spent at Sherburn Castle, now the seat of the Earl of Macclesfield, towards the close of the thirteenth century, when he was on his way from London to Oxford. It would appear that Brunetto had visited England, although I can discover no allusion to his journey in any of his biographies. Zannoni, in the copious Memoir prefixed to an edition of the *Tesoretto*, does not speak of it; neither does Dr. Barlow, in his *Contributions to the Study of Dante*. I have not been able to consult M. Cha. Caille's recent edition of the *Tesoro*. I should be glad of any information concerning the journey, the existence, and authenticity of the letters, and where they are to be met with.

J. B. DITCHFIELD, Esq.

The "Extracts from the Portfolio of a Nobleman's Letters," in the *Monthly Magazine*, were edited by William Taylor, of Norwich, who was a frequent contributor to that periodical. His *English Synonyms* (from which Crabbe borrowed largely without a word of acknowledgment) first appeared in the same Magazine.

F. NODD.

BIRTH-PLACE OF CARDINAL POLE (3rd S. ii. 149.) — Authorities, I think, are pretty generally agreed as to the birth-place of Cardinal Pole, the last Catholic Archbishop of Canterbury. The almost all follow Leland. Dodd, in his *Church History of England*, says that—

"Reginald Pole, the fourth son of Sir Richard Pole, was born at Stowerton Castle, in Staffordshire in March, 1500."

His sketch of the cardinal's life is based upon the following writers: Beccatelli, Pitts, Godwin, Wood, Johnstone, and a MS. of Pinning, the cardinal's secretary, preserved in Doway College.

Phillips, in his *Life of Cardinal Pole*, gives the same castle as the place of his birth:—

"Reginald Pole received his birth at a castle, which takes its name from the river Stour, two miles distant from Stourbridge, in Staffordshire."

His reference for this is to Camden. In other accounts I have seen the place given as Stowerton Castle; and in one, the date of his birth is assigned to May 11, 1500.

And now, let me ask, why an enquiry of the kind could not be made without wounding the feelings of many readers of "N. & Q." and several contributors, who are Catholics, by such an offen-

sive term as the "last *Romanist* Archbishop of Canterbury?" How would it be received if a Catholic, in speaking of Matthew Parker, were to use language equally offensive to Protestants, which might readily suggest itself? Let us on both sides avoid all that is uncourteous and assailable in the respectable and pacific pages of "N. & Q." F. C. H.

[Has not our correspondent fallen into much the same error which he condemns? In the judgment of many members of the Church of England Cardinal Pole was not the last *Catholic*, but the last *Roman Catholic* Archbishop of Canterbury. Many other persons will be surprised to learn that *Romanist* is an offensive term. It was in this instance, we have no doubt, used with as little intention of giving offence, as the negative term *Protestant* is here used by F. C. H. A little less susceptibility might be recommended to writers on both sides.—Ed. "N. & Q."]

LUIS DE CAMOENS (3rd S. viii. 28.)—Your correspondent E. H. A. inquired some time ago whether some poetic compositions of Camoens had not been discovered in the University of Coimbra, &c. I have just received (August 20th) a letter from Lisbon, informing me that a gentleman there, named Jerumenha, did publish, about three years ago certain poetic pieces of Camoens, which had never seen the light before, under the title of *Idyllia*; but my correspondent does not inform me whether the MSS. were discovered in the University of Coimbra.

I am also told, that in the centre of the city a beautiful square has been lately formed, called the "Square of Camoens," in which has been erected a fine imposing pedestal, which is to be surmounted by a bronze statue of the illustrious poet.

J. DALTON.

HYMNS (3rd S. viii. 168.)—Allow me to assure your correspondent ERIC, that Sir Roundell Palmer's version of the fifth stanza of Cowper's—

"Oh! for a closer walk with God,"—

is quite accurate. Sir Roundell Palmer has printed the passage as it stands in the *ed. princeps* of the *Olney Hymns* (1779, p. 4), and in various other editions to which I have referred. If your correspondent will consider the preceding stanza, in connexion with the one he has quoted, he will, I think, come to the conclusion that his suggested alteration is inadmissible. As the text of this beautiful hymn—one of the most admirable in our language—is a possession which none who

value it would like to suppose to be the subject of any doubt, I beg to quote the fourth and fifth stanzas; from the consideration of which, your readers will perceive that they are linked together by a sense which would be destroyed by the adoption of ERIC's suggestion. I quote from the *editio princeps*:—

"4. Return, O Holy Dove, return,

Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

"5. The dearest idol I have known,

Whate'er that idol be;
Help me to tear it from thy throne,
And worship only thee."

The Holy Spirit had occupied his rightful throne in the heart of the believer. Some idol had usurped that throne. The appeal made in the hymn is to the Spirit, for help to dispossess the unlawful occupant. J. B.

Allow me to observe, if it is not too obvious, that the line of Cowper to which ERIC objects is clearly right. "*Its* throne," no doubt, would do; but "*Thy* throne" is far more expressive. The Almighty is represented as dethroned, and the idol as occupying *His* throne—that which of right is *His*. LYTTELTON.

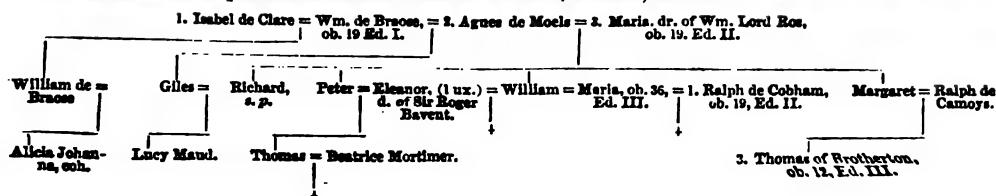
SOLUTION OF CONTINUITY (3rd S. vii. 6, &c.)—The word *lacerated* shows that Johnson adopted and adapted a phrase which became known to him, or at all events was best known to him, as a *chirurgico-latin* one. Until very lately it was a favourite phrase with English surgeons; where a bone was broken or the flesh, &c., cut or *lacerated*, there was "a solution of continuity."

B. NICHOLSON.

PRETTY (3rd S. vii. 453.)—Surely "pretty," which A CONSERVATIVE REFORMER supposes to be a corruption of "peartly," is rather the same word as the German "*prächtigt*" = splendid or magnificent, the meaning having degenerated in our own version of it, and serving for a less ambitious kind of beauty. H. H. GIBBS.

St. Dunstan's, Regent's Park.

BRAOSE (3rd S. viii. 86.)—HERMENTRUDE asks: "Can the truth be disentangled from this Gordian knot?" The following brief genealogical table will, I think, do it:—



CHARTULARY OF WHALLEY ABBEY (3rd S. viii. 36, 76, 158.)—P. S. C. has not attended to a peculiarity of French writers on Roman Law, viz. that they invariably translate the Latin technical terms into their own language in the same way as they treat names. And as an instance of the latter, I remember meeting in one of their legal works with the phrase, "Comme dit Paul;" and it was certainly some time before I identified the person referred to with my old friend Paulus of the Corpus Juris. This practice affords an easy explanation of the "Actiones conque en fait" of Ortolan, which are simply the "Actiones ad factum prestandum" of the Civil Law. In which code there are enumerated a certain number of the most usual contracts which, occurring daily, received definite names; and were known as a class by the term *Nominate*,—such as sales, hiring, &c. It was impossible, however, that these should include every variety of bargain, so the contracts which contained specialities out of the ordinary character of these transactions were called *Innominate*.

Now in each of the *Nominate* class, the action by which the agreement was enforced had a definite name, as, for instance, the *Actiones ex empto, vendito, locato*, &c., whilst in the other the bargain was made effectual by the *Actio ad factum prestandum*, which is Ortolan's "Action conque en fait." Therefore when notions are referred to, the phrase should be *ad* and not *in* factum.

The same is the case with the defence. You have the *nominate* pleas of fraud or fear, *exceptiones doli aut metus*, and then the general *in factum*, importing an answer founded on the particular circumstances of the case.

The *in factum* of the charter should, therefore, in strict civilian language, be *ad factum*. My idea is, that the deed in question was scrolled in French, where "*en faitete*" would be correct; and erroneously translated into Latin as *in*, instead of *ad factum*.
GEORGE VEE IRVING.

"GRAVE MAURICE" (3rd S. viii. 149.)—"Grave Maurice" was a well known name applied to Maurice of Nassau in the reign of Queen Elizabeth. The epithet is given to him in one of Ben Jonson's plays, the reference to which I cannot give, not having his works beside me. It is applied to him also by Sir Walter Scott, in the following passage from the first chapter of *Kenilworth*:—

"Michael Lambourne!" said the stranger, as endeavouring to recollect himself; "what! no relation to Michael Lambourne, the gallant cavalier who behaved so bravely at the siege of Venlo, that Grave Maurice thanked him at the head of the army!"

ALAN FAIRFORD.

The picture, which is the subject of enquiry, most probably represents Maurice, Elector of Saxony, who perished at the battle of Sievenhausen

in 1553. It must not be supposed that "Grave" is our English word, meaning solemn and serious. It is the German title for Count, properly *Graf*, but Englished *Grave*, as in *Landgrave* and *Margrave*.
F. C. H.

QUARTERINGS (3rd S. viii. 69.)—S. P. seems to fancy that arms belong to estates, whereas they belong to families; they do not indicate property but blood. Quarterings are the arms of houses incorporated into the family shield, and the descendants of those ladies (and no one else) have a right to use them. When the male line is extinct, and daughters remain, they are heiresses in heraldry, whether they have property or not. What can S. P. mean by "the quarterings of the dissevered estates"? Estates have no arms and carry no right to arms. A man may leave property to another on condition that he takes a certain name, and the arms belonging to the name, but the bequest gives no right to do so; therefore the party has to apply to the Crown for permission to change the name, and to the Heraldic College to make him a grant of the arms. P. P.

BLANCHE, LADY WAKE (3rd S. vii. 493; vi. 35.)—I have no doubt that Mr. WARREN is right in supposing that the Blanche Lady Wake mentioned by HERMENTRUDE, was the daughter of Henry, Earl of Lancaster. It must be in mind that, after the death of her husband in 1349, this Blanche was what would now be called the Dowager Lady Wake; and her personal existence would not in any way interfere with the title being borne by the Princess of Wales to whom the barony had devolved by inheritance.
MELITA.

MODERN LATIN PRONUNCIATION (3rd S. vi. 34.)—Whilst looking over the Index of the last volume of "N. & Q.," I came upon the above-mentioned subject; which, if I remember correctly, has never been answered. Such an important query I was exceedingly sorry to see passed over, and so will try to make a few observations which may tend to solve the difficulty.

In no age has education in general been more studied than in the present; and since such is the case, it is quite natural that every "long and short" should be pronounced correctly. I have heard many people say that they were taught—*sum, es, est*, and *ego*; but if on the other hand, they had consulted Virgil on the subject, they might soon have made up their minds that they were wrong.

Your correspondent J. M. says, that he is told *do-muse* and *fruc-tus* have superseded *domus* and *fructus*. Now, if we refer to the Latin Grammar, we find that the fourth declension makes the genitive case singular end in *-us*. If such be the case, the *domus* and *fructus* ought to be pro-

nounced *do-muse* and *fruc-tusc*. But this is only what the Latin Grammar says; but, to see if it is right, let us refer to Virgil:—

"Genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerentur avorum."

Here the *-us* in *domus* is long, and before a vowel, and, moreover, in the genitive case: so there can be no doubt but that *do-muse* and *fructusc* are right; and if they were short, wrong.

Again, Juvenal says:—

"Scire volunt secreta domus, atque inde timeri."

Here, in quite a different style of poetry, we have the same rule; and also, written by another man.

Again, scanning must be consulted:—If *domus* and *fructus* be made short, then neither of the lines will scan, which will show that the word is pronounced wrong.

For the sake of proof, I have referred to an Eton Latin Grammar, published in the year 1824, and have found the same rule regarding longs and shorts made use of as in the present ones.

THOMAS T. DYER.

ROBIN HOOD BALLAD (3rd S. viii. 88, 158.)—Many thanks to H. J. for his information on the locality of the *Sayles*; but as to the difficulty about the mention of Watlynge Street, I cannot see that his communication has thrown much light on the subject, which remains *in statu quo*: for there yet remains the question, whether Mr. Hunter was right or wrong in stating that Watlynge Street passed by Barnsdale? Were there two roads of the name of Watlynge Street: the one going from Dover to Chester, and the other crossing Barnsdale? If so, as we would think from Mr. Hunter, the latter could hardly be "the ancient Roman highway," *par excellence*. I do not know whether Erning Strete passed Barnsdale.

A. H. K. C. L.

JOSEPH MABERLY (3rd S. viii. 87.)—My attention has been directed to the request of S. Y. R. for information about Mr. Joseph Maberly. Your correspondent seems to wish especially for the date of Mr. Maberly's death. This took place in March, 1860. The details of his life were too insignificant for public record.

M.

"JOHANNES AD OPPOSITUM" (3rd S. vii. 114.)—"Jack-at-warts," that is, Jack-a-thwarts, or Jack-at-thwarts, one wise in his own conceit, and contrary to, and opposite with, his neighbours.

B. NICHOLSON.

SCENTING OF BOOKS (3rd S. viii. 127.)—Her majesty Elizabeth may well have disliked the smell of spyke, for in odour it is but little better than turpentine. There is a good deal of paste used in bookbinding, and it was a common practice to put into it a few drops of the otto of spike,

derived by distillation from the *Larandula spica*, in order to make it keep. Some manufacturers employ in our own time creosote for the same purpose; the best thing, however, would be otto of birch bark, as its fragrance resembles Russia leather.

Books that were newly bound—of course it was only new books that were presented to the queen—would savour of spyke more strongly than if they had been long shelved. That her majesty had rather a *penchant* for perfumery there is ample evidence.

In Nichols's *Royal Progresses*, we are informed:—

"Three Italians came unto the queen and presented her each with a pair of sweet (!) gloves.

"The Earl of Oxford, Edward de Vere, the first person who brought perfumed gloves into England, presented a pair to the queen, who took such pleasure in the gift, that she was pictured with them on her hands."

In the *Lives of the Queens of England*, we read, "Perfumes were never richer, more elaborate, more costly, or more delicate than in the reign of Elizabeth." Her majesty's nasal organs were particularly fine and sensitive, and nothing offended her more than an unpleasant smell.

SEPTIMUS PIESSE.

Chiswick.

"INVENI PORTUM," ETC. (1st S. v. 10, &c.)—These lines, which the late Mr. Singer attributed to Lilly, are to be found in the works of Janus Pannonius, Bishop of Funfkirchen in Hungary (2 vols. Traj. ad Rhenum, 1784), where they occur (vol. i. p. 531) as a translation from the Greek Anthology, as follows:—

"Inveni portum, Spes et Fortuna valete,
Nil mihi vobiscum, ludite nunc alios."

Janus died in 1474, Lilly being then about four years old.

F. NORGATE.

IRISH LEGEND (3rd S. viii. 151.)—There are few lakes in Ireland that there is not a legend, such as quoted above, attached to. The two beautiful lakes of Lough Owel and Belvidere, in Westmeath, near Mullingar, Lough Erne, Killybeg, and others, have each their legends, full of romance and poetry. And in the extreme south of Ireland, there is a legend amongst the peasantry that the space, now covered by the Atlantic Ocean, was at one time dry land and joined to America, and was densely populated; but that in one night it was overwhelmed by the water, and has remained so ever since. This disaster is said to have been caused by a young girl, who forgot to fasten up a well from which she had drawn water. Most readers of Irish legends must be acquainted with that poetic story of the sleeping warriors, who repose with "Gherroh Gheerland," which is not unlike some of the lake legends; one of the latter furnished Moore

with the material, for the well-known ballad, "On Lough Neagh's banks," &c. S. REDMOND.
Liverpool.

REV. CHARLES ANNESLEY (3rd S. viii. 100.)—S. Y. R. is informed that the author of the MS. additions to the *Stemmata Chicheana* in All Souls' College Library was the late Rev. Charles Francis Annesley, M.A., F.A.S., and F.H.S., of Eydon Lodge, and Lord of the Manor of Eydon, co. Northampton. He was formerly Fellow of All Souls' College, and Rector of Sawtrey-St. Andrew, co. Hunts. He was born at Weston-on-the-Green, Oxon, December 26, 1787; second son of Arthur Annesley, Esq. of Bletchington Park, Oxon; and his wife, Catherine, daughter and heir of Admiral Sir Charles Hardy, Governor of Greenwich Hospital, and died September 26, 1863, unmarried. His elder brother was Arthur, Viscount Valentia, Baron Mountnorris, and premier Baronet of Ireland, who died at Bletchington Park, December 30th, 1863, and was succeeded by his grandson, Arthur, now Viscount Valentia, to whom also the manor and estate of Eydon descended on the death of his great-uncle.

B. W. G.

GOSAMER (3rd S. ii. 16, 76.)—As agreeing with the French and German popular names, and as supporting my conjectural derivation, I would note the synonyme Virgin's thread or Virgin thread. This is given in one old dictionary (Ash's, if I remember rightly), *sub lit. V*. I found it also in an old English-Dutch, and in another English-foreign dictionary, both of which are on the shelves of the British Museum Reading Room, but it appears to have escaped the notice of later lexicographers and glossary-compilers. At a distance from library shelves, my references are necessarily vague; while a bad memory, and the loss of my memoranda, prevent me from offering more for MR. KEIGHTLEY'S acceptance.

BENJ. EASY.

ORANGE TOAST (3rd S. viii. 159.)—The following is the Orange toast inquired for by CYRIL. I have it from one of the "Brotherhood," not belonging to that body myself:—

"The glorious, pious, and immortal memory of the great and good King William the Third, who saved us from Popery and Popery, brass money, and wooden shoes. The Pope in the pillory, and the d— pelting him with priests."

S. REDMOND.

Liverpool.

TEMPLARS (3rd S. viii. 150.)—In his enumeration of names, your correspondent strangely omits the parish of Temple, in the Presbytery of Dalkeith. It is believed, too, that at the village of Drem, in East Lothian (now a station of the North British Railway), are the remains of a chapel called St. John's Chapel, which belonged

to the Knights Templars. There are more than one tenements in the city of Edinburgh which are called Temple Lands, from their having at one time belonged to the Knights Templars; and these are held under the successors of the King by a tenure quite different from the ordinary burgage holding. They used to be distinguished by an iron cross on the roof, and one of these is still in existence with that mark; a flat-roofed building in the Grass Market, near the east end of the north side of that street.

Edinburgh.

Miscellaneous.

J. MACLEAN, Esq., F.S.A., is about to publish a *reclinal History of the Deanery of Teign Minor, County of Cornwall*.

The BRITISH MUSEUM will be closed to visitors from the 1st to the 8th of this month.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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LARGE LETTERS, 8vo. 1772.

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Notices to Correspondents.

Notes on Books in our next.

H. H. G. (Regent's Park) has our best thanks. We shall be glad to address a private communication to our obliging correspondent in the course of a few weeks.—The song of "Lilium" appears in our 2nd S. 4. 90.

T. W. BATESMAN is thanked for his communication on Long which shall receive our best attention.

FIVE. The burial Gilt on Sir John Moore, by the Rev. Charles C. has been frequently noticed in our First and Second Series.

INQUIRIES. For a list of the Habits of the English and Irish cadets consult Hazen's Book of Honours, 8vo, 1831.

A. Q. S. For the restoration of illegible manuscript comedies "N. & Q." for July 1 and 12, 1864, pp. 12, 35.

R. S. Q. Declined.

W. L. M. K. (Glasgow.) Seven articles appeared in our First Series on the Five of Dismal the Course of Scotland.

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A Reading Case for holding the weekly Nos. of "N. & Q." is ready, and may be had of all Booksellers and Newsmen, paper bound or, free by post, direct from the publisher, for 1s. 6d.

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"NOTES & QUERIES" is registered for transmission abroad.

N, SATURDAY, SEPTEMBER 9, 1865.

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Notes.

BIBLICAL VERSIFICATIONS IN ENGLISH.

readers are justly interested in biblical permit me to illustrate an important t, which does not seem to have been noticed by critics and bibliographers. the history of biblical versifications in h language, and translations of the cripture in English rhyme or blank order to avoid needless prolixity, I once to give a few slight sketches of and curious effusions, so far as I am acquainted with them. I have paid attention to such as deserve record, f those I shall mention are in my own et me hope that the deficiencies of my on the subject will be supplied by scholar.

irst place, we have some poetical, or sified epitomes of the whole Bible. instance, is *The History of the Holy pted in easy Verse*, by John Fellowes, *Grace Triumphant*, published in four

Respecting the stories of Genesis, een illustrated in verse by Sylvester's of Du Bartas; by Blackmore: by *radice Loel*, b. vii.); by Barham's Grotius's *Adamus Erul*; Sandys's

Version of Grotius's *Sophompaneas*; and other poems founded on the Mosaic narrative. Portions of the book of Judges, especially those relating to Samson, are versified by Milton in *Samson Agonistes*, and a long poem by Quarles on the same topic. Portions of the book of Kings and Chronicles, so far as relate to David, are versified by Cowley in his *Davidis*; and Prior has written a poem on Solomon. The book of Esther is versified by Quarles. The whole or parts of the magnificent epic on Job, are versified by Quarles, Blackmore, Scott, and Young.

As to the Book of Psalms, the versifications of these holy and glorious poems, published and unpublished, are too numerous to mention. Some of the most noticeable are those of Sandys, Wither, Milton, Blackmore, Merrick, Sternhold, Tate, Watts, Keble, Montague, and Musgrave (in blank verse). The specimens Milton has left us make us wish he had done a greater number. Thomas Moore has given us a proof, in his *Hebrew Melodies*, that he could have versified the Psalms with an exquisite lyric delicacy. I have a MS. versification of the Psalms written in my youth, of whose merits I say nothing.

The Proverbs have been poetically illustrated by Prior and others. Ecclesiastes is versified by Sandys. The Canticles, or Song of Songs, is versified by Quarles, and an old anonymous poet. The Prophet Isaiah has been rendered completely in English rhyme by George Butt, 1785. The Lamentations of Jeremiah are versified by Sandys and Quarles. Jonah is versified by Quarles.

In the New Testament, the four Gospels are versified in rhymed couplets by Darling, in a quarto of some rarity. There is Partit's *Gospel Harmony*, and Wesley's poetic *Life of Christ*: and I have also a complete versification of the Harmony of the four Gospels in MS. by myself, in the same chronological order as that which appears in my *Improved Manuscriptum*. The book of the Acts is very quaintly versified by Tye: an account of whom may be seen in Warton's *History of English Poetry*. The Book of the Revelations has been poetically illustrated by the Rev. Thomas Griffinfield in a poem entitled *The Visions of Petmos*, 1827.

Besides these biblical versifications, there are very numerous portions of Scripture, that have been versified by different poets, in the way of Psalms, Hymns, Paraphrases, Dramas, or Mysteries. For instance, Sandys has given us *A Poetic Paraphrase on the Songs collected out of the Old and New Testaments*. The old hymn-book of the Moravian Brethren contains many such pieces. So does the Appendix to the version of the Psalms of David, used in the church of Scotland, and our Geneva version of the Scriptures; and also the Olney hymn-book. The most complete published epitome of detached biblical versifications may be

found in Belcher's *Poetic Sketches of Biblical Subjects*, 1825. Some further information on this subject may be found in that excellent book, James Montgomery's *Christian Poet*, and Cattermole's *Sacred Poetry of the Seventeenth Century*.

In conclusion, I may remark that these versifications of nearly half the books of the Bible are very different in merit. They are good, bad, and indifferent. The success of Milton, Young, Addison, and Scott, in executing this difficult task, shows that it is possible to accomplish it with honour. But the many comparative failures are proofs that some rare combination of piety, genius, and taste is requisite to do justice to the divine poetry of biblical inspiration. The majority of Scripture versifiers want the noble spiritualism, enthusiasm, and glow of thought and feeling requisite for their enterprise. They too often grovel when they should soar: they smoulder when they should flame, and emit more smoke than fire. Yet, if men of true genius for poetic translation, such as Dryden or Pope, were to arise, and give their whole hearts to Anglicising the poetry of the Bible, they might do much credit to themselves, and much benefit to the public.

The Muse of Heaven well deserves our cultivation. She is the best of the nine, and worth all the rest. Let us join in the beautiful prayer of Milton:—

"Descend from Heaven, Urania, by that name
If rightly thou art called."

FRANCIS BARHAM.

Bath.

AUTOGRAPHS IN BOOKS.

As it is sometimes of interest and use to place on record inscriptions or names in old works, where the former are of any value, or the latter belong to persons celebrated in history or literature, I subjoin a brief account of some few, which have passed through my hands, hoping that it will not prove too lengthy for the columns of "N. & Q.":—

1. Matthæi Paris *Historia Major*. Londini. 1571, folio. With the autographs of Robert Glover, Somerset Herald, friend of the editor of the volume, Archbishop Parker, and of Thomas Milles, his (Glover's) nephew, author of the *Catalogue of Honor*, &c. Glover seems to have tricked all the principal arms throughout with his own hand, and Milles has added many notes in the margins. Also, on the title, the signature of the Rev. W. Cole, F.S.A., and on the back of it, his book-plate.

2. Wilson's *Rule of Reason*. 1551, 8vo. With the autograph of Sir Thomas Smith, Secretary to Queen Elizabeth, and many marginal notes beautifully written by him.

3. *A Natural History*. By Sir Thomas Pope

Blount. 1693, sm. 8vo. With the autograph fly-leaf of Roger North, author of *Lives of Norths*, &c., when he was a Fellow of Tri College, Cambridge, in 1723.

4. *Politique, Moral, and Martiall Disc*. By Jacques Hurault, translated by A. Gell 1595, 4to. Had on the title the autograph nature of "R. Northe." This was Roger, Lord North, minister to Queen Elizabeth, died in 1600.

5. *Grati Falisci Cynegeticon*. Translated, illustrated by C. Wase. 1654, sm. 8vo. On title: "Sum Jo. Aubrij, 1644 [? error for 16] And in the British Museum is Charles B. *Batailes of Crescey and Poitiers*, 1631, 8vo. "John Aubrey" on the title.

6. Bacon, in his last illness, translated "psalmes" into verse, and the result, a very one, was printed in 1625, 4to, with a dedication "To his very good friend, Mr. George Hak Among Pickering's books sold in 1654, was very copy presented by Bacon to Herbert realized 11l.

7. *Shakespeare's Sonnets Never before Impr* 1609, 4to. On the title "N. L., pretium l The letters N. L. are the initials of Nath Luttrell, the well-known collector, whose book came to Mr. Wynne, of Chelsen.

It is to be regretted that these memorabilia curious copies of books, not always very interesting or valuable, have not been carefully preserved. Heber had a copy of *Brands' Betraying of Christ*, &c., 1598, 4to, presented by the author to a friend, perhaps an extant specimen. In Mr. Jolley's *Catalogue* I curried a presentation-copy of Taylor the poet's *Old, Old, Very Old Man*, 1635, 4to: a London bookseller advertised for sale some years back a copy of Phaer's *Virgil* of the edition, 1558, 4to, enriched, according to with the signature of the distinguished Thomas Nash. Lists of the volumes which merly stood on the shelves of such men as Jonson and Gabriel Harvey, or at least of some them, would be interesting, and such lists be formed with tolerable ease. Something of same kind might be done for the collection Narcissus Luttrell and the Rev. Thomas F the *Socius Ejectus*.

It is a point to be considered, whether catalogues of books, before the modern biblios set in, are not of far greater curiosity and interest than such as have appeared since that remarkable epoch. For instance, I, personally, would look over the catalogue of a man who bought volumes only which pleased him, than that one who merely bought, either for the sake of buying, or because his bookseller instructed it was a publication he ought to have, or because some cotemporary collectors possessed it.

not sooner have Pope's Catalogue, or Colman Heber's, or the Duke of Roxburghe's? last furnish capital material, no doubt, for rappers, but of human interest or literary value, they have not an atom. Book-collecting, however, seems to have set in unless I err, Smith, the Secondary of the y Counter, was tainted with it a little.

W. CAREW HAZLITT.

WATKINS BRETT, AND THE SUBMARINE TELEGRAPH.

It has been the birth-place of some of the talented men of modern times. To Matthew Pugh, who preceded Watt in one at least of the most important inventions of the steam-engine (p. 202); Robert Southey, who was the king's and his brother Henry, the king's physician; Thomas Lawrence, the king's painter, and John Wesley, the king's musician, who were all men, may be added the name of John Watkins Brett, who was the founder of the Submarine Telegraph; and let me further add, that a Bristol lady who took out the first patent invention of a suspension bridge!

Watkins Brett was born in this city, but the exact locality of his birth, is unknown. As Mr. William Brett, his father, carried on business of a cabinet-maker in various parts of Bristol until he fixed his residence at Park Street, in 1830. Of the invention, which his son's name is associated, a writer of the *Telegraphic Journal* says: "Although several claim the honour of the invention, none, we will ever dispute the title of 'founder' of the submarine telegraph to John Watkins Brett."

Of its invention Mr. Brett himself says, "Originating this idea conjointly with a younger son (Mr. Jacob Brett), who then resided with my father's labours or suggestions were borrowed; it was purely an invention of our own." Having brought his invention to perfection, Mr. Brett proceeds to tell us of its success:—

"In 1847 (he says) I obtained permission from Louis Philippe to unite England with France by a submarine telegraph. I failed to obtain the attention of the public, it was considered too hazardous for their support."

An attempt, however, was made in 1850, and it was remarked by *The Times* the next day that the jest of yesterday has become the fact of today.

To this first success has followed other fine lines: that between Dover and Ostend in 1853; that which connects Sardinia and France in 1854; and the great Atlantic Telegraph, although for the present a failure, will be brought through the indomitable perseverance of the fishermen, brought to completion.

The ultimate union of America with Europe by electric telegraph (says Mr. Brett) may now be considered a certainty.

Providence has placed this object within our reach; there are no practical impossibilities in the way of its accomplishment; and those united with us in the undertaking do not regard the means required in comparison to the good to be accomplished."

By his first grand success in submarine telegraphy, Mr. Brett had linked together the Old World. It remained to achieve the triumph of connecting that Old World with the New; but he has not survived to witness the ultimate success of those efforts in which he took so large a share. He died December 3, 1863, aged fifty-eight, and lies interred in the family vault in the churchyard of Westbury-on-Trim, near this city.

GEORGE PRYCE.

City Library, Bristol.

LADY ELIZABETH CAREW'S "TRAGEDY OF MARIAM," ETC. — In examining some old books and MSS., for a different purpose, I came across a copy of *The Tragedy of Mariam, the Fair Queen of Jewry*, 1613, by Lady E. Carew, with a dedication which I never met with before in copies of this drama, as follows:—

"TO DIANAES

EARTHLIE DEPVTESSE,
and my worthy Sister, Mistris
Elizabeth Carye.

"When cheerfull *Phœbus* his full course hath run,
His Sister's fainter Beams our hearts doth cheere;
So your faire Brother is to mee the Sunne;
And you, his Sister, as my Moone appeare.

"You are my next belov'd, my second Friend,
For when my *Phœbus* absence makes it Night,
Whilst to th' *Antipodes* his beams do bend,
From you, my *Phœbe*, shines my second Light.

"Hee, like to SOL, cleare-sighted, constant, free,
You, LVNA-like, vnspotted, chaste, diuine:
Hee shone on *Sicily*; you destin'd bee
To illumine the now obscure *Palestine*.
My first was consecrated to *Apollo*,
My second to DIANA now shall follow.

E. C."

I also met with a copy of *The Travailes of the Three English Brothers, Sir Thomas, Sir Anthony, and Robert Shirley*, 1607, with a dedication, which is presumed to be all but unique, in the ensuing terms:—

"To honours fauourites, and the intire friends to the familie of the Sherleys, Health.

"It is a custome amongst friends (and sure a friendly custome), if the obstacles of Fortune, the impediments of Nature, the barre of time, the distance of place, do hinder; nay, if death itselfe doth make that long separation amongst friends, the shadow or picture of a friend is kept as a devoted ceremonie: In that kinde to all well willers, to those worthy subiects (of our worthlesse Pennes) wee dedicate this Idea and shape of honor. Being vnable to present the substances, wee haue epitomiz'd their large volume in a compendious abstract, which wee wish all to peruse, and yet none but friends, because wee wish all should be friends to worth and desert, and wee our selves should haue a safe harbor and vmbraige for our well willing, yet weake labours. If wee haue not kin'd to the

life the true portrait of their deserts, (our wills being sealed with our endeavors, and poiz'd by an able censor) we goe (with the Proverbe) to a willing execution, Leniter, ex merito quicquid patiar, ferendum est.

"In our best endeavours,

"Yours,

Calo beat Musu.

JOHN DAY,
WILLIAM ROWLEY,
GEORGE WILKINS."

It may be worth mentioning that the John Day, who was part-author of the preceding play, was a different person from the John Day of Caius College, Cambridge, who wrote *The Parliament of Bees*, 1641, 4to. Lowndes confounds them.

W. CAREW HAZLITT.

Kensington

THE RUTHVENS. — Upon arranging a variety of old letters, I found one, previously mislaid, which I cannot help considering of the deepest interest. When it fell into my hand originally, it was not easily deciphered, and I did not pay much attention to it; but last year, in consequence of certain professional inquiries I was engaged in as to the old Barony of Halyburton of Dirleton, I remembered the puzzling letter, which I recollected had mentioned something about the Provostry of Dirleton. I found it after a somewhat tedious search, and was delighted—not certainly because it threw light upon the descent in the female line of the peerage, the point I was investigating, and which, I am happy to say, I, after some difficulty, made out—but because it proved to be a document entirely autograph of the noble Lord, the assassin of Rizzio, and who has, as the historian of his own crime, been admitted by Lord Orford into his *Catalogue of Royal and Noble Authors*.

Patrick Lord Ruthven, and through his mother Lord Halyburton of Dirleton, was the eldest son of William Lord Ruthven and Jean Halyburton, Lady Dirleton. He had a brother, Alexander, and according to Scott, the historian of the family, seven daughters. The letter, though having the date of the month, is silent as to the year. This omission is obviated by the writer referring in it to his brother, Alexander, and his son, William (afterwards first Earl of Gowrie). On the back there is this notandum in his lordship's hand:—"Sir Robert Oysler's obligation, that he sould set his lands of the Provostrie of Dyrhtoun and Maristoun to William Ruthven, my son."

I never heard of any other autograph of this historical personage than the one before me, and I should imagine it to be of considerable value. Indeed, until I saw it, I entertained an idea that the fierce baron could hardly sign his name. My surprise, consequently, was great when I gazed upon his distinct but somewhat difficult handwriting, and ascertained from its contents that this feudal statesman was, like statesmen of more

modern times, quite alive to the pecuniary of his family.

ATLANTIC CABLE TELEGRAPH. — *Mary*, admirable work on the *Physical Geography, Sea and its Meteorology*, says, under the "Faulty Cables" (p. 19) :—

"One of the chief physical difficulties which [1861] to stand in the way of these lines, lie 'cables.' It so happens that all deep-sea lines at the present writing, ceased to work. The lines in the Mediterranean are out of order; at the Red Sea lines. No messages have passed between Kurrachee and Aden for some time; and at Algiers has been suspended, if not abandoned, at present. All these lines had cables incased in a piping of iron wire; and it is a question whether the culty with them all be not owing to that cause. The wire wrapping of the Atlantic cable has been in a state almost of complete disintegration, the fastenings of coppered ships. This evidence of action excites suspicions as to the proper use of that cable. Iron, sea-water, and copper, will form a battery of no inconsiderable power; and the state of the iron wire, in this instance, excites belief as to defective insulation."

The failures of the last and present are not mechanical only, but electrical mainly. The first message from Newfoundland to Ireland on the 12th August, 1858. On the 12th Queen sent a dispatch of ninety-eight words to the President of the United States; on the 13th Majesty received his reply of 147 words; and on the 27th a dispatch of seventy-two words was sent to the Queen for its transmission. The communication from Newfoundland to Newfoundland was more difficult in the opposite direction, "because the voltaic current contend against the earth-current." It was silenced on the 1st Sept. 1858, after finishing the words "correct, correct." (*La Presse*, Sept. 1858.)

There are, I conceive, two prominent defects in these cables: (1) insufficiency of their (otherwise galvanic, otherwise electric,) power; and (2) the use of signals for letters instead of the House's plan of striking the question and in print direct, and with great promptness and certainty—say 150 to 200 letters in a single stroke. The first business to be done, before laying another cable, is to ascertain the cause of failure of all the existing deep-sea lines. T. J. B.

THE BELLS OF ST. HELEN'S CHURCH, WILT. — Your readers, who are curious on the subject of church bells, may purchase deriv information from the following paragraph forms the heading to a catch (or round) in *The Monthly Musick of Vocal Musick* 1707 :—

"Eight Bells being Lately Cast at St. Helen's Church, had these Names given 'em. The 1st Bell 2nd Ramillie; 3rd Barcellona; 4th Menin; 5th 6th Eugene; 7th Marlborough; 8th Queen Anne."

ch was made this catch by Mr. Henry Hall of Here-

Henry Hall, organist of Hereford Cathedral, the "maker" of the catch, was, I imagine, the writer both of words and music. I am unable to say anything in favour of the latter, and of the former your readers judge for themselves:—

"Thus while the Eight goes merrily Round,
Earth and Air their Tryumphs Sound,
To Victoria Sabrina's Bancks rebound.

"Then to the Chiefs whose Names they Bear,
So Wise in Peace, so Warm in War,
Fill, fill the Glass and Drink it Fair.

"Tis Anna now Demands the Glass,
Anna, the Joy of Human Race;
Then Drink and Wish the Bells your Glass."

Are these bells still in existence; and, if so, are they yet known by the above names?

W. H. Hesk.

BAPTISMAL NAMES.—From time to time the readers of "N. & Q." have been amused at the strange names given to children at their baptism, and the instances recorded were culled chiefly from the days of the Puritans. The following, however, is a fact of our own times, and is worthy of being embalmed in the pages of "N. & Q.":—

A man named Sykes, resident in this locality, has four sons, whom he named respectively Live-well, Do-well, Die-well, and the youngest Fare-well. Sad to say, Farewell Sykes met an untimely end by drowning, and was buried this week (seventh Sunday after Trinity) in Lockwood churchyard. The brothers Livewell, Dowell, and Dewell Sykes were the chief mourners on the occasion.

GEORGE LLOYD.

Thurstonland.

JUNIUS.—If Sir Robert Adair left any papers, they might throw some light on the subject of the authorship of the Letters of Junius. In a conversation I had with him, he expressed a strong opinion that they were written by Sir Philip Francis, and added some reason relative to handwriting, which my bad memory presents me with remembering more than in a general way. It is possible that in a diary I have kept, the conversation may be recorded, but it would take me long time to look through it.

FITZ.

HEDDOCK.—In Lyly's *Woman in the Moon*, Pandora being mad, thus addresses one of the shepherds:—

"Thy head is full of *heddoches*, Iphicles;
So, shake them off."—Act V.

Mr. Fairholt in his edition explains these as hedge-hogs, but I think without authority; and Halliwell's *Dictionary* the evident corruption or variant "headache" is given as an Eastern country word for the corn-poppy. I suspect also that some form of this word has been misprinted

as *hordock* and *hardock*, where Cordelia speaks of her folly-driven father as—

"Crowned with rank fumiter, and furrow weeds,
With *hordock*, hemlock, nettles, cuckoo flowers,
Darnel, and all the idle weeds that grow
In our sustaining corn."—*Lear*, Act IV. Sc. 4.

"Search," says she afterwards—

"Search every acre in the *high-grown* field,
And bring him to our eye."

The reason, therefore, agrees; and while so rank and glaring a flower as the corn-poppy would hardly have been left ungathered by poor Lear, it would, if named, be named among the first. Perhaps the readers of "N. & Q." in the different counties, and especially any in or near Warwickshire, might inquire for, and communicate, the provincial names of the corn-poppy?

B. NICHOLSON.

GORILLA.—In a book of travels, entitled *A Voyage to Africa*, by William Hutton, which appeared in the year 1821, mention is made of a cannibal nation in the interior of Africa, called the Kaleys, who make iron from the ore. There is also an account of a species of orang-outang found there, called *Ingreua*. The traveller himself did not see any of these; but they were described to him as being larger than a man, and so strong as to be able to tear off branches from trees, and beat men to death with them in the woods.

Have we not here the first hint of such animals, and has it not since been expanded and improved upon, and at last presented to us more circumstantially as the formidable *Gorilla*?

F. C. IL

THE GRANDPARENTS OF THE KEMBLEs.—A tombstone in Leominster churchyard bears the following inscription:—

"Here waiting for our Saviour's great Assize,
And hoping thro' his merits there to rise
In glorious mode, in this dark closet lies

JOHN WARD, Gent,

who died Oct. 30, 1773, aged 69.

Also SARAH his wife, who died Jan. 30, 1786, aged 75 years."

Mr. Ward was manager of a company of comedians in "this circuit," and was grandfather of Mrs. Siddons, Mr. John, and Mr. Charles Kemble.

C. N.

Hereford.

PRAYING FOR HUSBANDS.—The following extract from the *Building News*, having gone the round of the newspapers, will perhaps not find an inappropriate resting-place in the columns of "N. & Q.":—

"A very curious legend was told by the Rev. C. W. Bingham to that portion of the party, which, at the recent meeting of the Archaeological Institute in Dorset, was fortunate in visiting the Little Norman chapel of St. Catherine, at Milton Abbey. The legend was that, on a certain day in the year, the young women of Abbotsbury used to go up to St. Catherine's Chapel, where they made

use of the following prayer: 'A husband, St. Catherine; a handsome one, St. Catherine; a rich one, St. Catherine; a nice one, St. Catherine; and soon, St. Catherine.' Mr. Beresford Hope, who at these gatherings is always equal to any emergency, modestly proposed that all gentlemen and married ladies should retire from the church, so as to afford the young ladies present the opportunity of using so desirable a prayer."

C. STEWART.

PEDANTRY.—Robert Hall said of Dr. Kippis:—

"He laid so many books upon his head, that his brain could not move."

Lord Macaulay of Dodwell:—

"He acquired more learning than his slender faculties were able to bear: the small intellectual spark which he possessed was put out by the fuel."—*Hist. Eng.*, iii. 461.

Sir D. Brewster of Dr. Whewell:—

"He exhibits an amount of knowledge so vast, as at times to smother his reason."—*More Worlds than One*, 1st edit., p. 237.

CYRIL.

Queries.

JOHN PYM, THE PARLIAMENTARIAN.

I have for many years unsuccessfully endeavoured to trace a connection between the families of John Pym, the Reformer, and that of my maternal relatives, the Pym of the Hazels, but hitherto I have failed. I venture to trouble you with a few facts, which, should you think worth publication in your paper, may produce from some of your correspondents some additional information.

John Pym, the Reformer, was born in the year 1583 at Brymin, in Somersetshire, and married about the year 1614 Anna, the daughter of John Hooker of Somersetshire, who died in 1620. Where John Pym resided during his married life I cannot discover, or what were the names of his sons, or where his children were baptized.

Forster, in his *Life of John Pym*, states that it had been asserted in some histories, that he had entered one of the Inns of Court with a view to the bar; but it is difficult, he adds, to find good authority for this. Through the courtesy of the treasurer I have ascertained this surmise to be correct. John Pym was admitted a student of the Middle Temple as the son and heir of Alexander Pym, deceased, of Brymin, April 25, 1602, Francis Rowse and William Whittaker being his sureties. Sir Francis Rous had married Pym's mother. I found also that his father, Alexander, son of Erasmus Pym of Camington, was admitted to the same Inn in 1565, and John Pym's son and heir, Alexander, was admitted there Oct. 20, 1626, when John Pym himself and John Baylisse were sureties. Later, in 1673, Charles Pym, son of William Pym deceased, of St. Martin's-in-the-Fields, gent., and in 1703 and 1709, William Pym and

John Pym, grandsons of the same gentle, latter of whom was my great-great-grandfather, were also admitted as members of the Temple.

I have recently discovered that this Pym, of St. Martin's-in-the-Fields, was Reach, Leighton-Buzzard, and was born year 1619 or 1620; and it has been a trading family for above a century at least to the son of the Reformer. His grandsons were mentioned as they occurred in the *man's Magazine*, and they are there stated to be descendants of that individual.

I want only to find where the Reformer resided during his married life, and whether his children were baptized, to discover whether he had a son named William. Forster says his eldest son's name was John, and that with his father in the parliament of 1640 he was a member for the borough of Poole, in Dorset. I think a mistake, for John Pyne of Currey-Mistake was also admitted to the Middle Temple, and the records of that society show that Alexander was the heir-apparent, and he succeeded to the estates. That he had a son, there is some doubt. Mrs. Lesiter of Currey-Mistake, who is a Pym by birth, possesses a portrait of a John Pym, said to be the son of the Reformer, not the Reformer himself. This lady also possesses many articles said to have belonged to the Reformer, and amongst other things a very ancient coat of arms—a bull's head within a wreath, on William Pym's tombstone at Reach. The arms given are very different; namely, sa. a cross between three owls, as many crosses cross first; and these are the arms of a Bathurst family of the same name, totally unconnected with the Reformer. I find also that the widow of a John Pym, and daughter of Deering of Charing, was buried in Rochester Cathedral about 1683, and that her husband bore the same arms. Who this John Pym was, I cannot find. Harris, in his *History of the Reformation*, gives these arms amongst those of the gentle, but with no information as to the neighbourhood in which that family dwelt. William Pym, of St. Martin's-in-the-Fields married a Harri-son, and whether of Dr. Harris's family I do not know. It may account for the insertion of the name in his book. I have found several portraits of the Reformer, where three sons are given, one of them is named William.

It is also worthy of remark, that William Pym, of St. Martin's-in-the-Fields, whose father was born between 1645 and 1650, called two sons, James and Charles, from which it may be inferred that he was a Royalist. This may account for his separation from his family, or it may be that he was of a different stock from the Reformer.

uld be very grateful if any of your corre-
spondents would give me any information tending
to throw a light on this matter.

JOHN PYM YEATMAN.

High Court,
Temple, E.C.

From the dedication of Charles F. B. Jef-
ferson on the death of Lady Rous, it
appears that Pym could not be present at his
funeral, nor is it known where he was
first six years of his married life.

ED AND THE STATURE OF OG, KING OF BASAN, OR BASHAN.

chap. iii. of Deuteronomy, verse 11, comes
giving account of the bed of Og:—

only Og, King of Basan, remained of the race
of the children of Ammon, being nine cubits long,
and three cubits broad, after the measure of the cubit of a man's
—*Douay Version*.

Authorized Version, or translation, is some-
what different, though the sense is the same.
It is not the word "bed," or "bedstead,"
but "couch," calculated to mislead and perplex ordi-
nary English readers: for the simple reason, that
in the East are very different from those
in the West? As the "bed" (כֶּסֶד = *eres*)
was nine cubits long, which would be about
the English measure, the generality of Eng-
lish readers must have some strange ideas of an
iron bed, and still stranger conceptions of the
stature of Og. And yet the word "bed"
after all, only mean either a large *mattress*,
on a *van*, or sofa, supported by iron rods. The
Authorized Version speaks, as if the *whole* of the bed
was iron; but how the expression is to be un-
derstood, writers appear to differ. Knowing, how-
ever, that the bed was 15½ feet long, it does not
follow that Og was 15½ feet in height, because
beds were frequently so much longer than
the person who slept upon them. But as Holy Scrip-
ture informs us that "Og only remained of the
giants," we must of necessity conclude
that he was of immense stature, though from the
length of the bed we cannot decide with any de-
terminacy, what his height really was.

As, under the article "Giants," in Kitto's
Cyclopædia of Biblical Literature (vol. i. p. 757,
Edinburgh, 1847), that Rosenmüller, Dathe,
and others translate the Hebrew word כֶּסֶד by
the term *sarcophagus*. But commentators are often dangerous guides.

Perhaps you, or some of your learned corre-
spondents, may be able to throw some additional
light upon a subject which, though more

curious than useful, is not by any means devoid of
interest to biblical scholars.

Mr. Porter, in his late work entitled *The Giant
Cities of Bashan*, appears to have visited the land
of the Scripture giants—the *Rephaim*, of whom
we read in Deuteronomy. J. DALTON.

Norwich.

ADMIRAL BENBOW.—Can any of your readers
throw real light on the parentage of the famous
Admiral John Benbow, and on other matters re-
lating to him, which are at present in inexplicable
confusion? The common biography, copied and
recopied, makes him son of a Col. John Benbow,
who escaped from the battle of Worcester in
1651; but the *State Trials* and the *History of
Shrewsbury*, show that this Col. or Capt. Benbow
did not escape, but was shot after the battle.
Another account states, on good argument, that
this Capt. Benbow was the admiral's uncle, and
that he (the admiral) was son of William Ben-
bow, a tanner at Shrewsbury. Add to this, that
the date of birth of, the names of the mother and
wife of, and the actual place of burial of the gal-
lant admiral are all in doubt; and it will be seen
that hence arises a fair subject of investigation for
"N. & Q." A.

SIR SAMUEL CLARK.—In connection with the
reply (viii. 159) by Mr. T. GLADWELL, I shall be
much obliged to any of your readers if they could
direct me in what church the Sir Samuel Clark, of
Throgmorton Street, would be likely to have had
his children's births registered; as, at the date
1675, he would doubtless be a resident of the
City. Any information respecting this Sir Samuel
Clark will oblige. GEORGE PRIDEAUX.

Lusan House, Quadrant Road,
Highbury New Park, N.

FOREIGN HERALDIC WORKS.—What are the
titles of the best works on Danish, Norwegian,
Swedish, and German heraldry and family crests,
particularizing those translated into either English
or French? S. P.

Birkenhead.

THE GLOVERS OF PERTH.—In the Abbotsford
Waverleys are several engravings of ancient relics
in possession of the Company of Glovers of Perth.
Are there any records or registers of the com-
pany in existence, of what nature and from what
date? F. M. S.

229, Clarendon Villas, Plumstead.

HERALDIC PUZZLE.—A. had two wives; by the
first, who was an heiress, he has only female issue;
by the second he has a son. How should the hus-
band of one of the daughters bear her arms?

[* Some interesting particulars of Admiral Benbow
and his ancestry by Charles Hulbert appeared in the *Sala-
man Magazine* of 1815, vol. i. pp. 8, 55.—E.D.]

Though the daughter is a coheirress, her husband has clearly no right to bear her *paternal arms* on an escutcheon of pretence so long as A. has male issue. On the other hand, to bear her *maternal arms* would convey a false impression. The suggestion that the arms of her mother should form the principal part of the shield, and those of the father be placed in chief, appears to be without sufficient authority, and would also frequently result in a clumsy complication.

For example: suppose the paternal arms to be arg. a cross gu., on a chief az. three fleurs-de-lis or; and the maternal arms also to contain a chief charged. Let any of your heraldic readers draw the shield so treated, and see for himself the difficulty and confusion that would result from such a method. I should be glad to be informed of a more reasonable mode. J. WOODWARD.

MRS. HEY OF LEEDS.—The Rev. R. V. Taylor has prefixed to his *Biographia Leodiensis* a list of books by Leeds men, living authors being marked with an asterisk. In this list I find the following entry:—

"HEY (Mrs.). Moral of Flowers, royal 8vo, 1833.—Recollections of the Lakes, and other Poems, 12mo, 1841.—Spirit of the Woods, royal 8vo, 1837."

No asterisk is prefixed to her name. I have sought in vain for an account of this lady in the body of Mr. R. V. Taylor's work. I have therefore recourse to your columns in the hope that some of your correspondents can supply her Christian name and date of death, and give other information respecting her. S. Y. R.

HOGARTH'S PAINT-BOX.—The following extract is from *The Standard* of Aug. 21:—

"The box owned and used by Hogarth for keeping his brushes, paints, and other materials, is now in the possession of Colonel James V. Bomford of this city. It was purchased at an auction of the effects of Hogarth in London, soon after his death, by the grandfather of Colonel Bomford, and has been in the possession of the family ever since. It is between two and three feet long, half as wide, and about a foot deep."—*Elizabeth (New Jersey) Journal*.

Can any reader of "N. & Q." say whether the relic is genuine? RICHARD B. PROSSER.

25, Southampton Buildings, W.C.

"KNIGHT'S QUARTERLY MAGAZINE."—Can any reader of "N. & Q." inform me as to the authorship of the papers named below? viz.—1. The Raven; a Greek tale, by "Archibald Frazer" (vol. i. pp. 349-52). 2. Ripperda; a dramatic sketch. Anon. (Vol. i. pp. 103-106). 3. The Old Man of the Mountain; a dramatic fragment, by R. M. (Vol. ii. pp. 310-20). 4. The Lamia; Greek tradition. (Vol. ii. pp. 351-55).

R. INGLIS.

MEETING EYEBROWS.—Can any of the readers of "N. & Q." give, or refer me to, any observations as to the physiognomical or phrenological

meaning of this peculiarity? A superstition persons with meeting eyebrows will never be in trouble, has already been mentioned in "N. & Q."

MERCHANT GUILD AT WINCHESTER.—In Milner's *History of Winchester*, mention is made on the authority of Trussell's MSS., of a great Merchant Guild made to the inhabitants of the city by Ethelwulf, 850 A.D. Could any of our readers oblige by informing me whether the charter is in existence? Dr. Milne has not given it, but I suppose it is to be met with.

NOT GUILTY.—Why should our wretched criminals be induced to utter a lie by the custom and apparently needless question? Can any satisfactory reason be assigned for the practice? Is an answer to such an inquiry demanded by the courts of justice in other countries? Is it absurd, and worse than absurd, to expect a confession after confession (even by the advice of counsel) plead not guilty?

PHILIP VAN ARTEVELDE AT YPRES.—In an illumination representing Philip van Artevelde addressing the people at Ypres, in the *Chronicles of Froissart*, published by H. N. Humphreys, above the citizens is depicted a banner charged with the following arms:—arg. and gu., a double cross of Lorraine (the upper arm changed (two of the traverses are bent at the third in base). I should be glad to know what are the arms here represented. J. WOODWARD.

RAPHAEL'S MADONNAS.—What book must I consult in order to ascertain the order in which these pictures were painted, any interesting facts connected with the production of each, the names of the galleries in which they are now present preserved? ST. SWINBURNE.

ROUSSEAU.—A correspondent of your *Contemporary L'Intermédiaire* (ii. 355) quotes the following passage from the end of the Book of Rousseau's *Emile*:—

"J'ai ouï raconter à feu Milord Hyde, qu'un ami revenu d'Italie après trois ans d'absence, examiner les progrès de son fils âgé de neuf à dix ans. Ils vont un soir se promener, avec son Gouverneur dans une plaine où des écoliers s'amusaient à jouer avec des cerfs-volants. Le père en passant dit à son fils, O cerf-volant dont voila l'ombre! Sans hésiter, sans la tête, l'enfant dit: Sur le grand chemin. Et en ajoutant Milord Hyde, le grand chemin était ensoleillé et nous. Le père à ce mot embrasse son fils, et sans lui son examen, s'en va sans rien dire. Le lendemain il envoya au Gouverneur l'acte d'une pension sur ses autres appointements.—Quel homme que ce père quel fils lui était promis? La question est précisée de l'âge: la réponse est bien simple; mais voyez

[* Trussell (fol. 73) ingenuously confesses, the "of this corporation [the Merchant Guild] I could yet have the happiness to find."—ED.]

été de judiciale enfantine elle suppose? C'est ainsi
Pélève d'Aristote apprivoisait ce coursier célèbre
mon écuyer n'avait pu dompter."

The French querist wishes to know wherein
sists the mark of sagacity that Rousseau so
es about? We might perhaps be better able to
ver the question if we could tell how the boy
ressed himself in his own language. I would
efore beg to inquire whether the anecdote is
where recorded in English. If it is, we should
bably have the further satisfaction of learning
o was the judicious father, and what became of
promising son.

The Lord Hyde, on whose authority Rousseau
tes the story, was probably Henry Viscount
mbury (described by Horace Walpole as an
uable and disinterested lord) who died in 1753,
ne few months before his father, the last Earl
Clarendon, of the family of Hyde. MELETES.

ST. ANDREW'S, EDINBURGH. — Can any corre-
ondent favour me with any account of the
chitect of St. Andrew's church, Edinburgh?
as he a native of Cupar Angus? P.

"SARUM MISSAL." — I cannot get a satisfactory
planation of the following terms "Cum regi-
ne chori," "Sine regimine chori," "Quando-
que chorus regitur," which I find in the *Sarum*
ssal. What is their meaning and force in a
calistic and musical point of view? H. A. W.

THEOGNIS. — I recently purchased *Theognidis*
garensis Sententiæ, &c., Basileæ, 1563, on a fly-
f of which are the following lines: —

"Doctrina vim promovet insitam,
Rectique cultus pectora roborant,"

I folded up carefully between two leaves and
art of the binding (a portion of an old Latin
3. by-the-way), the following list of names: —

Jo^s Lloyd, *Jo^s Price, *David Evans, Se., *Tho^s
ody, *Philip Rogers, David Evans, Ju., Maurice
oyd, Edd. Jones, *Tho^s Jones, Edd. Thomas, Jo^s
ers, Tho^s Price, John Maurice, Se., Jo^s Elliott, Edd.
arice, Jo^s Lloyd, Rowland Price, David Lloyd, Ju.,
ld Rogers, *Isaac Wms? Tho^s Lloyd, Rich. Wil-
hā, 1517." [Those marked * have been crossed out,
as also the last figures of the date.]

Perhaps some of your correspondents can kindly
orm me to what they refer. Is the Latin quo-
ion original or not? This edition is not men-
ned in Brunet. Is it rare? * ELUY.

WASHINGTON AN INFIDEL. — So says Jefferson
eters, iv. 525), on the authority of Gouverneur
orris. Is the charge true? CYRIL.

* Our correspondent is the fortunate possessor of a very
ommon edition of Theognis, Hertelius' second revision,
ected, and improved. The Pinell Catalogue (Nos.
4, 4485) notices two different editions by Hertelius,
1 and 1569, both printed at Basil in 8vo, but not that
568.—ED.]

A WELSH BARD. —

"1541. 1st July, 33 Hen. VIII., a Welshman, a Min-
strel, was hanged and quartered for singing of songs
which were interpreted to be prophesying against the
king."—*Stow*, p. 542.

Will any reader of "N. & Q." oblige by fur-
nishing some further account of the above old
bard? GLWSIG.

Queries with Answers.

HERMANN: SCHILLER. — Can you inform me in
what volume or volumes of Hermann's *Opuscula*
are printed his versions of certain plays by Schil-
ler? The names of the plays I forget, and know
only that the translations (into Greek) are con-
sidered worthy of that great scholar's fame. I
have applied in vain to Messrs. Williams &
Norgate, and other foreign agents. None of them
had the complete work, though some had a stray
volume or two of merely critical dissertations.
Any one who possesses the book will be able to
inform me and confer an obligation on E. C.

[From the short introduction prefixed by Hermann
(*Opuscula*, v. 355, edit. 1834), to his Greek translation of
some fragments taken from Schiller's *Wallenstein*, it does
not appear that he ever did into Greek any one entire
tragedy of Schiller. Hermann tells us that, being of
opinion that in Schiller's plays, though in some respects
they come short, there were many things which, if
written in Greek, would be most worthy of a Greek tra-
gedian, he (Hermann) when at home in the evening,
surrounded by the female confabulations of his own
family, did put into Greek verse certain things (or por-
tions), and made a present of his translations to his
friends: "nonnulla Græcis versibus exprimebam: quas
schedulas deinde amicis quibusdam dedi." We fully
understand Hermann as intimating, and as meaning to
intimate, that his translations were only off-hand and
fragmentary, and this for a reason of which every pater-
familias will feel the force, because he made them "in
communi conclavi familie obambulans, ubi inter con-
fabulationes mulierum non est seriis rebus tractandis
locus."]

THE MAN IN THE MOON. — Can you inform me
whether there is any trace of the popular legend
in Plutarch's Treatise on the Spots in the Moon?
On the roof of Gyllyn church, Conway, is a re-
presentation of the moon with the man in it
bearing his thornbush, but without his dog.

S. BARING-GOULD.

[In Plutarch's Treatise, which has reached us in an
imperfect form, we find nothing that comes very near to
the popular legend. He cites the poet Agesianax, ac-
cording to whom the face seen in the moon is that of a
boy. For κοῦρος, however, critics would read κοῦρη,
which would make the face a girl's. The best thing in
Plutarch respecting the moon is a dialogue, more Abra-
ham Lincoln, between the Moon and her Mother.

"Mother," said the Moon, "I want a petticoat, and I want it to fit." "Why, how," replied the Mother, "can I ever make a petticoat to fit such a creature as you? At one time round and full, at another humped, at another horned!" Even so," adds the philosopher, "there are persons so foolish, that no one can suit them, and no one can satisfy them."—*Sept. Sup.*

CLELAND OF THAT ILK.—Was there ever such a family in Scotland; and, if so, was it of old standing? What arms did the family bear, and where is Cleland? F. M. S.

229, Clarendon Villas, Plumstead.

[Cleland is a surname belonging to an old family in Lanarkshire, and derived from the lands of that name in the parish of Dalzeil. The Clelands of that ilk were hereditary foresters to the old Earls of Douglas, and had for arms a hare salient, argent, with a hunting horn, proper, about its neck; crest, a falcon standing on a left hand glove, proper. At other times, for supporters they had two greyhounds. James Cleland of Cleland was one of the patriots who joined Sir William Wallace, and fought, under his command, against the English. He also remained faithful to King Robert Bruce; and for his services received from that monarch several lands lying within the barony of Calder in West Lothian. From him was descended William Cleland of that ilk, who, in the reign of King James III., married Jean, daughter of William Lord Somerville. The name was formerly Kneil-land, with the K pronounced. Consult Wm. Anderson's *Scottish Nation*, i. 648.]

ST. BOTOLPH, ALDERSGATE.—Can you inform me who was the author of the following lines?—

"Hic conjuncta suo recubat Francisca marito;
Et cinis et unus, qui fuit una caro.
Huc cineres conferre suos soror Anna jubebat;
Corpora sic uno pulvere trina jacent.
Ille Opifex rerum, Omnipotens, qui Trinus est Unus,
Pulvere ab hoc uno corpora trina dabit."

These lines are said to be on a tablet in the church of St. Botolph, Aldersgate. Who was this Francisca? THOMAS S. DYER.

[This monumental inscription was formerly in the old church of St. Botolph, Aldersgate, and is printed in Maitland's *London*, ii. 1075. Can Anne, the sister of Frances, be the celebrated Dame Anne Packington (died 1563), who was certainly buried in this church? The following translation of this epitaph appeared in the *Grub Street Journal*:—

"Close to her husband, Frances join'd once more,
Lies here one dust, which was one flesh before.
Here, as injoin'd, her sister Anne remains:
Here laid one dust, three bodies thus contains.
Th' Almighty Source of things, th' immense Three-One,
Will raise three bodies from this dust alone."

CHURCH PATRONAGE IN SCOTLAND BEFORE 1688.—I shall be much obliged to any one who will explain the system of church patronage in Scotland, when the Episcopal form of worship

was in force, before the Revolution. In 1841 I find a clergyman presented to a living in Wickahire by the Bishop of Edinburgh; Sir Sinclair of Longformacus being patron of parish. Am I to infer from this that Sir John had no share in the presentation? F. I.

229, Clarendon Villas, Plumstead.

[Consult Erskine's *Institute of the Law of Scotland* 1773, "Of Ecclesiastical Persons," lib. i. tit. 1. s. 9—11.]

BENEDICT.—Would you be so kind as to tell me why a person recently married is called Benedict? St. Benedict was never married. T. R.

[The word is thus explained in Ogilvie's *Scottish Dictionary*:—"This word, used as a cant term for a married man newly-married, is derived from one of the characters [Benedick] in Shakspeare's play of *Much Ado About Nothing*." Benedick, though a man very desirous to marry, ends by marrying Beatrice.

We suspect, however, that Benedict (or Benedick) the term for a married man, and especially for one newly-married, must have been already in use, and familiar to Shakspeare's mind, when he wrote the play in question. Thus Claudio, Act. V., Sc. 1, says, "Yea, and tell me underneath, Here dwells *Benedick the married man*;" (sc. 4.) D. Pedro, "How dost thou, *Benedick the married man*?" And accordingly we are disposed to look back for the original use of the term.]

Replies.

THE SITE OF OPHIR: ANCIENT RUINS IN THE INTERIOR OF AFRICA.

(3rd S. viii. 142.)

A celebrated traveller* has said—

"Africa is interesting in every point of view. It is known anciently, it is still known but imperfectly; that the old Greek maxim, adopted in after-ages by the Romans, is equally applicable at the present day as it was two thousand years ago—*Africa semper aliquid novae*—Africa never fails to present something new to the sensitive traveller."

On taking up the *Cape and Natal News* of the 2nd, and reading the article "Discover Ancient Ruins in the Interior of Africa," I struck with the truism contained in Sir John Barrow's remark.

The following is the article, and I shall be obliged by its insertion in your valuable column with the present explanation, believing there good grounds for the truth of the report how marvellous the statement may appear:—

"We have heard that the Rev. J. L. Dohne, near Tzibana, has been informed by a German missionary of discovery of the ruins of ancient cities on the south

* The late Sir John Barrow, Bart.

Africa; and we presume the following account in *Eastern Province Herald*, relates to them:—One time ago, a party of travellers, some of whom connected with the Berlin mission, went on a tour of exploration in the country between the Limpopo and the Zambezi; and here is what they report:—The country where we started on our tour of discovery is in the Leydenburg district, the free territories of the Basuto chief Sekukune, the Sekwaci, where there has been a mission station since the year 1864. We started on our expedition with ten trustworthy and well armed Basutos, and took our little luggage, and took our route north of the Limpopo river; two 'Knoapmenzen' served as conductors to take us to the ruins of Bunjaai, which we had heard long ago from some eye-witnesses, were willing, but only required the permission of the chief Serabane, who was on friendly terms with the living near the ruins. Serabane at first positively refused, as he said it would cost his and our lives if he took us to the ruins, but at last he agreed to let us go, but on our own risk. One of the Basutos had been born and brought up in the neighbourhood of the ruins, and only latterly went to Serabane. On our journey we heard some very interesting particulars about them. They were continually frightened to go any further, but at last agreed to take us to the neighbourhood of the ruins, and then leave us to our own find our own way. Why Serabane should refuse and frighten people, I am at a loss to report; but I rate the Bunjaai must be a sacred place, as it is guarded by punishment of death to take any white man ill any game, or even damage any of the trees or here. Respecting the ruins themselves, so much in, that there are two places on which Egyptian remains standing. The smaller place is situated south of the Limpopo, called Bembe there. There even have been waterworks—the water flowing out of an animal's head out of stone. Many stories are connected with this place; but more important is the real Bunjaai, on the Salis River. This town must have been 12 hours' journey in circumference. There are one or more obelisks, also Sphynxes, parts of grand buildings, as well as many marble tables full of hieroglyphics, and for the continent of Africa certainly very valuable. There is one round passage, about half a mile long, full of such hieroglyphics. This passage has many saucers on each side. The entrance to the one is done very simply: after pushing a large stone plate aside, you enter a large saloon. For what purpose this place served we could not ascertain, but very likely for their burial ground. Although we should have expected to see these ruins, we found it impossible for us to go further this time—and only two days' journey to the smaller ruins, as the natives through which we passed were diseased by the small-pox and fever, and we would not go; so we had to return, arriving six days after at the mission station Vitalatolu. The natives near the ruins are called Kwarri-Kwarri. The country is very unhealthy through the continual miasma. Cattle cannot live, as there is a fly called tsetse, which kills them. Plenty of game. A large marble

by naval men will still remember the arduous voyage on the coast of Africa, between the Cape and Sierra Leone, made upwards of forty years ago by the late Admiral William Fitzwilliam in H.M.S. *Leven*, with Captain Vidal in S.S. *Barracouta*, which occupied upwards of years, during which we lost on the insalu-

rious coast two post captains, and about eighty per cent. of the officers and men. At that period the admiral (then Captain Owen) visited Inhambane, the territory of the Imaun of Muscat, now of the Imaun of Zanzibar, where he had much free intercourse with that settlement, and obtained a knowledge of the ruins of ancient cities of magnitude, singularly situated between the Limpopo and the Zambezi, which tends to corroborate the report of the German missionary.

At present it is not known where the Limpopo disembogues itself. Livingstone inclines towards Delagoa Bay, though probably nearer to Inhambane. When on this interesting subject, will you permit me to relate a remarkable surmise of my late friend, Admiral Owen, concerning the identity of the Ophir of Scripture, gained during the investigation of the country alluded to—viz. that one of the ruinous cities bore the name of Ophir to this day. He further ascertained, by tradition, that the country abounded with gold, even up to the first visit of the Portuguese some centuries back, but its collection was laid in abeyance through the abominable slave traffic that swallowed up all legitimate pursuits, placing the gold mines in oblivion. Admiral Owen was persuaded in his own mind that the ancient Ophir was in this locality.

When discussing the subject I advanced that, on looking at the actual distance between the Phœnician ports in the Red Sea and Inhambane, it could scarcely, under all the disadvantages of ancient navigation, occupy a three years' voyage, he remarked—"Remember, vessels in those days only sailed before the wind like the Chinese junks of the present day;" and furnished me further with a very plausible account of the cause of the prolonged voyage of Solomon's ships. The first year the winds on the Eastern Coast of Africa allowed the vessels to make Inhambane, but did not suit the return passage, consequently the second year they were obliged to make a course that brought them to Bombay, where they rested until the setting in of the south-east monsoon, or the third year, when Solomon's navy of Tarshish secured a fair passage to the desired haven, bringing "gold and silver, ivory and apes, and peacocks."

This suggestion of the original Ophir of Scripture is not unreasonable when compared with the opinions of very eminent men, who differ materially regarding the site, with far less practical knowledge than the late admiral had to form deductions.

The tediousness of ancient voyages is well known; the time occupied by the circumnavigators of Africa, as mentioned by Pliny and others, is uncertain. It was sometimes doubtless years; for we are told that the voyagers occasionally landed, sowed and planted, waiting patiently the product.

Even in more recent times, comparing the voyages of Europeans with the impetuous navigators of our own day, we shall not be surprised at the three years' voyage of Solomon's fleet. It may to many appear singular that the ruins alluded to should have remained so long unknown, but this is not at all surprising since the country is in fact a perfect *terra incognita*, bordered on the sea coast by a fearful miasm, destructive at nearly all seasons to Europeans, inhabited by uninteresting Arabs, and to the west by the ferocious Mosilikatse and other warlike savage hordes, and infested with the tsetse fly, peculiarly destructive to animal life.

In conclusion, I would express my firm belief that there are good grounds for further investigation of such truly interesting relics as are described in the accompanying report. Doubtless the active-minded Sir Roderick Murchison and his disciples—the young Layards, Spekes, Grants, and others, will be on the alert at the prospect of overhauling a second Egypt, far from inaccessible if the undertaking is made under proper directions, and at the proper season of the year.

(GEO. THOMPSON.)

London.

THE LAST GREAT LITERARY FORGERY:
THE FABRICATED CORRESPONDENCE OF MARIE
ANTOINETTE.

(3rd S. vii. 410; viii. 141.)

After reading the extract from *Galignani* and the remarks of your correspondent C. R. II., supported by the authorities of Lady Morgan, Miss Kavanagh, and the *Edinburgh Review* of 1841—a date rather distant in this new age of historical research—it may be well to listen to what has been said on the other side of the question in dispute, by distinguished French critics, who reside at the fountain-head of all knowledge respecting France and its history. In the second fortnightly No. for July of the *Revue des Deux Mondes*, this very inquiry relating to the genuineness of the newly-discovered correspondence of Marie-Antoinette is discussed by M. De Mazade, who arrives at a conclusion by no means in harmony with your correspondent's remarks, but tending, on the contrary, to favour the view taken of the authenticity of the letters. M. Von Sybel, a Professor at Bonn, "un écrivain estimé, quoique très passionné," has entered the lists against the correspondence in a very decided manner, but without obtaining a victory, in M. Mazade's judgment. To quote M. Mazade's own words:—

"Il se forme en vérité depuis quelque temps toute une littérature des révélations et de rectifications historiques. Des Mémoires qu'on croyait connaître, et qui étaient plus ou moins altérés, sont rendus à leur intégrité première; des témoignages nouveaux se multiplient sur le

xviii^e Siècle comme sur la Révolution; des Correspondances inattendues se produisent, et c'est ainsi qu'il récemment encore, on le sait, la reine Marie-Antoinette elle-même, entre tant d'autres personnages de l'époque révolutionnaire, devenait l'héroïne d'une de ces révélations ou de ces restaurations qui, sans modifier essentiellement l'histoire, lui impriment de moins en moins un cachet plus familier et plus vivant. On disait bien qu'il avait des lettres de la reine, et de temps à autre quelques-unes de ces lettres se glissaient dans les livres sur la Révolution ou dans des recueils de documents historiques &c.

Editors have appeared who have collected & scattered letters, and we see the result in attractive publications of MM. Hunolstein, Feillet de Conches, and the Director of the Archives at Vienna, the Chevalier d'Arzeth. M. Arzeth's collection contains a perfectly new series of letters and quite distinct from any other, between Marie-Antoinette and her mother, the empress Marie-Theresa.

"Quand on compare toutes ces lettres," continue Mazade, "quelquefois rapprochées de dates, on trouve fin de compte qu'il n'y a entre elles aucune discordance, qu'elles se suivent même assez bien, qu'elles sont à tous les égards sous les mêmes préoccupations, et font allusion aux mêmes circonstances intimes. On donc est la raison de considérer les unes comme parfaitement authentiques, les autres comme une œuvre de spécieux mystification. On n'en a qu'à puiser dans les Mémoires de M^{me} Combarieu ou de Weber? Au-dessus de ces débats, pendant, Marie-Antoinette apparaît dans sa sublime et douloureuse majesté, suppliciée durant sa vie, contestation après sa mort, et résumant dans sa personne les perplexités d'une époque, les grâces de la femme et la fierté de la reine."

This is but a very brief and imperfect summary (not to encroach too much on your space) of Mazade's argument, which your correspondent had probably not seen when he penned his extremely confident remarks. It would be so thing quite unusual if the writers in the *Times*, the *Athenæum*, and the *Saturday Review*, who are usually so well-informed, and so competent in literary criticism, should all have gone astray on this question. The present reading public rather listen to them, I think, than either to Lady Morgan or Miss Kavanagh.

M. Feuilleton de Conches, in the third volume just out, of the *Lettres de Louis XVI et de Marie-Antoinette*, has inserted a reply to Professor Sybel's objections to the genuineness of the letters. He replies fully into Professor Sybel's strictures and in the opinion of a writer in the *Journal des Débats*, M. John Lemoine, has victoriously refuted them. M. Lemoine's own remarks are as follows:—

"M. Feuilleton de Conches, dont la science et la paléographie sont si connues, et dont plus de quarante années de recherches et d'études ont fait le premier connaisseur en matière de documents historiques, se borne à indiquer d'une manière générale les sources d'où il a puisé ses pièces; il a voulu, pour plus d'exactitude, énumérer en un second tirage de ses deux premiers volumes l'origine de chaque lettre. . . . C'est

saillieure reponse à faire aux critiques de l'Allemagne. J'ont révoqué en doute l'authenticité des premières séries de son recueil monumental. A cette démonstration victorieuse, il a ajouté une préface qui réfute de la façon la plus péremptoire les attaques injustifiables dont avait été l'objet de la part de nos voisins d'outre Rhin," &c.

J. MACRAY.

DE QUINCEY ON JOHNSON.

(2nd S. ix. 401.)

"We recollect," says De Quincey, "a little biographic sketch of Dr. Johnson, in which . . . the author quotes the well-known lines of the translation of Juvenal:—

'Let observation with extensive view
Survey mankind from China to Peru,'

and contends with some reason that this is saying a great deal—

'Let observation with extensive observation survey mankind extensively.'—De Quincey, *Selections*, vol. ii. p. 72.

Your correspondent S. C. supposes the criticism Coleridge's. But the same is found in a contemporary publication, viz.—

"*Memoirs of the Life and Writings of the late Dr. Samuel Johnson*, containing many valuable Original Letters, and several interesting Anecdotes both of his Literary and Social Connections. The Whole authenticated by Living Evidence. London, 1785. 16mo.

By the author, or rather a warm admirer of 'oape, by whom these strictures were communicated, it is remarked:—

"Let observation survey the world from China to Peru, and we must allow its view to be extensive, whether the poet tell us so or not." "He owned," it is added, "at the same time that nothing but Johnson's nibbling, with so much indelicacy, at the beautiful versification of a poet whom he had always esteemed the most classical and elegant in the language, could have provoked him to read that he acknowledged an excellent poem, with such istidious minuteness."

When Dryden's opening of the Tenth Satire is contrasted with Johnson's, it should be admitted that, *pari passu*, Juvenal may be charged with autology, and that the latter transfuses not only his sense, but almost the words of the original:—

"Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem."

The great critic would perhaps have silenced the objectors with another exclamation, in which words akin to each other are used with no tautology:—

"Let hypercritics with extensive view
Review the bards from Homer to Carew."

Whilst upon this "biographic sketch," I cannot refrain from quoting, as a literary curiosity, the following criticism on Shakespeare by the anonymous author of these *Memoirs*, which shows that even in the year 1785 a Rymer existed, with

whose prototype's Tracts on Tragedy, reviewed in the first volume of *The Retrospective Review*, the subjoined extract may be compared:—

"This is the favourite bard of Englishmen, and he owes his immortality to their discernment, as in every other nation his absurdities had probably buried him in oblivion. It was said by one of the Popes, with the usual decency of professional impostors, that a book which required so much explanation as the Bible, ought not to have been written. This witticism applied to Shakespeare would be deemed blasphemous, and yet apart from a few splendid passages, what do we find in his plays to justify their excessive popularity, or to give the author that supereminence which he has so long enjoyed on the English stage? Do they serve to correct the taste, improve the heart, enlighten the understanding, or facilitate any one purpose of public utility? His characters are in fact all monsters, his heroes madmen, his wits buffoons, and his women strumpets, viragos, or idiots. He confounds the relations of things by aiming at no moral object, and for pleasantries often substitutes the grossest obscenity. His creations are as preposterous as they are numerous, and whenever he would declaim, his thoughts are vulgar, and his expressions quaint or turgid or obscure. He makes Achilles and other illustrious characters of antiquity hector like bullies in a brothel, and puts in the mouths of his heroines the ribaldry of Billingsgate. There is not a rule in dramatic composition which he does not habitually violate. He is called the poet of nature, and he certainly imitates her deformities with exactness, but seldom aims at that preference of art which consists in copying her excellence. The profusion of intemperate praise which accompanies his memory indicates much oftener an abject deference for the opinion of the multitude than any real sense of intrinsic merit. And many a reader fancies himself charmed with the beauties, who is only a dupe to the name of an author. Johnson was not a critic to be misled by report, while he could have access to the truth. He even says, that there is not one of Shakespeare's plays which, were it now to be exhibited as the work of a contemporary writer, would be heard to the conclusion. And he states the excellencies and defects of his author in terms so equally pointed and strong, that he has run into paradox where he meant only to be impartial."—Pp. 138-141.

BIBLIOTHECAR. CHETHAM.

THE TEMPLARS IN SCOTLAND.

(3rd S. viii. 150.)

When my friend MR. CARMICHAEL returns to town, I shall be happy to give him more full information on this subject than would be suitable for your columns. In the meantime I may state, in regard to the Knight Templars of Scotland, that a most capital account of their history was written by the late lamented Professor Aytoun, who was Grand Prior, as a preface to a new edition of their rules. I have mislaid my copy of this; but speaking from memory, I may venture to give the following epitome.

It was a rule of the Order that no knight should fight against a Christian foe, except in self-defence; but confine his exertions to the cause to which he had devoted himself—the liberation of the Temple from the Moslem. The excitement

which was roused in Scotland, during the great contest with the Edwards of England, led the Scottish knights to draw their swords in support of the independence of their country. In consequence of this, they were cut off from the Order; but still maintained their existence, and chiefly in the more northern parts of the island. Professor Aytoun gives, *in extenso*, a remarkable letter, written when Charles Edward was at Holyrood; wherein there is described a meeting of the Knights, at which H. R. II., after having been made a knight, was elected Grand Master. Between that period and the present century, the succession of the Order is a little obscure.

When I joined it, that distinguished naval officer Sir David Milne, of Milnegraden, was Grand Master. He obtained in Paris, and presented to the Order, the collar worn by that officer. This had been lost sight of since the execution of Jacques de Molay, the last of the Continental Grand Masters, whose memory is always remembered at all the festive meetings of the Order. Sir David was succeeded as Grand Master by the late lamented Duke of Atholl; and I think few who were present at his inauguration by Aytoun as Grand Prior, will ever forget it.

The French Templars originated with Sir Sydney Smith. I do not know upon what authority, but the two branches of the Order can easily be distinguished. Both have the imposed cross in red; but the underlying one is, in the French Order, white and gold: in the Scotch, black and silver.

Both, however, must be distinguished from the extraordinary body which have chosen to call themselves Knight Templars; and are, in fact, a simple attempt to extend the Masonic Orders without any reason whatever, and pass themselves off for what they never could be; as it is a *sine qua non* that every candidate for admission into the real Order of the Temple shall prove his right to armorial bearings, not through a seal engraver, but through the College of Arms in England, or the Lyons Office in Scotland.

GEORGE VERE IRVING, K.C.T.

In the parish of East Kilpatrick, Dunbartonshire, there is a farm called Temple of Knightswood.
D. M.

EMANUEL COLLINS.

(2nd S. vi. 533.)

He was a native of the county of Somerset, and was educated at the Bristol Grammar School under the Rev. Alexander Calcott, from whence he proceeded to Oxford, where, at Wadham College, he completed his studies, taking only his B.A. degree. More than one local writer has stated that he was

vicar of Bedminster near this city, but this must be a mistake, as there is in existence a long list of vicars of that church, commencing in 1207, and ending with the present incumbent, the Rev. George Eland. After carefully searching this document, as well as the registers of births, marriages, deaths, &c., for a signature without success, I am ready to go with the registrar of the diocese of Bath & Wells, in answer to my inquiries in that quarter, that "no person of the name of Emanuel Collins was instituted to the vicarage of Bedminster." It is probable, therefore, that he was a curate, for that there was such a person in holy orders somewhere in this neighbourhood appears to follow from the fact of there having been, under the date of 1702, "A mezzotinto engraving drawn by H. Hone, and scraped by James M^r Ardell, depicting a comely-looking personage in canonicals, and inscribed 'The Rev. Emanuel Collins, A.M.,' frequently to be seen (as Evans says) in our print-shops."

This singular character is said to have been once the "master of a school for boys in Shaw Court, Corn Street, in this city, and subsequently in the parish of Bedminster. In the latter he is spoken of as "one of the strangest fellows who ever wore a cassock, or took up the trade of tuition. He was clever and profligate, and set out his ways and means by authorship; scribbling for inclination, and publishing for gain."

It cannot be matter of surprise, therefore, that Southey saying, that "his school failed, not because he was deficient in learning—which he seems to have had a full share for his station—but because of his gross and scandalous mismanagement." And he further tells us that, "He afterwards kept something so like an alehouse, that he got into scrape with his superiors;" for here, it is said by Evans, he "performed the marriage ceremony on a crown a couple—an abuse of the sacred ordinance which, we have been told (continues the writer), was chiefly instrumental in producing the Marriage Act of 1752."

There can be no doubt, I think, that it was an individual to whom Chatterton refers in his poem of "Kew Gardens," and not to William Collins, the author of the *Oriental Eclogues*.

GEORGE PRIOR

City Library, Bristol.

GLOUCESTER CROSS.

(3rd S. viii. 152.)

There are, as you conjecture, no remains of this cross in existence. The ancient edifice alluded to by Sir Thomas Winington is a beautiful old conduit which was erected by Alderman Scriven in 1630, in the Southgate Street, Gloucester. When I was a lad it stood in a field near the south-west side of the present city

st, but the field being required for building
ses, it was fortunately obtained by Edmund
inson, Esq., of Edgeworth House, and re-
l to the grounds there at considerable ex-
by that gentleman. It would be a great
appropriate ornament of the park recently
ished in Gloucester.

th respect to the High Cross in that city,
ey was right in telling Dr. Ward that Bishop
man contributed to its repair, for in an in-
ing and characteristic letter from the Bishop,
shed in Mr. Davis's *Annals of Windsor* (vol.
101) he writes to the Mayor of Windsor:—

my cities doe this year (1635) either build or re-
and beautifie their Crosses. Bristow hath erected
the inferior to the Crosse in Chenside. Gloucester
persuasion hath done the like, and though I suffer
to beautifie some pictures, yet the crosse itself is
at my charge."

was taken down about a century ago, in
ance of an act for the improvement of the
being no doubt greatly in the way, and
bly much dilapidated, though it is to be
ted that, like the conduit, its remains were
reserved in some convenient place. A litho-
entitled "Gloucester Cross, 1520," was
hed some years ago by a local bookseller,
the upper part at least is entirely imaginary,
very different and inferior to Ricketts's
ag for the Society of Antiquaries, which
ngravated and published in Atkins's *History*
Gloucestershire (from which the photograph
ased by SIR THOMAS WINNINGTON is made),
also from a beautiful little etching of the
in my possession "by John Smith, from a
ng by J. L. Bond." It appears that anciently
were several crosses in Gloucester. Arch-
n Furney's MS. in; the Bodleian contains
pen and ink sketches of two of them, which
e copied, but neither of them is in the least
he one drawn by Ricketts, though one of
is subscribed in the MS. "Alta Crux, Glou-
" A fac-simile of the old High Cross of
ty would have been a far better memorial
shop Hooper than the new one which has
rected. I made the suggestion at the time,
was disregarded. GLOUCESTRIENSIS.

INTENDED RESUSCITATION: NICHOLAS FAC-
io (S. viii. 171.)—Permit me to add to your
upon Faccio the following particulars re-
to him. He is said to have first invented
plication of jewels to watchwork, to di-
the friction of the pivots. The experi-
was, however, tried before his time. To
elongs the merit of having been the first
over and apply the art of piercing rubies,
ire the pivots of the balance-wheel, about
In the *London Gazette*, of May 11th, 1704,
d:—

"Her Majesty having granted to Mr. Nicholas Faccio,
gentleman, of the Royal Society; Peter Debaufres and
Jacob Debaufres, watchmakers, her letters-patent, &c.,
for the sole use in England, &c., for fourteen years, of a
new art, invented by them, of figuring and working pre-
cious or common stones, crystal, or glass, and certain
other matters, different from metals, so that they may be
employed in watches, clocks, and many other engines, as
internal and useful parts of the engine itself, in such
manners as were never yet in use. All those that may
have occasion for any stones thus wrought, may be
further informed at Mr. Debaufre's, in Church-street,
near St. Anne's. There they may see some jewel-watches,
and some essays of free watches, and wholly free watches,
and all belong unto the same art."

It seems that Faccio was at one time a teacher
of mathematics in Spitalfields. He was too
lavish in the prosecution of inventions and pro-
jects, which never repaid him. His Latin poem,
to which you have called attention, contains a
lengthy and not inelegant description of the jewel-
watches, of which he claimed to be the inventor.
Vide Chalmers's Tatler, vol. iv. p. 646.

EDWARD J. WOOD.

Green, in his *History of Worcester*, describes
Faccio as a person that city received as a disciple
from the school of affliction; but whether as a
stipendiary on the posthumous bounty of King
William, or subsisting on his own fortune, he is
unable to ascertain. He lived there respected and
esteemed; and died aged ninety, and was buried
at the church of St. Nicolas, April 28th, 1753. A
letter to Henry Hastings, and a MS. narrative of
Faccio's life, is printed in the Appendix to Green's
work. The latter MS. also in Seward's *Anec-
dotes*.

THOMAS E. WINNINGTON.

CARTHAGINIAN GALLEYS (3rd S. viii. 128, 175.)
Athenæus (v. 41) mentions the *ἐκδοπος*, meaning
a vessel with twenty *banks* of oars, erroneously,
I conceive, rendered by Liddell and Scott "with
twenty oars," which belonged to Hiero, aided in
its construction by Archimedes, who invented the
helix, and drew into the water this vessel (420 feet
in length), requiring as much timber in its con-
struction as sixty triremes. Also (v. 37) the ship
of forty banks of oars (*τεσσαράκονθρηνη*), built by
Ptolemy Philopater: this vessel was in length
70 fathoms, in breadth 9½, and in height 12
fathoms. The longest oars were precisely the
same length as the breadth of the vessel, 9½
fathoms. They were so finely balanced with lead
in the handles, that they were very handy to use;
although some of them turned on a point about
40 feet above the surface of the water. This
vessel required 4000 rowers, besides 400 super-
numeraries, distinct from the 3000 mariners on
deck. The arrangement of such oars, and such
number of rowers, may be thus made: take nine
men for each oar, larboard and starboard; that is,
eighteen men in the top row or tier (*ἑσπέρην*);
take six tiers of such men on the sloping bank—

this gives 108 to each bank; and as it had forty banks, the full complement of men needed on this supposition is 4320. This is a maximum, for a less number would suffice to work the lower rows or tiers (ὑγῖται and θαλαμῖται), and at the stem (πρόκωροι) and near the stern (ἐπισκοποί).

Since writing the above, I find Eschenburg considers the previous difficulty settled by Mr. Holwell of Edinburgh; who, in 1826, published an Essay to show that these banks were oblique as well as horizontal. This solution appears to be unknown to Liddell and Scott.

T. J. BUCKTON.

I see that the subject of rowing with *banks* of oars—the *trireme* or *galley* system—is discussed at the present moment in “N. & Q.” I have recently seen the subject illustrated in full detail in a very interesting volume published during the present year by Michael Levy, Frères, Paris. It is entitled:—

“*Mémoires d'un Protestant condamné aux Galères de France pour Cause de la Religion*, re-imprimés d'après le journal original de Jean Marteilhe de Bergerac en 1757.”

The book is a very remarkable one, both religiously and historically; while, indirectly, it exhibits much both concerning the penal system and the naval warfare of France at the time, specially with its maritime neighbour, England. The period is from 1700 to 1713.

At page 430 the reader will find several pages headed, “De la vogue d'un galère,” “la vogue” being defined as “proprement le maniement des rames.”

Historical readers will remember that it was on board one of the French galleys that John Knox was confined after being taken prisoner by the French at St. Andrew's in 1547; but the particulars of his confinement are scantily known; and whatever the nature of it may have been, it will in all probability have been that of a prisoner of war, and not by any means of that kind so painfully described in these pages.

FRANCIS TRENCH.

Ilip Rectory, Oxford.

“WHOM THE GODS LOVE DIE YOUNG” (3rd S. viii. 171).—Several years ago, when visiting some churches in Lincolnshire, I went to see among others the church at Boothby Pagnall. On a tombstone in the pavement of the north aisle, I was much taken with the following brief and energetic version of the apophthegm, which the ancients expressed more diffusely:—

Ὁν φιλεῖ θεός,
θνήσκει νέος.

F. C. H.

The story of Cleobis and Biton is translated into metrical verse by Mr. Bode in his *Ballads from Herodotus*, published 1863. The conclusion of which is thus rendered:—

“All placidly without a pang, without a single
They yielded up their blameless lives—and call
to die?”

O no! 'tis but a rest prolonged—a waking end
Where the stormy blasts of mortal life shall
howl no more:

Where in the Elysian fields the good repose
rest.

Oh! 'tis of all the gifts of heaven the choicest
best.”

THOMAS E. WINSTON

QUOTATIONS (3rd S. viii. 171).—

“For men at most differ as heaven and earth,
But women, worst and best, as heaven and I
Idylls of the King, Vivien.”

“The reddest lips that ever have kissed,
The brightest eyes that ever have shone,
May pray and whisper, and we not list,
Or look away, and never be missed,
Ere yet ever a month is gone.”
Thackeray's Rebecca and R

The couplet—

“Heaven hath no rage like love to hatred turn
Nor hell a fury like a woman scorned,”—

is to be found in *The Mourning Bride* (I greve), Act III. Sc. 8. “Rage,” and not “I is, I think, the correct reading.

J. B. SHAW,

Old Trafford, Manchester.

“But heaven may yet have more mercy than
On such a bold rider's soul,”

is from a poem signed “C. K.,” published in *Fraser's Magazine*, Jan. 1859, p. 103. W the Rev. Charles Kingsley is the author, it is now included among his acknowledged

Myes

EDWARD P.

How could K. R. C. have got at the For his information it may be stated, the beginning—“There was something in cents,” &c.—were written by the late Mr. Aide-de-Camp to Sir W. Dennison, in He was afterwards killed in New Zealand

CURIOS DECORATION (3rd S. viii. 18) though I have not attained the degree in masonry to which this decoration appears to belong, I can yet explain it partially. is a degree in Freemasonry of Knights White Eagle or Pelican, to which this pertain. I conceive the Lion and Scepter dicate the royal house of Judah. The the symbol of supreme power. “The h are, I suppose, the cherubim. The let the initial of “Jehovah,” and the moti rectly put, “Kodesh I' Adonai,” means “F to the Lord.” The correct explanation I c is known to very few persons, and these not furnish it. I can form no conjecture the meaning of the crosier, the spear, th

ell, the arrow, or the bull. But, on the
ry, the blazing star with its seven points is
/ masonic; so is the man in the attitude
bed.

T. J. BUCKTON.

PATIN BATHURST (3rd S. viii. 128, 177).—
in Walter Bathurst, R.N., who was killed at
attle of Navarino, was certainly not a son of
athurst, Bishop of Norwich. The Bishop's
were Henry, Archdeacon of Norwich, Sir
3, Benjamin, Charles, and Robert. Charles
n 1795, Benjamin disappeared mysteriously
n, Robert died in 1820, and Henry and Sir
survived their father. If Captain Walter
rst had been a son of the bishop, he could
ve said that he was not a relation of Lord
rst, meaning, I presume, the late Earl
rst. That nobleman was second cousin of
shop. I may here relate an anecdote of
athurst, for which I am in the best position
uch. A Catholic priest was once at his
, and ascending with him the staircase to
brary. They passed a large tabular list of
ishops of Norwich, and Dr. Bathurst stopped
it, and pointed to his own name at the
n of the list, with the date of his appoint-
in 1805. He said with a smile to the
: "You see how long I have been here: I
hank you for that. If I had not advo-
your cause, I should have got a better
ric. I could have had anything through
ative Lord Bathurst."

F. C. H.

MOUTH (3rd S. viii. 87, 137).—Though I
answer my own question, I can satisfy the
of your correspondent. The view he pos-
is taken out of John Howard's *State of the*
us of England and Wales, 4to, Warrington,
which work gives the plan also. But that
is *not* the one to which I referred. I beg
to ask, if any one possesses a large plan of
aval Hospital at Plymouth? as I am de-
of ascertaining the names of the engraver,
ppended to it.

WYATT PAPWORTH.

LY WARNER (3rd S. viii. 171).—The Lady
er, about whom MR. WEALE enquires, was
of the Order of St. Francis in the first Eng-
onvent of Poor Clares established on the
ent, which was founded at Gravelines. She
he wife of Sir John Warner. They were
onverts to the Catholic faith; and separat-
y mutual consent, he became a Jesuit, and
Warner a Poor Clare, taking the name of
Clare of Jesus. They both made their reli-
profession on the same day, Nov. 1, 1667,
church of the Franciscan Convent at Grave-
The life of Lady Warner was written by
ward Scarsbrick, S.J., and the portrait del-
by MR. WEALE is usually prefixed to it.
ward Scarsbrick was appointed one of the
ers at the court of James II.

F. C. H.

CARVED PULPITS (3rd S. viii. 170).—The first
figure described is that of St. Bonaventure, B.C.D.
He is often represented, as here, in the habit of a
Franciscan friar, holding a remonstrance. The
second is probably another eminent Franciscan,
St. Peter of Alcantara, who is often represented
with a cross, which is sometimes luminous, some-
times made of boughs, sometimes in his arm, or
appearing over him. Their dress here is not an
alb and cape, but the Franciscan coarse brown
habit and hood.

F. C. H.

MOPSES (3rd S. viii. 179).—I think there can
be no doubt that in the extract from Lord Ander-
son, the word *Mopsis* is used in the sense of a doll
made up of rags, like a *mop*; but it is not generally
known that the German word *Mops*, signifying a
pug-dog, was the symbol adopted by a secret
society, which arose in Germany in imitation of
Freemasonry soon after the condemnation of that
society by the Bull of Clement XII. in 1736.
This new society took the *Mops* for their symbol,
as the dog is noted for fidelity and attachment,
and were called *Mopses*. They had their statutes,
signs, pass-words, and ceremonies. They admitted
females, who were eligible even to all their offices
and dignities, except that of their chief, who was
termed Grand Master.

F. C. H.

COUTANCES (3rd S. viii. 116, 158).—I believe
that MR. WALCOTT is quite correct in stating that
in 1490 Henry VII. procured from Pope Alexan-
der VI. a bull for the annexation of the islands of
Guernsey and Jersey to the diocese of Winchester.
But what was the effect of this bull? Mr.
Durell, in his edition of *Falle's History of Jersey*
(1837), refers, at p. 435, to an order in council of
April 15, 1550—just half a century after the date
of the bull—as recognising the authority of the
Bishop of Coutances. And MR. WALCOTT him-
self supposes that the annexation to Winchester
was not effected until 1565. If effected at that
time, how was it brought about? Was it the
queen's doing; and, if so, was it put forward as
a new measure, or was it based on the Papal
bull? I would also beg to inquire where the
Visitation that MR. WALCOTT speaks of was held
by the Archbishop of Canterbury in 1576.

MELETES.

"FRAY GERUNDIO" (3rd vii. 439).—It is true
that *Fray Gerundio* is described by its translator
as consisting of one (issued) volume only, and as
having another volume still lying *perdu*; but as
the *two* volumes printed 1778 (and which seem to
bring the book to a natural termination) are de-
scribed by Brunet as reprints of the *two*-volume
first edition of 1758, I am inclined to think there
may be some mistake in the letter of your corre-
spondent F. W. C.

But this he can readily see by ascertaining if
his MS. ends with the fourth chapter of the sixth

book. If so, a careful perusal will show, I think, that the interruption of which the Padre there speaks is only an imaginary one, covering the real conclusion of the book; and that F. W. C.'s MS. really contains the whole work. H. H. GIBBS.

St. Dunstan's, Regent's Park.

ARMS OF THE MEDICI (3rd S. viii. 170.)—I do not find any reference to the tradition mentioned by A. A. in any book which I have been able to consult. After giving the various accounts of the origin of the *palle*, Spener (*Opus Heraldicum, pars specialis*, p. 253), merely says:—

"Ratio supremæ pile, quæ *Francis liliis* insignis, certior est. Non quod *Carolus Magnus* A. 773 (uti *Foratulus* perhibet) eam dederit. Sed quod *Ludovicus XI. rex XII. Petro Mediceo* eam concessit. Vid. *M. Vulson de la Colombière, Scientia Heroica*, c. 9, p. 66. *Le Laboureur, Origine des Armoiries*, n. 31. *Menestrier, Véritable Art du Blazon*, c. 5, p. 54."

I have expanded the references a little. Triers has the following:—

"Das Frantzösische Wapen, welches auf der obersten Kugel erscheint, ist ein Geschenk Ludovici XI. Königs in Frankreich, womit er des Pabsts Leonis X. Bruder, Petrum de Medici, welcher die oberste Magistrats-Person in Florenz, und Anno 1504 gestorben, beehret."—*Einleitung zu der Wapen-Kunst*, p. 730.

J. WOODWARD.

New Shoreham.

HOYLE FAMILY (3rd S. vii. 487.)—Hoyle, being the Yorkshire for hole, is more likely to have that simple signification than to be a representative of Hoel Dha. Hole, pure and simple, is a common enough name in the West of England.

H. H. GIBBS.

St. Dunstan's, Regent's Park.

"HANNAH MORE, AND THE BLAGDON CONTROVERSY" (3rd S. viii. 168.)—As I have a copy of this work close at hand, your correspondent is at liberty to consult it, and make the extracts he wishes at his leisure.

GEORGE PRYCE.

City Library, Bristol.

ARTILLERY (3rd S. viii. 169.)—A specimen of Gustavus Adolphus' leather guns is preserved in the Rotunda, Woolwich.

S. D. S.

IGNTHAM MOTE (OR MOAT) HOUSE, KENT (3rd S. vi. 347.) There is a short history of this mansion in Ireland's *History of Kent*, vol. iii. pp. 540-2.

W. J. TILL.

Croydon.

MURDER BY A BISHOP (3rd S. viii. 149.)—This evidently refers to another offence—not murder. The bail was as stated, but the bishop did not appear. This prelate died some six or seven years ago in Edinburgh—*De mortuis nil nisi bonum*.

S. REDMOND.

Liverpool.

CHARMS (3rd S. viii. 146.)—The third remedy quoted by J. M. K. from a *Book of Dreams*, &c., is

not properly speaking a charm, but a prescription for the cure of a drunkard. I have seen it in a French book of receipts; but stated differently thus:—

"Put two or three eels in a sufficient quantity and leave them in it till they are dead; then give wine to a person to drink, and he will thenceforth disgust for wine."

Here is another, considered equally efficacious and less nauseous to the taste:—

"Procure some of the liquor which exudes from the vine after being pruned, and mix this with wine, and give to the person who is to drink it. If he drinks it he will lose all relish for wine afterwards."

The first charm against fleas is common in France, and is thus directed:—

"The first time you hear the cuckoo, gather earth from beneath your right foot, and scatter it to drive away fleas."

I

SHERIFFS OF OXFORDSHIRE (3rd S. viii.

"1647. William Cope, Esquire.

"1648. Chamberlain, of Bishops' Palace, Oxfordshire."

See *Commons Journal*, Dec. 1, 1646; 1647.

EDWARD P.

DERWENTWATER FAMILY (3rd S. viii. 168.)—J. M'C.B. mentions that in 1846, he was in Tasmania, two poor but respectable men were said to be lineal male representatives of the Derwentwater family, and he adds that at the time it was proposed in England to grant them the title, forfeited in the rebellions of 1715, they were urged to return to the mother country to prosecute their claims. Want of money, however, prevented their doing this.

Unless these people are able to prove descent from Francis Radclyffe, the first of the Derwentwater (so created in 1688), they have no claim to the title of Derwentwater, is, however, by no means impossible that they may be descended from some of the branches of the Radclyffe family. Such descendants are known to be in existence at the present time, one of them, Mr. John Radclyffe, is a respectable farmer at Stearsley, in the parish of Brandsby, Yorkshire (North Riding), and his family have long occupied the farm on which he resides, under the Cholmeley family.

Such of the readers of "N. & Q." as possess a copy of Surtees's *History of Durham*, will find access to that work, on turning to vol. ii. will find the pedigree of Radclyffe of and Newton Hannard. On examining it will find that William Radclyffe of 1 Gent., was eldest son and heir of his father, whom he succeeded Jan. 31st, 1614. name, Mr. Surtees has appended this note:

"Whose descendant in the sixth degree

lelyffe (sometime of Stearsley) was a cottager at lington in Yorkshire, aged about seventy in 1810."

Stillington is about four miles from Stearsley.

Surtees was an excellent genealogist, and y particular in accepting any allegation recting a pedigree, without good proof of its th. And he certainly would never have adted any statement into his history without being isified of its correctness. I have always underod that the Radelyffes of Stearsley say, their aily did originally come from Ugthorpe, near hitby, and this is a confirmation of Mr. Sur-s's statement. They are, and I believe always e been, Roman Catholics. J. F. W.

ETH SWEETZER (3rd S. viii. 47.)—There are y of that name in our neighbourhood, espe- ly in Reading, Mortimer, and Sulhamstead in kshire. Joseph Sweetzer keeps a little general p at the latter place. I am much interested the Pilgrim Fathers, as some of my family nt over with Penn, and were Quakers.

JULIA R. BOCKETT.

Bradney.

Nolo Episcopari (3rd S. vii. 42, 306, &c.)—See ller's *History of Cambridge*.

Amongst the bishops of this house (Emmanuel) Richd worth, fourth master, must not be forgotten, who ht, but w^d not, be bi-shop of Bristol: not out of covet- ie-s (from wh^h none more free), because so small the nues thereof; or laziness to decline pains, none being e laborious in his calling; or scruple of conscience, e being more zealous in a certain episcopacy; but for e secret reasons wh^h these troublesome times suggested o him. He was a most excellent preacher, both by pious life and patient death."

R. Holdsworth (often called Oldisworth) was o Archdeacon of Huntingdon. He was one of o deprived loyal clergy in 1643-4, and is duly nmemorated in Walker's *Sufferings*, &c.; Ward's *ves of the Gresham Professors*. His works were ted by Thos. Fuller, in 1651. See also Fuller's *rtices of England*, "Northumberland."

JUXTA TURRIM.

'HE OLD MAIDS' SONG (3rd S. viii. 116.)—I e a copy of this curious old ballad, written rn between forty and fifty years ago, but at oment I have not been able to "lay hands it." The version given by A. T. is tolerably rect, but he will allow me, I am sure, to supply verse, which is, I believe, the *second* in the hich I have referred to. It runs thus:—

"We'll petition George the King.

Poor old maidens;

We'll petition George the King,

Poor old maidens!

We'll petition George the King,

A tax upon all men to bring,

For it is a shameful thing

That we should die old maidens."

often heard this ballad sung in my boyish s, and the tune, a very plaintive, and as A. T.

says, doleful one, is still fresh in my mind, note for note, as I used to hear it.

L. JEWITT, F.S.A.

Derby.

PRINTED GRANTS OF ARMS (3rd S. vi. 126, 198.) To the lists of printed grants of arms should be added those north country grants (*temp.* Elizabeth) which are printed in the Appendix to Tonge's *Visitation of Yorkshire*, published by the Surtees Society. J. WOODWARD.

"AMICUS PLATO," ETC. (1st S. iii. 389, 404, 484; 3rd S. viii. 160.)—These words are not in Cicero, I believe, as stated by Bohn; but are adapted from Aristotle (*Nicom. Eth.*, i. 4), who, speaking of *ideas* as represented by Plato and Socrates, whose opinions he disputes, adds,—'Ἀμφὸν γὰρ ὁρτοῖν φίλου, ὁσίον προτιμᾶν τὴν ἀλήθειαν.' "Although both are dear to me, truth must be preferred."—"Amicus Plato, amicus Socrates, sed magis amica veritas." I doubt if Cicero wrote such Latin: the word *amica* meaning a *courtesan*, and giving a ludicrous and immoral sense to what Cicero revered in the highest degree, "divine philosophy."

T. J. BUCKTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Poetical Works of William Cowper. With Notes and a Memoir by John Bruce. In Three Volumes. (Bell & Daldy.)

If anything could add to the wide and deserved popularity of *Cowper's Poems*, it would be such an edition of them as has just been issued by Messrs. Bell & Daldy. In the first place, this new Aldine Cowper is printed by Messrs. Whittingham at the Chiswick Press, and is as handsome a book as can be; and in the second and more important place, it has had the advantage of being superintended by a gentleman who has been for years a diligent and admiring student of Cowper's writings; who, while holding, in Cowper's own words—

"True Piety is cheerful as the day,"

appreciates most fully the purity of his moral and religious teaching, and sympathises most fully with all the poet's best and holiest feelings; yet is at the same time able to season his admiration when Truth demands it, and to point out candidly and distinctly the failings and shortcomings of Cowper—the result of his peculiar temperament—and the mistaken judgment of his friends. The admirers of Cowper, on perusing the carefully-written Memoir which Mr. Bruce has prefixed to the present edition of the Poems, and reading anew the painful story of his tangled life, will, we doubt not, share our satisfaction that the Editor, under the conviction "that our knowledge of facts relating to Cowper is cumulative," determined to put aside the Memoir written by the late Mr. Mitford, and incorporate, in a fresh sketch of the Poet's life, much of the new materials which his own industry and the kindness of a large circle of literary friends has enabled him to collect. We say *much*, for though very much that is new will be found in Mr. Bruce's sketch, which occupies some two hundred pages, still, as he tells us, the various letters and papers connected with the poet which have never seen the light,

and with which he has been favoured, would have so extended it, as to have rendered it inconsistent with the size and general character of the present edition. These papers and documents have therefore been reserved for a separate publication. For that separate publication the readers of the present Memoir will look anxiously, and for nothing with greater curiosity and interest, than for any new light which Mr. Bruce may be enabled to throw upon the romantic history of his cousin Theodora's watchful interest and never-changing attachment to the Poet. And here one word to show Mr. Bruce's views on the subject of Cowper's mental alienation: "That Cowper was in the first instance driven mad by over-much religion, which at one time was the prevalent belief, we consider to be certainly a mistake. His madness, it will have been seen, was rather occasioned by want of religion than by excess of it, and the reception of definite views of Christianity, although it did not work his cure, exercised, on his first recovery, a very beneficial effect upon his health both of body and mind." As an Editor of the Poems, Mr. Bruce has exhibited most praiseworthy care in the collation of his text. Those only who have themselves performed similar tasks can tell the amount of time and labour which are expended to trace home the several poems of a writer to their original authorities, and to show how they have grown up under his forming hand. The brief notes in which the readings of the various editions are given tell how conscientiously the Editor's duty in this respect has been fulfilled; while the notes illustrative of the passing allusions which now call for explanation are terse, clear, and intelligent. And we may sum up our notice of these welcome volumes, by asserting our conviction that, while Cowper's poetry has "by its simplicity and ease, and by the purity of its moral and religious teaching, taken its place among English classics," Mr. Bruce's edition of that poetry is clearly destined to take its place among the Standard Editions of such Classics.

Surrey Archaeological Collections relating to the History and Antiquities of the County, published by the Surrey Archaeological Society. Vol. III. (L. Reeve & Co.)

This goodly volume of nearly four hundred pages is very creditable to the body of local antiquaries by whom it has been produced. The papers are not only good in themselves, and sufficiently varied in their character, illustrating, as they do, the Churches of Merstham, Crowhurst, and Cheam; the Families of Eyedale, Burgh, Bowyer, Duncumbe, &c.; the Manor of Kennington, the Old Inns of Southwark, the Mints of Surrey, Surrey Etymologies, and last, though not least, the Visitation of Surrey; but they have the great merit of being one and all strictly confined to local objects—a point too often lost sight of in similar societies. The families, localities, celebrities, and antiquities of Surrey generally are pleasantly treated and well illustrated, and it will be a great reflection upon the county, if its influential men do not support a Society so well calculated to preserve a record of everything connected with Surrey, which ought to be had in remembrance.

Messrs. Longman will shortly publish—"Journal and Correspondence of Miss Berry," edited, with Introduction and Notes, by Lady Theresa Lewis—"Mozart's Letters," edited by Dr. Nohl, translated by Lady Wallace—"Epigrams, Ancient and Modern, Humorous, Witty, Satirical, Moral, and Panegyric," collected and classified by John Booth, B.A., Cantab.

Messrs. Macmillan are about to publish—"An attempt to ascertain the State of Chaucer's Works, as they were left at his Death," with some Notices of their Subsequent History, by Henry Bradshaw of King's College—"Essays on Art;" Mulready—Dyce—Holman Hunt—Herbert—

Poetry, Prose, and Sensationalism in Art—Sealy England—The Albert Cross, &c., by Francis J. Turner, M.A., late Fellow of Exeter College, C—"A Defence of Fundamental Truth," being a of the Philosophy of Mr. John Stuart Mill, by McCosh, LL.D.

Mr. Hotten announces—"History of Signboards Earliest Times to the Present Day," with *And Famous Taverns, Remarkable Characters, Antic of Business, Coffee and other Old Houses in the small towns up and down the Country*, by J. wood, assisted by John Camden Hotten—"C Carols," an entirely new Gathering of Ancient and including several never before given in any Co with the Music of the more Popular Religious edited, with Notes, by William Henry Husk, Lil the Sacred Harmonic Society—"Romany in Eu Complete History of the Gipsies, since their first ance among the Nations of the West; with X their Customs, Language, the various Laws and the Books relating to them, by William P F.S.A., F.A.S.L.

BOOKS AND ODD VOLUME

WANTED TO PURCHASE.

LIVES OF THE WARRIORS, by Sir Edward Cust. Part I. *Men EUROPEAN MAGAZINE*, Vol. XXIII.
LONG LIVERS, &c. 1722.

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WARD'S TRAVELS IN MEXICO. 2 vols.

Wanted by Mr. W. B. Kelly, 5, Grafton Street, Dublin.

Notices to Correspondents.

F. C. H. We are quite sure our Correspondent never takes term Protestant in an offensive sense. It is needless, therefore his defence of a term which he must know does not occur in Canon Prayer, the Canons, or the Articles of the Church of

J. SATTERLY. The late Joseph Hunter published a List of murders of the Army at Ayr, 1850, 12mo.

A. N. The Widow of the Wood, 1755, 8vo, is by Benjamin A World without Souls, 1706, 12mo, by the Rev. J. W. CUNNINGHAM.

HINCHINBROOK. A Bang-Bogger was a kind of battle cry parishes to take up or chase away men tithes from the local

SECOUS. Mrs. Blackmore was a lady passionately fond of lings, as noticed in Wyckley's Plain Dealer.

J. CLARKE. The Bone Knife was named from C. A. Jan who resided in Virginia, but was by birth a Georgian. He is of daring, and of great muscular power.

R. C. Rail, or rule, a hostile incursion, "properly (says J) the equestrian kind," is derived by that author from the A-S and the verb rian, to ride. Conf. in old English rald and rode, make ye a rode to-day."

R. INGLIS. The Table of Contents to C. Goodell's Poems and fions, 1689, makes nearly six pages.

GEORGE PIERCE. For the Latin original of the hymn "th. Colloid," see our last volume, p. 261.

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"NOTES AND QUERIES" is published at noon on Friday, a issued in MONTHLY PARTS. The Subscription for STAMPED (Six Months forwarded direct from the Publisher (including yearly index) is 11s. 6d., which may be paid by Post Office at the Strand Post Office, in favour of WILLIAM G. WELLINGTON STREET, STRAND, W.C., where also all Comm for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad

LONDON, SATURDAY, SEPTEMBER 16, 1865.

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Notes.

CHAUCER'S TABARD.

With reference to the threatened demolition of the old Tabard, or Talbot, Inn, at Southwark, and the appeal that has been made for its preservation, I observe in a local paper, the *South London Chronicle*, a paragraph in which the antiquity of the building is called in question:—

"A Parliamentary Return of the date of 1634," says the writer, "mentions 'the inn called the Talbot, a new building of brick, built upon an old foundation, about six years past, by Mr. William Garford, landlord thereof, and Mr. William Chafey'; and what (if any) of the ancient Tabard remained then in existence was probably burned in 1676. To dedicate the Talbot Inn to the memory of Chaucer would be to preserve a building of which scarcely a brick has come down to us from Chaucer's time."

The writer of this paragraph is clearly mistaken in his inferences. The building that was erected in 1628 was obviously the house over the gateway facing the High Street, and stretching some way down the yard to the right and left. It could not have been the building at the back of the yard—that which contains what is called "The Pilgrims' Room"—because the latter is not built of brick, but of timber. This is the part of the house which is generally supposed to be in some measure the same as the famous inn to which Chaucer referred. I am not qualified to speak

authoritatively on the subject; but I think I may safely assert that the range of timber buildings facing the visitor as he stands with his back to the High Street is older than the year 1028. The external gallery and staircase belong to an earlier period. Mr. William Garford and Mr. William Chafey, according to the Parliamentary Return, built their new inn of brick, for by the time of Charles I. that had become the ordinary material for London houses; but, as I have said, the most ancient part of the Talbot is constructed of wood, after the fashion of the Plantagenet and Tudor reigns. Then we are told that, if any of the old Chaucerian Tabard remained after the rebuilding of 1628, it was "probably burned in 1676." It is true that in that year Southwark was visited by a fire of great magnitude, in which, unquestionably, a portion of the Tabard was destroyed. The building at the back of the yard, however, could hardly have been included in the destruction, for assuredly that style of domestic architecture had utterly passed away by the time of Charles II., and the structure now remaining must therefore be referred to an antecedent age. The house over the gateway, which contains the existing inn, was very probably built after the fire of 1676, and no assertion of antiquity is made on its behalf. But the timber building—though possibly that too was partially reconstructed in the alterations and additions made, according to Speght, by "Master J. Preston," toward the close of Elizabeth's reign—seems to be veritably connected with Chaucer's era, and is therefore a legitimate object of regard to students of old English literature.

Can any of your readers throw additional light on this very interesting question? And would it not be as well if some architect, skilled in the archaeology of his craft, were to examine the old building, and give us the result of his observations? The inn is to be pulled down in about two years from the present time, that warehouses may be erected on its site. Such a fate would be regrettable; and I appeal to the literary men and antiquaries of England to avert it, if possible.

EDMUND OLLIER.

Perhaps the following, which appears in the columns of the *London Review* of August 26, may be worth preserving in the columns of "N. & Q.":—

"THE SIGN OF FIVE CENTURIES.—The last number of *All the Year Round* contains an article from which we learn that the Tabard, or Talbot Inn, at Southwark, celebrated as the scene of the introduction to Chaucer's *Canterbury Tales*, is to be pulled down in about two years, at the expiration of the existing lease, in order that a 'pile of warehouses' may be built on the site. This is sad news for all lovers of early English literature—indeed for all who love to preserve our few remaining relics of old times and half-forgotten manners.

The writer asks: Will the literary men and the antiquarians of England suffer such a loss, without at least making an effort to avert it? There is time enough for the attempt, and time in itself is a great auxiliary. We have saved Shakespeare's house at Stratford, let us do our best to save Chaucer's house at Southwark. Unquestionably it will be a disgrace to the country, if the old Tabard is destroyed without some more urgent necessity than the building of a pile of warehouses. According to the same article, the White Hart, close to the Tabard—a house mentioned in Shakspeare's *Henry VI.*, and famous as the scene of the first introduction of Sam Weller to Mr. Pickwick—has been demolished within the last few weeks. We have recently lost many of these curious old buildings, and we can hardly afford to part with the most interesting of all."

I may add that, as the lease of the old Tabard was sold by auction on the 9th of June last at Garraway's Coffee House, 'Change Alley, Cornhill, by Messrs. Rushworth, Jarvis, & Abbott, of Saville Row, Regent Street and Change Alley, Cornhill, it is to be feared that we shall lose this old relic; but I think, before it is taken down, the Corporation should have a model taken and have it preserved in the Guildhall Library. It may also be worth noting that the building materials of the old Spread Eagle Inn, in Gracechurch Street, were sold by auction on the 29th ultimo, and the workmen have commenced pulling it down; but it is to be hoped that a photograph has been taken, or some drawing preserved of this inn, which was I believe one of the oldest in London.

A. H.

DEVONSHIRE HOUSEHOLD TALES.—No. II.

III. JACK HANNAFORD.

There was an old soldier, who had been long in the wars—so long that he was quite out at elbows, and he did not know where to go to find a living. So he walked up moors, down glens, till at last he came to a farm from which the good man had gone away to market. The wife of the farmer was a very foolish woman; the farmer was foolish enough too, and it is hard to say which of the two was the most foolish. When you've heard my tale, then you may decide. Now, before the farmer goes to market says he to his wife, "Here is ten pound all in gold, take care of it till I come home."

If the man had not been a fool he would never have given the money to his wife to keep. Well, he went off in his cart to market, and the wife said to herself "I will keep the ten pound quite safe from thieves;" so she tied it up in a rag, and she put the rag up the parlour chimney.

"There!" said she, "no thieves will ever find it now, that is quite sure."

Jack Hannaford, the old soldier, came and rapped at the door.

"Who is there?" asked the wife.

"Jack Hannaford."

"Where do you come from?"

"Paradise."

"Lord a' mercy! and may be you've seen old man there," alluding to her former husband

"Yes, I have."

"And how was he a-doing?" asked the

"But middling; he cobbles old shoes, as has nothing but cabbage for victuals."

"Deary life!" exclaimed the woman. "I he send a message to me?"

"Yes, he did," replied Jack Hannaford: said that he was out of leather, and his p were empty; so you was to send him a few lings to buy a fresh stock of leather."

"He shall have them, bless his poor d And away went the wife to the parlour ch and she pulled the rag with the ten pound from the chimney, and she gave the whole sum to the soldier, telling him that her old was to use as much as he wanted, and to back the rest.

It was not long that Jack waited after he received the money. He went off as fast could walk.

Presently the farmer came home and ask his money. The wife told him that she had it by a soldier to her former husband in Par to buy him leather for cobbling the shoes of saints and angels of heaven. The farmer was angry, and he swore that he had never met such a fool as his wife. But the wife said the her husband was a greater fool for ~~leaving~~ ^{letting} her have the money.

There was no time to waste words: ~~so he~~ ^{he} mounted his horse, and rode after Jack Hannaford. The old soldier heard the horse-bells ttering on the road behind him, so he knew it be the farmer pursuing him. He lay down on ground, and shading his eyes with one looked up into the sky, and pointed heaven with the other hand.

"What are you about there?" asked the mer, pulling up.

"Lord save you!" exclaimed Jack, "I've a rare sight!"

"What was that?"

"A man going straight up into the sky, as were walking on a road!"

"Can you see him still?"

"I can."

"Where?"

"Get off your horse, and lie down."

"If you will hold the horse."

Jack did so readily.

"I cannot see him," said the farmer.

"Shade your eyes with your hand, and soon see a man flying away from you."

Sure enough he did so; for Jack leaped his horse, and rode away with it. The farmer w home without his horse.

are a bigger fool than I am," said the or I did only one foolish thing, and you two."

undoubtedly the same story as "Not a loose between them," in *Norse Tales*. A story is found, with variations, in collection German household tales. It is told also g's *West Slavonic Märchenschatz*, p. 41. a glimpse of the curious semi-pagan ideas, which reign among the peasantry.

R FRANCIS DRAKE AND THE DEVILS.

Francis Drake, the great navigator, determined to build a large mansion for himself at Monachorum. He brought masons and from Plymouth, Exeter, and Tavistock; worked hard, squaring stones and setting in mortar: so that the walls rose in six feet from the foundation.

Next morning every stone was removed from and carried to a great distance.

Great Sir Francis Drake was very angry, would not tell who had done the mischief; ordered the builders to recommence their work; they built till they had raised the walls one level. Next morning every stone was removed. So then Sir Francis determined to find out who had done this. The builders worked, and at night Sir Francis hid himself and watched.

At midnight, the earth opened; and out came a legion of little black devils, chattering and laughing.

They set to work at the stones of Monachorum House; and they carried away with the greatest ease, and all the work was demolished before cockcrow.

Next day the workmen build as before, and the walls for the fourth time. Sir Francis, in evening dressed himself all in white, and went into a tree. Presently the earth opened, came the little black devils, chattering and laughing. Sir Francis let them come with a ones under the tree; and then he flapped his wings and cried out very loud "Kikkeriki!" The devils looked up, and saw the great d (as they thought him) sitting crowing; and they dropped all the stones and, screaming with fright, thinking the world had come.

The story seems to be a fragment of an old tale, which has suffered anthropomorphism. It was probably told of some Fearless g before Sir Francis Drake was born.

The devils are undoubtedly Trolls or Dwarfs. I am sure that I have got a correct, or a version of the story, as it was obtained from a well-witted fellow; who told it me one day, in a field, whilst I was engaged in opening a.

S. BARING-GOULD.

Wakefield.

THE CATTLE DISEASE, 1765, 1865.

"No Christian bull, or cow, they say,
But takes it out of hand;
And we shall have no cows at all,
I fear within this land.

"The Doctors, though they've spoken all,
Like learned gentlemen,
And told us how the entrails look
Of cattle, red or green,

"Yet they can nothing do at all,
With all their learned store;
So heav'n pray take this plague away,
And vex us not no more."

I have taken this from the *Wits' Magazine*, a rather low publication of the last century. It is there stated that the hymn, or dirge, was actually sung at a church in the west of England during the prevalence of the great murrain of the last century. It is added that the clergyman, on coming out of church, inquired whose psalm or hymn that was; "surely it was not one of David's psalms?" To which the clerk replied, "No, Sir; King David never made such a psalm as that in his life; that is one of my own making, Sir."

This murrain of the eighteenth century must have been a serious affair, since it was thought worthy of mention in a king's speech on opening parliament—a circumstance which is thus commented upon by Junius:—

"Yet while the whole kingdom was anxiously agitated with expectation on one great point, you merely evaded the question; and, instead of the explicit firmness and decision of a king, gave us nothing but the misery of a ruined grazier, and the whining piety of a methodist."—*Letter to the Duke of Grafton*.

To make the matter more ridiculous, it was said that, when mention was made, in the speech, of horned cattle, the Duke of Grafton and another peer, who had both recently experienced the infidelity of their wives, bowed to each other.

The ancients had a notion that the plague or pestilence usually first attacked the "lower animals," and afterwards extended its ravages to the human kind. Thus Homer (*Iliad*, a. 50) says of the plague in the Grecian camp—

Ὀφθαλμοὶ μὲν πρῶτον ἐπ' ἄρχοντα, καὶ κύνας ἀρχοῦς.

"On mules and dogs th' infection first began,
And last the dire contagion fixed on man;"

where it is remarkable that Pope employs the words "infection" and "contagion" as synonymous. Probably the difference between them had not been so clearly explained as we believe it has been in our days.

I do not know, and cannot stop to inquire, whether the same circumstance has been observed in connection with other plagues recorded in history. I allude particularly to the plague at Athens in the time of Pericles; to the pestilence called the Black Death in the fourteenth century; and to the plague at Marseilles in 1720, which,

however, is now pronounced to have been only a modification of typhus; so at least says Gibbon.

I have a suspicion that the "Dirge" is to be found in another publication of the same century, but anterior to the *Wife's Magazine*, perhaps in the *Tatler*. W. D.

HAMILTON FAMILY.

The following notices of the Hamilton (Baronets) family of Castle Conyngham, co. Donegal, Ireland, from the title-deeds of that estate, may be useful to any future compiler of extinct baronetages:—

"xvii. Sir James Cuninghame of Glengarnock —, having got into pecuniary difficulties, Sir James assigned in 1609 the lands of Glengarnock (note, in Ayrshire, parish of Kilbernie) in behoof of his creditors, and went to Ireland, where he has got a grant of 12,000 acres of land from King James VI." (Note to above—"As late as 1615 . . . he appears to have still remained in Scotland.")

"xviii. John Cunningham . . . with the view of recovering the wadset lands of Boquhan, he sold the lands of Crawford . . . The deed of sale was dated at Castle Cunningham, Ireland, the penult day of January, 1643." Patterson's *Ayrshire Families*, vol. ii. pp. 119, 120.

"Sir John Cunningham, who was seised by virtue of a grant from King Charles the First of the manor of Castle Cunningham, containing several denominations of land situate in the county Donegal, left issue two daughters, the eldest of which intermarried with Col. William Cunningham, and left issue by him only one son Henry Cunningham. Henry died before the revolution, and left issue only one daughter named Ann. The said Ann at the age of 12 years ran off from a boarding school with and married the Rev. Mr. Andrew Hamilton."

"The younger daughter of Sir John Cunningham, the Patentee, died unmarried."

"1710. The eldest son of said Andrew and Ann was born in this year and named Henry."

"1725. The said Ann died, leaving issue the said Henry her eldest son, and several other children, sons and daughters."

One daughter married Peter Benson, Esq., of Birdstown, and "died in 1801, aged 70 years."—Obituary of *Derry Journal* Newspaper of that date.

"The said Henry Hamilton, afterwards created Sir Henry Hamilton, died in or about the year 1781 without issue." [1775 or 1776. See documents referred to below.] *Case for the Opinion of Beresford Burton, Esq.*, signed by him 4 April 1789.

Judgement in Court of King's Bench, Trinity Term, 1775. Bateson against "Henry Hamilton, of Castle Conyngham, in the County of Londonderry, Esquier." [Londonderry an error for Donegal.]

21 May, 1776. Lease from "Sir Henry Hamilton of Castle Conyngham, in the county of Donegal, Baronet."

1789. "Dame Mariamne Hamilton, of Cutts, in the county of Londonderry, widow and relict of Sir Henry Hamilton, Baronet, deceased," signs agreement of sale of to James Law of Portland Place and Canon Hill, Esq.

1783. Lease from "Dame Mariamne Hamilton, of Castle Roe, in the county of Londonderry, universal devisee of all the real and personal estate of Sir Henry Hamilton,

of Castle Conyngham, in the county Donegal, deceased."

1810. Major Law recovers a receipt from the "the Representatives of the late Dame Mariamne ton," for balance of purchase money.

In the deeds in my possession, Mrs. Ben a daughter who married Colonel Richard ton, who assumed the name of Maxwell; descendants are now in possession of the estates. Cui

N.B. No arms of either Conyngham or ton are attached. The seals bear a fema or the arms of the land-agent Thomson.

WILLIAM WILLIAMS, ARCHDEACON CASHEL.

Very little appears to be known about divine, inasmuch as Archdeacon Cotton, *Fasti Ecclesie Hibernice*, vol. i. p. 54, has merely the following brief particulars of a preceded him in the archdeaconry of Cashel

"1692. William Williams, a scholar of T. C. I ing being elected in the year 1679] appears. He 1693."

I lately visited the old parish church of lip, in the diocese of Dublin; and while after monumental inscriptions, as I am was in such places, I found a flat stone in the with these words upon it:—

"Depositum Deboræ Relictæ Gu. William Archdeacon. Sororis Narcissi Aepi Dub. Quæ Dedit 1692, æt. 65."

This proves a family connection between archdeacon Williams and the worthy and Rev. Narcissus Marsh, D.D., who, having been bishop of Cashel for four years, 1690-1694 promoted to the Archbishopric of Dublin subsequently to that of Armagh. The arch I may observe, for some time occupied a fashionable house at Leixlip, which is still commonly known as "the Archbishop's Palace" but is divided into several small tenements.

In the aisle of Leixlip church there is a flat stone, with the following inscription:—

"Here are deposited the Remains of Doctor Price, Lord Archbishop of Cashel, who died the July, 1752, aged 74."

Archdeacon Cotton mentions his death at bridge, and his burial in Leixlip church, (without any reference to the foregoing inscription) that "a monumental stone was raised for him at Cashel, which still lies in St. John's churchyard."

There are some other inscriptions in the church (which has been greatly improved within the last few years, mainly through the liberality of the present good rector of the parish) and in the surrounding graveyard, which certainly are worth being transcribed. Am

LEAVES.—On a blank leaf at the end of Camden's *Remaines*, 1614, 4to, occurring, which are presumed to be unpub-

"In John Pinner.

lies John Pinner—O ungentle death!
didst thou robbe John Pinner of his breth?
vinge he, by scraping of a pinne,
better dust than thou can'st make of him."

lieth the Cobler, John Wether,
se soale death hath ripte from his upper lether!"

'Here lieth he the which }
lived long and died riche. }
and an honest Cobler fell at bate,
indeinge him neare worne needes would translate.
as a trusty soule, and time hathe beene
could well licker'd go through thicke and thinne.
I putt a trickie vpon him, and what was't?
obler call'd for's alle; Death brought his laste.
not vprightly done to cutte his threade,
mended more and more till hee was deade;
ince hee's gone, here's all that can be saide,
at Jack Cobler here is vnderlaide."

"Vpon a Locke-Smithe.

Jus lock-smithe died of late,
is by this at heaven's gate.
reason is he will not knocke,
se hee meanes to picke the locke."

on Mr. Pricke, M. of Artes of Christ's Colledge,
in Cambridge.

ne and 20th * of November
's Colledge lost a
and Death shotte both at one nicke;
the marke mist, but Death hitt the pricke."

W. CAREW HAZLITT.

HENRY RAEURN.—In Chambers's *History*
Neshire, strange to say, amongst the numer-
ys mentioned, no notice occurs of the Rev.
Hay, minister of Peebles about 1720-40,
hose daughter and sole heiress, Ann, mar-
id had a daughter Anne, who became the
f Sir Henry Raeburn, the celebrated por-
ainter. As the latter has been considered
atly eminent to be classed with "Scottish
ies," I hope that this note may not be un-
ble. SP.

ACLE OF ST. BERNARD.—Perhaps the fol-
extract from Caxton's *Game of the Chesse*,
st work printed in England, will prove of
t to the readers of "N. & Q.:"—

happend on a tyme that saynt bernard rode on
about the contrey and mette with an hasardour
player, which sayd to hym thou goddes man wilt
aye at dyse with me thyn hors ayenst my sowle,
a saynt bernard answered yf thou wylt oblygethy
o me ayenst my hors, I wyl a lyght down and
ith the, and yf thou haue mo poyntes than I on
e I promyse the thou shalt haue myn hors, and

ected by the original writer from the *fifteenth*,
ord has been scored out.

then he was glad, and anone caste thre dyse; and on eche
dyse was a six, whiche made xviiiij poyntes, and anone he
took the hors by the brydel as he that was seure that he
had wonne, and sayd that the hors was his. And than
saynt bernard sayd abyde my sone, for there be mo
poyntes on the dyse than xvij, and than he cast the dyse
in suche wyse that one of the iij dyse clefte asondre
in the myddes, and on that one parte was vi, and on that
other side an aax, and eche of that other was a sise. And
than saynt bernard sayd that he had wonne his sowle for
as moche as he cast on thre dyse xix poyntes. And than
whan this player sawe and apercevyd this myracle, he
gaf his sowle to saynt bernard and became a monke, and
finysshed his lyf in good werkys."—*The fourth traytye*,
cap. viij.

CHARLES STEWART.

CURIOUS HINDOO CUSTOM: RAIN CHARM.—
The following paragraph from the *Bengal Hur-*
karu of July 15th, recording a singular custom
practised by the natives when desirous of rain
"in due season," is worth preservation in
"N. & Q.:"—

"At last the bursat has set in in the valley of the
Ganges, to the unspeakable comfort and content of the
ryots. Great fears were entertained in many districts of
the Upper Provinces that the rain would come too late to
be of use. The heat and drought were most severe. Men
and animals drooped under it, and the fields presented a
spectacle that raised the gaunt spectre of an impending
famine to the fearful gaze of the ryot. Rain was not only
longed for, it was prayed for. The pundits and moulvies
were called into the service, and muntras and beits were
read with intense but unavailing fervour. Finding the
efforts of the priests fail them, the ryots next had recourse
to an ancient and somewhat singular custom. At night all
the women of many of the villages walked naked to some
neighbouring tank or stream, and there with songs and in-
vocations sought to propitiate the offended heavens, and to
induce the gods to send them rain. This device was also
without immediate effect, and despair and gloom were
fast settling down upon the hearts of the peasantry, when
the sky was overspread with clouds, and the rain came
down in earnest."

The rites here mentioned seem to be somewhat
analogous to those practised, for the same purpose,
by the "medicine-men" among the North Ameri-
can Indians.

WILLIAM KELLY.

Leicester.

HYDROPHOBIA.—In the parish register of Swet-
tenham, Cheshire, is the following:—

"1704. To cure the Bite of a Mad Dog or Cat. (A re-
ceipt of Mr. Troutback's, and to be found in the church
book of Northalerton).

"Take six ounces of rue, small sliced, four ounces of
Garlic stampst and pild, four ounces of Mithridate or
Venice treacle, four ounces of Syrrupe, or filde or scrapt
pure english tin or pewter; boyle these in five pints of
old ail on a gentle fire for an hour, then strain it, and
keep the liquor in a glass or close vessel.

"And thus you are to use this medicine:—To a man
that is bit you are to give 8 or 9 spoonfulls warm in a
morning fasting, and apply every day some of the ingre-
dients which remain after the liquor is strained off to the
wound; but give it cold to beasts—to a sheep 3 spoon-
fulls, to a dog 4, to a horse or a cow between 16 and 18,
and they must be given seven or eight days together after
the bite.

"If you add a handful of ash-coloured liverwort to this receipt, it hath been found an excellent thing; it grows on all dry grounds."

B. L. V.

WASPS.—I should much like information, and many others will, I am sure, partake in the same wish, relative to the very remarkable absence of wasps the whole of this season. The readers of "N. & Q." who are acquainted with natural history may perhaps be enabled to account for it, and at all events the subject is well worth inquiry. Here some of the inhabitants have seen none of these troublesome, and sometimes well-remembered, creatures. I have only seen two. I believe they kill a good many flies; but here the flies have not been more numerous than usual. Female wasps were very plentiful in the spring. Bees have been abundant among the fruit—not a wasp visible. FRANCIS TRENCH.
Islip Rectory, Oxford.

ARIOSTO'S ACCOUNT BOOK.—Please preserve the accompanying in "N. & Q.:"—

"In Modena a treasure has been discovered in the form of an account book, with double entries, kept by that most chivalrous and humorous of Accountants-General, Ariosto. The register commences with the year 1522, and terminates with the 15th of May, 1525, and is all in the handwriting of him who sang of Orlando, that most conspicuous and celebrated among the people 'reputed to be very sensible, yet gone furiously mad from sheer love.' This *trouvaille* is bound in parchment, and contains nineteen leaves, each of which bears the ducal stamp of the House of Este."—Aug. 29, 1865.

K. P. D. E.

CHALKER, LONDON SLANG FOR MILKMAN.—A few days since I had planned a day's excursion for my family into the country. On my wife expressing to the nursemaid her fears that the weather would be bad, "Yes," said the girl, "the *chalker*—I beg pardon, ma'am, I mean the milkman—said it would rain all day." This expressive synonym for a London milkman has never, I believe, yet found its way into any slang dictionary.

JUXTA TURRIM.

Queries.

BAGATELLE.—Can any of your readers give any particulars respecting the game of Bagatelle? There is no denying that it is now and has been for some years a most popular game, and yet none of the books of games upon which I can lay my hands contain more than the rules how to play it. Strutt never mentions it at all. It is certainly an offshoot from Billiards, but its introduction must have a date. Perhaps some light might be thrown upon the date of its introduction if any of your correspondents could tell when government first imposed a licence upon inn-keepers keeping a bagatelle-board. SELLOC.

BARBAROSSA, THE CORSAIR.—Did Horatio Mytilene, better known as the Corsair Barbarossa sack Fondi in the spring or autumn of 1536? If that event, with its attendant circumstances, is recorded by Muratori? From what authorities can we learn most on the subject? NOELL RADEKLEIN.

REV. JAMES CHALMERS, D.D.—Can any of our Oxford or Cambridge correspondents inform us by reference to the Matriculation Book, respecting the college, parentage, and place of early education of the Rev. James Chalmers, D.D., born 1684, rector of Little Waltham, Essex, buried at Wickham, St. Paul's, near Hales, the same county? JOHN RICHARDSON.
12, St. Helen's Place, Bishopsgate Street.

CAMPBELLS OF SKELDON, Ayrshire.—Is it made for any further information, or clue, as to the descent of this family than that given by Robertson's *Ayrshire Families*, and Patterson's *History of the County of Ayr*, particularly to enable the pedigree to be traced of George Campbell, who, about the middle of the eighteenth century, is described as late of Skeldon, merchant in Ayr, whose wife was Helen, and whose daughter Agnes, born 1712, was married to Robert Dobie or Dobbie of Ayr. This George Campbell was alive in 1770.

The Campbells of Skeldon were a direct branch of the Loudon Campbells, and Charles Campbell Junior de Skeldoun is ranked fourth in succession in a deed of entail, which Hugh, first Lord Loudoun, executed in 1613, seeing no issue of his son. Lady Margaret Campbell, however, his granddaughter, became Baroness Loudoun, and Sir John Campbell of Lawers, her husband, was created Earl of Loudoun, from whom descended through Flora, Countess of Loudoun, the title of Loudoun to their present possessor the Marquis of Hastings. The only present representatives of the Campbells of Skeldon are said to be the descendants of the above-named Robert Dobie. Address, if not by "N. & Q.," F. J. J., box No. 1, post office, Derby.

DOUAY BIBLE.—I wish to be informed in reference to the English version so called—1. Whence I can obtain an account of the editions of it? 2. When and by whom it has been from time to time revised? 3. Which text or edition is considered the standard? 4. What official ecclesiastical sanctions any or all the revisions have received? B. H. C.

EPIGRAM ON BISHOP PRETTYMAN, TOMLIN TRANSLATION.—This prelate, as is well known, always professed a great aversion to change amongst his clergy. On his own profitable change of the see of Lincoln for Winchester, a clever epigram was written, bringing out the

marked contradiction between the bishop's preaching and practice. What were the exact words? They justify "promotion" on the plea of a "true translation." I should be grateful to any of your correspondents for the complete epigram.

JOSEPHUS.

EX-QUEENS AND QUEEN DOWAGERS. — What is the difference between these two titles? Is not an ex-queen a queen who is deposed, and a queen dowager the widow of a king? Why, then, are writers beginning to confuse the two to such an extent that *The Times* informed us not very long ago that the "ex-Queen of Prussia," and the "ex-Queen of Saxony" had been travelling in various parts of the continent. I understand who is meant by the "ex-Queen of Naples," that kingdom having been conquered by another king; but I am not aware of any conquest of Prussia nor revolution therein, and the "ex-Queen of Prussia" is therefore beyond my comprehension. I saw also the other day in a newspaper mention of the "ex-Queen of the Sandwich Isles." Will newspaper writers look in their dictionaries?

HERMENTRUDE.

FOREIGN TERRITORIAL DIVISIONS. — Can any of your readers kindly inform me where I can obtain a brief form the following information? —

1. The names of all the departments which collectively formed the first French Empire, at the period of its greatest extent.

2. Those of all other states, Regal or Republican, wherein the same territorial divisions were adopted during the same period; namely, in Germany, including the Confederation of the Rhine, the Kingdom of Italy, and its several republics at various periods; Switzerland, Spain, the Batavian Republic, the Kingdom of Holland, &c. &c.

M. J. B.

THE GUELPHS AND GIBELLINS. — What is the best source of information connected with these two celebrated factions that desolated Italy and Germany for so many years? You may also be able to inform me what is the origin of the term *Gibellino*, or *Gibellini*, to use the Italian form.

J. DALTON.

Norwich.

BISHOP HALL'S CLOCK. — Some four or five years since, on entering a loft in a coal wharf in this town, my attention was drawn to an antique clock silently standing on a bracket, and begrimed with dust and dirt. It was without a case; the pendulum and weight uncovered like a Dutch clock; the bell formed a dome above. It had the inscription, "William Allmand in Louthberry fessitt." The grimy tenant of the loft told me that it was the property of his employer, and that it went by the name of "Bishop Hall's clock."

On account of its ancient look I bought it of the owner, and received it with the following history. It was formerly in the possession of the Rev. Robt. Walker of South Winnow, in Cornwall, and was valued by its owner as "Bishop Hall's clock." After Mr. Walker's death his household goods were sold, and this clock was then purchased by the coal merchant.

I subsequently found that this Mr. Walker was a descendant of Hall, the famous Bishop of Exeter, and afterwards of Norwich. The Walkers, several of whom were men of mark in Cornwall, came of a gentle family long resident in the city of Exeter, members of which had represented their native place in parliament for many generations. Sir Thomas Walker, Knt., married Mary, the only daughter of the youngest son of that distinguished prelate. The vicar of South Winnow was a great-grandson of the before-mentioned Sir Thomas Walker.

I put a question to your casuistical readers—whether I am warranted, from this curious concatenation of fact and tradition, in calling my curious clock a veritable relic of the great Bishop Hall?

THOMAS Q. COUCH.

Bodmin.

HERALDIC. — A.'s ancestors have been gentlemen for six generations but do not appear to have borne arms. They married, however, most of them coheiresses of ancient and noble families. If A. applies for, and receives a grant of arms at the present time, would either the English or Scotch Heralds' College sanction his quartering the arms of the coheiresses above-mentioned with his own? I am particularly anxious to know both the English and Scotch practice.

REIMANNUS.

Where shall I find the arms of the English, French, Dutch, and Spanish colonies?

W. M. M.

JACOB'S BLESSING ON NEPHTALI (OR NAPH-TALI). — With reference to the passage in Genesis xlix. 21, containing the blessing of Jacob on his son Nephtali, I should be glad to receive a few remarks from any of your biblical scholars. The Authorised Version gives the following translation: "Naphtali is a hind let loose; he giveth goodly words." The Douay Version renders the passage thus: "Naphtali, a hart let loose, and giving words of beauty," according to the Vulgate, which has—"Nephtali, Cervus emissus, et dans eloquium pulcritudinis." Luther's translation runs thus: "Naphtali ist ein schneller Hirsch, und giebt schöne Rede." But Herder's is different—"Naphtali ist eine schiessende Terebinthe, die schöne Wipfel wirft." (*Der Geist der Hebräischer Poesie*. P. ii. S. 205.) But as Bochart, in his *Hierozoicon* (lib. iii. cap. xviii.) gives a new translation altogether, considering

that the present Hebrew text has not been pointed correctly by the Masorites, will you inform me if his version has been followed by the greater part of our modern commentators? The LXX. appear to have translated from a text different from the Hebrew now in use, for they render the passage thus: "Νεφθαλείμ στέλεχος ἀνεμόνων ἐπιδίδως ἐν τῷ γεννήματι κάλλος." Rosenmüller, Houbigant, Lowth, and Michaelis seem inclined to adopt Bochart's version. J. DALTON.

LIZARS.—Was there ever any engraved portrait of the well-known engraver of this name published, or engraved portraits of any of the name? F. M. S.

229, Clarendon Villas, Plumstead.

ADMIRAL THOMAS MATHEW.—I have recently seen in the *United Service Journal* for November, 1846, a very well written life of the gallant and ill-used Admiral Thomas Mathew, whose name is so pertinaciously mis-spelt Mathews in English historical works. The writer deduces the admiral's descent from Elvorch, Lord of Torkelyn in Anglesea, of the royal blood of Britain, who settled in Glamorgan shortly before the invasion of the Norman knights, and states that a full pedigree was then before him.

I should be extremely glad to be favoured with a sight of this pedigree, as Welsh genealogists generally name Gwaithvoed the Groat, Prince of Cardigan and Gwent, as the founder of the family. G. MATHEW.

Junior United Service Club, London, S.W.

MEDAL FOR THE BATTLE OF MILBALLY.—Joseph Cain, whose petition to the War Office is given *anté*, p. 167, says: "I wear a medal for the battle of Milbally, fought in the year 1797." Can any correspondent give an accurate description of the medal and colour of the ribbon worn with it? GIBSON.

GENERAL WM. MAXWELL.—Can any of your readers give me any particulars of General Wm. Maxwell of the United States army of 1775 to 1780? From a search made at the Record Office it appears that a person of the same name lived in North Carolina in 1774, the year before the war broke out. Was this Wm. Maxwell of North Carolina the person that figures in the history of the War of Independence? WM. MAXWELL.

Elswick Ordnance Works, Newcastle.

BARONE NOREL.—What house, and where situated in London, was the Casa del Barone Norel mentioned in the *History of the Jesuits* by Father Bartoli? FITZ.

* His translation of the Hebrew text, with an alteration of the vowels and one or two letters, is this: "Naphthali is a well-spread tree (*Terebinthus*), which puts out beautiful branches." Naphthali est *Terebinthus patula*, sive *ramosa*, edens *ramos pulchros*. (See Rosenmüller's *Scholia in Genesim*, cap. xlix. 21, Lipsiæ, 1795.)

OGILVY OF ARDOCH.—Walter Ogilvy of Ardoch and James his son are mentioned in the parish register of Cullen, Banffshire, in 1734, along with Earl of Findlater, and appear to have been relations of the earl. I shall be glad of any information as to the descent of these persons. F. J.

229, Clarendon Villas, Plumstead.

QUOTATIONS WANTED.—Whence come the following lines, and what are the "ten thousand" tossing their heads in sprightly dance?"

"Continuous as the stars that shine
And twinkle in the milky way,
They stretch in never-ending lines
Along the margin of the bay;
Ten thousand saw I at a glance
Tossing their heads in sprightly dance."

"Lives there a man whose servile breast
Is sunk in slav'ry's fatal rest?"

Lives such a man?—I will not ask
What country gave him birth:
He could not be of English mould,
For such a slave, so tame, so cold,
Would rouse his hardy sires of old,
And drag them back to earth."

"My words fly up, my thoughts remain below;
Words without thoughts never to Heaven go."

[*Hamlet*, Act III. Sc. 3.]

TYRIAN PURPLE IN AMERICA.—In the adventures of John Cockburn (London, 1781) a sailor who was taken by pirates and sold and who traversed the isthmus of Panama, is the following curious account of which seems to resemble the purple of Tyrians:—

"We had two Petticoes of Cotton Thread in it which the Indians were to dye for the Governor with a certain Fish found in the Rocks, which dye very fine Purple, and this Work they went about Barnwell and I staid on shore to rest us. They had of no Canoe or other Vessel to convey themselves to the Rocks, but tie up a Quarter of a Pound, or a Quantity of Thread in their Hair, and fix a Piece of Wood across their Breasts to keep their Heads from water, and so swim off to them; this they do, but a vessel can live among them. Some of these Fish are half a Mile or Mile from the Shore.

"Now the method used to dye the thread is to take the Shell off the Rock where it sticks very hard, rub it gently on the Thread, and then lay it down where they found it, with great Care, for they are cautious of killing the purple Fish. If the Weather be fair, they will dye their Thread in one Tide, of a Purple as ever was seen, and which will never fade. Spaniards call it *Helo Morado*, the lovely Colour; the Indians have seen the Thread sold among them for twelve of Eight a Pound, which are twelve Crowns of Money."

Is this dye now in use in Central America? Is anything known of it?

Poets' Corner.

Queries with Answers.

HORACE, EDIT. 1712-13. — I have lately met with a particularly multifarious sort of a volume, and I should like to know something more about it, as it is without doubt a curiosity and perhaps valuable. The general title-page runs thus: —

"The Odes, Epodes, and Carmen Seculare of Horace. In Latin and English; with a Translation of Dr. Bentley's Notes, To which are added Notes upon Notes. In 24 Parts complete. By several Hands. Biformis Vates. London: Printed for Bernard Lintott at the Cross-Keys, between the two Temple-Gates in Fleet Street. MDCCXIII."

(Query, Where are the two "Temple-Gates"? Are we to understand the gates of the Inner and of the Middle Temple?)

Of these twenty-four parts, which were published at intervals, I have only nine, each part containing about seven odes. The date of the first is 1712, A.D. They are preceded by "Dr. Bentley's Dedication of Horace, translated," by the "Life of Horace by Suetonius," also cleverly translated, and a Preface. (Præfatio ad Lectorem.) The title-pages of all the parts are alike, except that they have different mottoes, and read as follows: —

"The Odes of Horace, in Latin and English; with a Translation of Dr. Bentley's Notes. To which are added, Notes upon Notes; Done in the Bentleyian Style and Manner."

The translations and notes alike show great ability, while the latter are as remarkable for their prolixity as for their keenness of wit, the sarcastic nature, and versatility of the criticism. The translations of the odes are uniformly good, and frequently very elegant. It is evidently a skit on the critic Bentley, as will appear also from the Preface to the first part, in which the different objects of the work are given: —

"Thirdly, To convince him how ridiculous it is to presume to correct Horace without authority, upon the pretended strength of superior judgment in Poetry. And, Lastly, How easily such a Presumption may be turned upon the Authors, and sufficiently expose them their own way."

A. H. K. C. L.

[This amusing production is noticed by Bishop Monk in his *Life of Dr. Richard Bentley*, 1830, 4to, p. 248. He says: 'The sixth writer who attacked our critic's Horace devoted more time and trouble to this task than all the other scoffers together. The translation of the Odes is executed in poetical measure, in a rapid and off-hand style, but not without considerable spirit and cleverness. The version of Bentley's notes professes to be in literal English, but is in truth a mere travesty; adopting such a vulgar phraseology as would give a ludicrous character to any book that ever was written. This I presume to have been the attractive part of the performance, which could it to amuse the public as much as it undoubtedly

[*]n Fleet Street. Lintott appears to have resided between Inner Temple Lane and Middle Temple Lane.]

must have done. The 'Notes upon Notes' are miserably vapid: and their unvaried sneer is tiresome and nauseous. Nevertheless the author found encouragement to pursue his task of exhibiting the Doctor's Horace in a ridiculous light, through twenty-four successive numbers." The anonymous writer was unknown to Bishop Monk, for he adds, "There appears once to have been a notion that the author was no other than Bentley's old enemy Dr. King. A copy of the book, in an old binding, shown to me by Mr. Evans, the eminent bookseller of Pall-Mall is lettered 'King's Horace.' But Dr. Wm. King was dead some time before the completion of the work."

This satirical work, however, may have been projected by Dr. William King, although it is now generally attributed to William Oldisworth, who succeeded Dean Swift and Mrs. Manley in the editorship of *The Examiner*. "Oldisworth is an ingenious fellow," says Swift to Stella, "but the most confounded vain coxcomb in the world, so that I dare not let him see me, nor am I acquainted with him." (Swift's *Works* by Scott, ed. 1824, i. 146.) Pope, in his letter to Lord Burlington, giving an account of his journey and adventures on the road to Oxford, tells us, that "silence ensued for a full hour, after which Bernard Lintott lugged the reins, stopped short, and broke out, 'Well, Sir, how far have you gone?' I answered, 'Seven miles.' 'Z—ds, Sir,' says Lintott, 'I thought you had done seven stanzas. Oldisworth, in a ramble round Wimbledon-hill, would translate a whole Ode in half this time.' I will say that for Oldisworth (though I lost by his Timothy's,*) he translates an Ode of Horace the quickest of any man in England."

William Oldisworth was attached to the abdicated royal family, and was present at the battle of Preston in 1715. He died on September 15, 1734. William Oldys, in one of his jottings, speaks of Oldisworth's manuscript memorandum book. What has become of it?]

SIR ELIJAH IMPEY, KNT. — Could you oblige me by inserting in your next number a description of the arms of Sir Elijah Impey? During the trial of Warren Hastings he resided at Boreham House, near Chelmsford, and in that neighbourhood there is an old mansion still known as Impey Hall, though named long before Sir Elijah became a prominent man. I have searched for but cannot find any particulars as to his birth-place, death, or place of burial. Can you inform me on any of these points? F. I.

[Sir Elijah Impey was the third and youngest son of Elijah Impey, Esq., of Butterwick House, Hammersmith, by his second wife, Martha Fraser. Sir Elijah was born at Hammersmith on the 18th June, 1732, and baptised in St. Paul's chapel, Fulham, on the 24th June. He was educated at the Westminster School, and admitted a pensioner at Trinity College, Cambridge, 21st Dec. 1751. In 1759 he took his M.A. degree. After practising as a bar-

* This alludes to *A Dialogue between Timothy and Philothus*, written against Tindal's *Rights of the Church*.

rist for seventeen years, he was appointed in 1778 to fill the new and important post of Chief Justice of Fort William, Calcutta. Whilst he resided in India he amassed great wealth; and in 1787, Sir Gilbert Elliott charged him with high crimes, &c., in the administration of justice in India, of which he was acquitted by the House of Commons in Feb. 1788. After his return home, Sir Elijah resided in Essex and in Wiltshire; but, in 1794, removed to Newick Park, Sussex, where he died on the 1st Oct. 1809, in the seventy-seventh year of his age. His remains are interred in the family vault at Hammersmith, where a marble tablet is erected to his memory. *Arms*: Gu. on a chevron, or, between three leopards' heads, as many crescents. *Imp. gu.* a saltier, or, between four wheat sheaves of the same, for Reade. *Crest*: A leopard's head, gu., between a pair of wings erect, or. Consult *Memoirs of Sir Elijah Impey, Knt.*, by Elijah Barwell Impey, 8vo, 1846; Welch's *Alumni Westmonasteriensis*, edit. 1852, p. 345; and Faulkner's *Hammersmith*, p. 136.]

"TWO PAIR," OR "TWO PAIRS."—Would you be good enough to decide through your paper a very simple question which has arisen between a friend of mine and myself, and on which a rather heavy sum has been staked? The question is whether one would say as the best English "Two pair of trousers," or "Two pairs of trousers." I. I. R.

[As this is not a question of fact, but a matter of opinion, we think the stakes should be withdrawn. In determining which is "best English," does grammar take precedence, or idiom? According to *grammar*, we ought to say "two pairs," "three pairs," "four pairs," &c.; for "pair" certainly has its plural, "pairs," as in the phrase "they went in pairs." *Idiom*, however, and with it, we think, the general practice of our language, requires us to say "two pair," "three pair," "four pair." So in many other cases, where a noun substantive stands connected with a numeral. Thus we say "an hundred pound," "five pound ten," "just five foot," "six foot six":—

"You may stay there a week, see all the sights round,
And carry home change from a note of five pound."

So Falstaff, in like manner subordinating grammar to idiom, "Master Shallow, I owe you a thousand pound."

This idiom, however, which appends a noun in the singular to a numeral that implies plurality, is no mere peculiarity of our own beautiful vernacular. The Germans also say "hundert Pfund" (an hundred pound), "acht Fuss Ton" (an eight foot tone, referring to an organ), "so viel Fuss lang" (so many foot long); and in like manner, with regard to the word now in question, "Paar" or "Par" (pair),—"Vier Paar Tauben" (four pair of pigeons). "When Paar is joined with a numeral," says Campe, "it remains unchanged."

In one word, the idiom in question is as old as Moses. Thus in Lev. xxvii. 4, "thirty shekels" is in the Hebrew "thirty shekel," which is only one instance out of many.

Where there is this apparent divergence (though only

apparent, we would suggest,) between *grammar* and *idiom*, we cannot pretend to determine the controversy or the other; and, so far as we are concerned, *tion* of the trousers must remain undecided.]

AUTHORS WANTED.—By whom are the *ing*?—

"Daily Observations, or Meditations, Divine Written by a Person of Honor and Piety," 4s Dom. 1654.

[By Arthur Lord Capel, murdered for his adl King Charles I. on March 9, 1648-9. "In his says Fuller, "he wrote a book of *Meditations*, since his death, wherein much judicious piety m covered."]

"Some Fruits of Solitude, in Reflections and Relating to the Conduct of Human Life." In T 12mo. London, 1702.

[By William Penn, the celebrated Quake
WILLIAM

Birmingham.

Replies.

LETTERS OF JUNIUS.

(3rd S. viii. 182.)

Your correspondent, MR. WILKINS, has a clue to the discovery of the authorship of which I believe has hitherto been *perpet* regarded. I mean the statement of *Junius* he had lately examined the original *grant* of Charles II. to his son, the first Duke [of Grafton]. This grant, MR. WILKINS observes *correct*, either be in the possession of the duke, or among the Public Records, in which *case* son who had consulted it so lately must be easily discoverable.

First of all let us define the exact place Junius could have seen this grant. He words "original grant": this, in strict language, can mean nothing but the letter themselves, with the great seal attached an instrument of this nature is not a public ment; it remains in the possession of the and his representatives as their private p and no person can demand an inspection of could only be seen by favour or by sub This is, however, beyond the point perh do not attach any value to Junius's use of cal language; and as it is scarcely likely t could have seen the patent in the possessor Duke of Grafton, we must fall back upon tl other source to which Junius could have himself. The enrolment of the grant in q (on which I shall presently make a few rema) be found among the Patent Rolls which a preserved in the Public Record Office, bu in Junius's time kept in the Rolls Chapel. reading MR. WILKINS's letter I have had t

tunity of inspecting the books giving an account of all searches among the records in the pel. They commence early in the last century, extend to a very late date, but most unfortunately there is a hiatus from June, 1769, to June, 1778, which it is not possible now to supply. Had it not been for this I think the point might have been easily settled, for the entries in these books are very precise in describing the records inspected, and the persons by whom they were inspected, except in a few cases where, instead of a name, is this note "Gent. unknown." There seems to be a fatality about everything connected with the Junius controversy, and the thought has occurred to me, is this hiatus really accidental? It is also it is now impossible to say.

Previously, however, to 1769 the grants relating to Whittlewood Forest were inspected by a Mr. Phillips of Cecil Street, and afterwards of the High Court, Temple, but this was plainly for a special purpose, and besides was long before the time when Junius required to see the record in question. A copy of the grant Junius saw was made for Mr. Phillips on December 4, 1767.

And now as there remains no clue to the various persons by whom the records at the Rolls Chapel were inspected during the year 1771, thereby ending our hopes of discovery in this direction, I will pass to another consideration; namely, the merits of the dispute itself between Junius and the Duke of Grafton concerning the timber in Whittlebury Forest.

By letters patent dated June 21, 25 Charles II., the king granted to Henry Earl of Arlington the honour of Grafton, co. Northampton, and the manor and manor of the same, also all the underwood, &c., in Whittlewood Forest, except all the oak and oak saplings, with reversion to Henry Marquis, Earl of Euston, in tail.

By other letters patent, dated January 12, 32 Charles II., Henry, Duke of Grafton, was made Ranger of Whittlewood Forest.

In the first patent, which was the one seen by Junius, expressly excepts to the crown all timber and oak saplings, as he says in his letter; but he ingenuously omits to state that in the same patent the underwood was granted, which was all that the duke claimed, as I shall presently show. Junius, when he says that the duke asserted his right to the timber by virtue of his appointment as Ranger of the forest, utters an untruth, and he knows it well. He could not have perused the patent, and yet overlook the portion concerning the underwood; or if he did, which I cannot believe, he convicts himself of a blunder which is even more inexcusable than departure from the truth. The following extracts from the Records of the Treasury will throw a little light on the history

of this transaction, and will perhaps help to remove the odium which Junius tried ungenerously to cast upon the duke.

In July, 1770, we find a document from which it appears most distinctly that the duke had no right to the timber in Whittlebury Forest; for if he already possessed it, he need not have applied for any money proceeding from the sale of it:—

"After, &c. Having had under our Consideration a Memorial of the Duke of Grafton stating that the old part of the Lodge belonging to the Warlen of Whittlebury Forest must necessarily be rebuilt as the same is at present not habitable, and applying for an allowance of 2000*l.* from the Crown towards enabling him to rebuild the same, he undertaking in order to complete the said building to lay out on the premises a larger sum than that for which he applies, and also stating that the said sum of 2000*l.* can be raised by the sale of such trees in the said Forest as are not fit for the use of the Royal Navy, and which may be done without prejudice to the growth of such valuable trees or to the said Forest. And we having thought proper, that the said service that shall be carried into execution in the manner proposed in the said Memorial, these are to authorize and require you, calling to your assistance such proper officers and persons who ought to be present on occasions of this nature, to mark, fell, and cut down such certain parcels and quantities of trees within the said forest of Whittlebury as are not fit for the use of the Royal Navy, and the taking away of which will in no wise prejudice the growth of Navy Timber, which by the sales to be made thereof will produce the clear sum of 2000*l.* and no more, which sum is to be by you paid over to the said Duke of Grafton to be applied by him towards rebuilding the old part of the Lodge as aforesaid, and all further charge that may be necessary for completing the said building is to be defrayed at His Grace's own expence. And you are hereby required to render an account of your proceedings herein before the proper auditor within 12 months from the date hereof. And this, &c.

"W. T. C. 6th July, 1770.

JOHN PITT, Esq^r, Surveyor Woods."*

On the 28th May, 1771, appears this minute of the Treasury Board (the Lords present being Lord North, Mr. Onslow, Mr. Dyson, and Mr. Townshend):—

"Read letter from Mr. Pitt, Surveyor-General of the Woods, transmitting two letters which he hath received from the Commissioners of the Navy, wherein they state that their purveyor has surveyed upwards of 1300 trees in Whittlebury and Salcey Forests, which amount to a like number of loads, and desire to purchase the same for the use of His Majesty's Navy.

"Transmit copies of the said papers to the Duke of Grafton, Ranger of Whittlebury Forest, and to the Earl of Halifax, Ranger of Salcey Forest."†

On the 7th November, the following minute appears:—

"Read letter from the Duke of Grafton, Ranger of Whittlebury Forest, complaining of several proceedings of the agent of Mr. Pitt, Surveyor-General of the Woods, relative to the felling of 1300 loads of timber in Whittle-

* *Treasury Warrant Book not relating to Money*, No. 34, p. 141.

† *Treasury Minute Book*, No. 41, p. 155.

* Pat. Roll. 25 Charles II., p. 8, No. 8.

† Pat. Roll. 32 Charles II., p. 8, No. 15.

bury and Salecy Forests, for the use of the Navy, and proposing several regulations to be observed in the future cutting of timber there.

"Write to Mr. Pitt, desiring he will attend my Lords hereon on Tuesday, the third day of December next.

"Write to the Surveyor-General to attend at the same time."

On the 3rd December we find this minute, which states clearly that the Duke claimed the underwood only, and not the timber according to Junius:—

"My Lords resume the consideration of the Letter from the Duke of Grafton, Ranger of Whittlewood Forest, complaining of the unwarrantable proceedings of the Deputy of Mr. Pitt, Surveyor of the Woods, relative to the felling of 1300 loads of timber in Whittlewood and Salecy Forests, for the use of the Navy; stating the injury that would be done to his property in felling the trees thro'out these forests in the standing underwoods and coppices, *which are his freehold inheritance*, and proposing a method by which the said Forest can furnish an annual and regular supply of timber to the Navy, *without injustice to him as proprietor of the underwoods*, and to the neighbouring inhabitants who have a prescriptive right of common.

"Mr. Pitt attends, is called in, and is directed by the Board to give an account of the conduct of his deputy in presuming to go into Whittlewood Forest and marking the King's timber there for cutting, and in carrying with him workmen, and fixing a day for cutting the same, without any warrant from this Board for that purpose.

"Mr. Pitt informs my Lords that, fearing the season for cutting timber should be lost, he had indeed directed one of his deputies to provide workmen for cutting the timber in Whittlewood Forest, in case a warrant should be granted for that purpose; but that he had directed him not to go into the said Forest, or proceed in this business without calling upon him for further orders; that his deputy had, notwithstanding, taken upon him to go into the said Forest, and proceed as alleged in the complaint; for which breach of his duty he had dismissed him from his service.

"My Lords state to him the evil tendency of a proceeding of this nature; and he assures my Lords that he will take especial care that none of his officers shall be guilty of the like offence in future.

"Mr. Pitt is examined with respect to the proposition made by the Duke of Grafton, concerning the time and manner of cutting timber within the said forest.

"He informs my Lords that he sees no objection thereto; except that the Navy will wait longer for the supply of timber at present proposed to be cut out of the said Forest.

"Read copy of a Patent under the Great Seal, dated 25th Car. II., granting to the ancestors of the Duke of Grafton the underwoods, &c., in Whittlewood and Salecy Forests.

"My Lords are of opinion that such of the timber proposed to be cut for the supply of the Navy in the Forest of Whittlewood, as grows in coppices, should not be felled until the particular coppice in which it stands comes in course to be cut.

"Read Clause of an Act of the 9th and 10th of King William, enacting that whosoever any wood or timber shall at any time or times hereafter be directed to be felled in any part of the New Forest, two or more of the Verderers, and four or more of the Regarders of the said Forest, shall have notice thereof.

"My Lords direct that, in all future warrants felling of timber in any of the King's Forests, be inserted directing that the proper officers of the same have notice, in order that they may attend the cutting of trees to be cut in pursuance of such warrants.

"My Lords take into consideration the Act of Parliament of 35th Henry VIII., the 13th Eliza., 20th and 9th and 10th of William III.

"Mr. Pitt is examined concerning the execution of certain provisions of the 35th Henry VIII. and as far as relates to the growth of timber in the Forests and estates.

"He informs my Lords, that the Penalties in the said Acts are so small as not to answer the purpose intended by them; and he is of opinion that it would be to the benefit of the Public, if the Penalties were in proportion to the present value of money. They however, given directions to his deputies to the strictest attention to the execution of these Acts.

"My Lords recommend to the Surveyor of the Woods to take care that the quantity of lands directed to be closed for raising timber in Dean Forest and New Forest by the Acts of 20th Char. II., and 9th and 10th of William III. be enclosed and constantly kept up, by the said Acts; and recommend to him to lay before the Board propositions to this Board as he shall think necessary and requisite for rendering the intention of the Legislature in these several Acts of Parliament more complete.

"Acquaint the Surveyor General of the Woods with.

"Read Minute of this Board of 21st Novem. directing a letter to be written to Mr. Stephens, to the Lords of the Admiralty, signifying that they will be ready to recommend to Parliament a plan which the Navy Board shall suggest for the growth and preservation of Timber in the Kingdom in general.

"Write to Mr. Stephens desiring to have been done by the Admiralty or by the Navy Board in pursuance of the said Minute."

Upon this the following letter was written by the Duke of Grafton, acquainting him with what had been done in the matter:—

"My Lord,

"The Lords Commanders of His Majesty's Treasury have taken into consideration your Grace's letter of the 21st Novem. concerning the unwarrantable proceedings of the Deputy of Mr. Pitt, Surveyor-General of the Woods, relative to the felling of timber in Whittlewood and Salecy Forests, for the use of the Navy, stating the injury that would be done to your Grace's property in felling the trees throughout the Forests in the standing underwoods and coppices, and proposing a method by which the said Forest can furnish an annual and regular supply of timber to the Navy without injustice to your Grace as proprietor of the underwoods, or to the neighbouring inhabitants who have a prescriptive right of common. They have commanded by their Lordships to acquaint your Grace that they have examined Mr. Pitt touching the said proceedings, and that he has assured my Lords that he will take especial care that none of his officers shall be guilty of the like offence in future; that my Lords have given directions to the Surveyor of the Woods to the strictest attention to the execution of the timber proposed to be cut for the supply of the Navy in the Forest of Whittlewood as grows in coppices, should not be felled until the particular coppice in which it stands comes in course to be cut, and that they have also directed that in all future warrants for the felling of Timber in any of the King's Forests, be inserted directing that the proper officers of the same have notice, in order that they may attend the cutting of trees to be cut in pursuance of such warrants.

ted directing that the proper officers of the notice in order that they may attend the the Trees to be cut in pursuance of such war- &c. 13th Dec. 1771.

"JOHN ROBINSON."*

sion of the Treasury was thenceforward n, for we find that in the year 1772 the Grafton, as ranger, took the initiative in the Crown what timber might be cut, owing minute of March 10th shows:—

etter from the Duke of Grafton, Ranger of d and Salcey Forests, acquainting my Lords the largest Coppices in Whittlewood Forest is ; in which there are at least 200 large trees vice of the Navy; and that in Salcey Forest oppice this year in course of cutting.

Surveyor-General of the Woods, attends informs my Lords, that if they have no objec- ll give notice to the Navy Officers of this proceed in the usual manner.

so Mr Pitt, giving him directions to proceed

o the Duke of Grafton, returning him thanks munication, and acquaint his Grace that my : given directions to the Surveyor-General of to give notice to the Navy Officers of the said id to proceed in the cutting thereof, agreeably and regulations directed by this board."†

know whether these extracts have ever ed before; if not, I think they will be to your readers, as giving an authentic all the transactions concerning Whit- rest, of which Junius complains. This writer, whatever may be his merits has in his letter to the Duke of Grafton language, but he has forgotten to use

His little tirade about the "Oaks" to many a superficial reader grand and , but in reality it is worthless because it on the rotten foundation of a falsehood.

W. H. HART.

e House, Roupell Park, eatham, S.

CURIOUS DECORATION.

(3rd S. viii. 188, 216.)

ks to MR. BUCKTON for his partial ex- f the symbols on this decoration. The Freemasonry to which he alludes is, I hat of *Rosa Crucis*, the jewel of which , which also appears upon the seal of , with a rose-coloured ribband. But is other figures on the decoration are with the Order of *Rosa Crucis*. If I d a conjecture, I think the lion and nbolize the kingly power, while the spear represent the clerical and military

But beyond this I do not see my way. may be intended for the Hebrew words,

Treasury Letter Book, No. 24, p. 341.

Treasury Minute Book, No. 41, p. 471.

as given by MR. BUCKTON; but it is distinctly engraved in bold Roman capitals, as I gave it: **KODES LA ADONIA**. And this puzzled me. I was of course aware that the sacred name, **ADONAI**, is used in various Orders of Freemasonry; and I know that **KADOSH** appears on the mystical ladder of the Masonic Knights Templars; but it was difficult to suppose that on a decoration with en- graving of superior execution, these words should have been so completely perverted as above. I have since ascertained that the owner of the star was formerly a member of the society called Sta- gorians, and that he wore this as such. The society certainly did exist in the city where he resides. I shall make further enquiries, and may have more to communicate later on. F. C. H.

MR. T. J. BUCKTON is not quite correct in ap- portioning the medal described by F. C. H. (who, I presume, from the initials and his Bristol recol- lections has seen such a specimen before), to be- long to the Knights of the White Eagle, or Peli- can. It is an old jewel belonging to the Order of the Holy Royal Arch before the union of the two Grand Lodges in 1813. Its principal points re- present the leading standards of the four divisions of the army of Israel, which make the compound figure of the cherubim, and are composed of a man, a lion, an ox, and an eagle. A man to per- sonify intelligence and understanding; a lion to represent strength and power; an ox to denote the ministration of patience and assiduity; and an eagle as the figure of that promptness and celerity with which the will and pleasure of the great I AM is always executed. The other emblems refer to the bearings of some of the principal tribes of Israel. The motto, "Holiness to the Lord," is that of the Supreme Chapters of Royal Arch Ma- sons everywhere. The crozier is emblematical of the officer, Jeshua the son of Josedech the high priest, who wore it. The spear, now superseded by the sword, which every companion will re- cognise as one of the necessities of the builders who returned with Zerubbabel, and the tree al- ludes to the burning bush seen by Moses on Mount Horeb, in the Wilderness of Sinai. From the pe- culiarity of its bearing an arrow, now disused with us, I infer that the medal in question was made previous to the year 1775.

* MATTHEW COOKE, 30², &c.

MR. BUCKTON having read correctly the first part of the symbolic matter, let me point that the tree, the well, and the arrow, will be found in Gen. xlix. 22, 23. The bull (בָּקָר), also belonging to Joseph, in Deut. xxxiii. 17. The reading of the whole matter is this: When the lion of the tribe of Judah, to whom belongs the morning star, is reconciled with the house of Joseph (the ten

ich neither side could claim a we should each enter the lists, ig both hands securely tied be-remain exposed to every blow out the power of returning or mouths being effectually closed s on which persons are desirous

ems to fancy Professor Aytoun unction to the Statutes of the he Temple; whereas it was con- "Chapter General of the Re-ary Order of the Temple" in onic Order, of which the late ason of Scotland, the Duke of present Grand Master Mason, J. of Bennoch, were respectively sent Grand Masters; and under ssor Aytoun, himself a member lge and Grand Chapter of Scot-d Prior.

right about the Templars fight- s: hence the Masonic Templar Royal Order of Scotland, founded in 1314; of which the Grand Scotland, J. Whyte Melville, is aster and Governor—the Grand ; hereditary in the crown of

bt about Prince Charles Edward night Companion, and afterwards the Masonic Templars, consider- ller Ramsay—the great Masonic —was in attendance on him and trusty adherents. It is curious, rid Milne was also an officer of and Grand Chapter of Scotland; Molai collar story is, I fear, just ; the Larmenius charter of trans- IRVING states, the Order of the ch Order as we call it for dis- mended by Sir Sidney Smith, a and the Duke of Sussex, our sr, was one of its Priors—the was sent him by the Emperor urther high-grade Freemason. d of the Scotch branch of the 1 before me, I readily acquiesce pelled to have armorial bearings, icy introduced by the Chevalier ; without the aid of the College s Office, this is complied with, s. Curiously, the Scotch Tem- occasionally non-Masons into the roportion is, as I am assured by ity, not a fifth per centage of the The Order of Masonic Knights ; reason to be ashamed of their ith all due deference to Mr. not require coats of arms from

our candidates, neither do we wish to pass our- selves off as Knights Templars instituted by Sir Sidney Smith; but as a branch of the same Order as that of Christ of Portugal, whose reception, &c., &c., is identical in all essentials with our own. MATTHEW COOKE, 30^e, K.T., K.M., &c.

SAMUEL DRUMMOND'S PICTURES (3rd S. viii. 188.)—In reply to D.'s letter requesting to be in- formed of any particulars respecting the works of the late Samuel Drummond, I may state that I pos- sess a painting by him representing the extraor- dinary achievement of Captain Rogers of the Windsor Castle post-office packet, who, with a crew of twenty-eight men, captured by boarding the French privateer *Jeune Richard*, manned by a crew of ninety-three. This picture is, I think, quite the best that Drummond ever painted. He executed it for my grandfather, who afterwards commissioned Ward to engrave from it a plate in mezzotinto. The picture measures 5 feet 2 inches by 3 feet 2 inches.

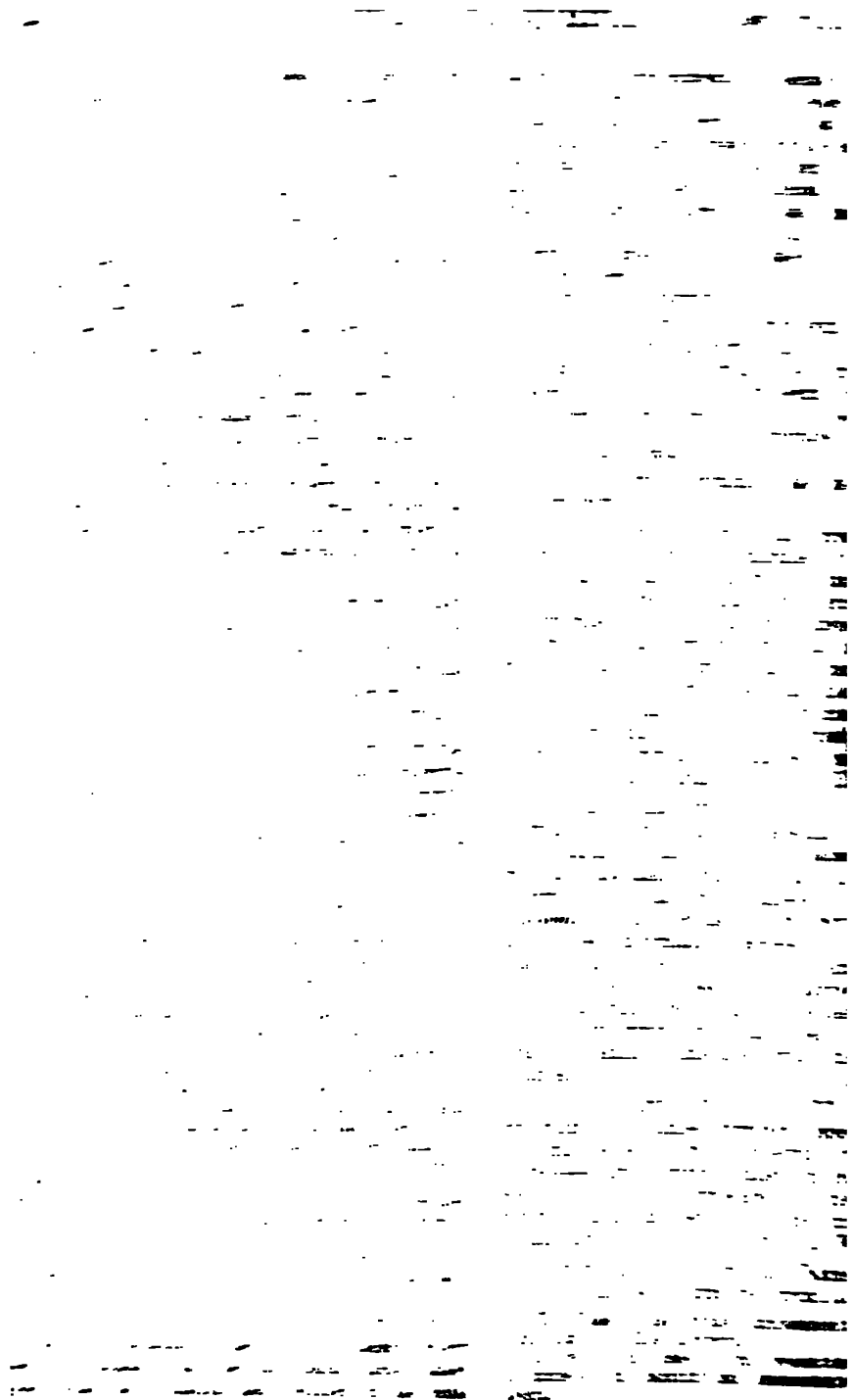
Drummond was a very uncertain painter; and while some of his works, such as the one just named, the "Death of Nelson," and the surrender of "De Winter," show great merit in grouping and general design, others are poor in composi- tion, and mere daubs in colour.

When I was a boy I remember a very large pic- ture of his used to hang, dusty and neglected, in one of the upper rooms of the Soho Bazaar. It re- presented the apotheosis of the Princess Charlotte. In one corner sat Prince Leopold, in a suit of mourning, weeping into a white handkerchief. Britannia stood by weeping also, attended by her lion, who, if not actually weeping, was looking very much inclined to weep. Soaring up to heaven was the princess holding her dead infant in her arms, while an angel was reaching down from the clouds as if about to receive them. Nearly forty years must have elapsed since I had seen this pic- ture at the Bazaar, when, to my surprise, I met with it again a year or two ago on the staircase of the Station Hotel at York! It had, I presume, been purchased at the sale of Drummond's effects, which took place at his death.

Should D. require any further information about this picture, I am sure he would obtain it from the courteous and respected landlord of the hotel. I enclose my address, which you will kindly com- municate to D. should he apply for it.

JAYDEE.

In answer to your correspondent D., I beg to state that I have a full length life-size portrait of Sir Humphrey Davy by Drummond. The work is finished with great minuteness of detail; and is by far the best likeness of that eminent man ever painted. Should your correspondent



to add, that there is a publican of the name of Augustus, in a street leading from Fitzroy to Tottenham Court Road. There are also, in Fleet Street, two publicans named Reason and Death. WM. RAYNER.

Commercial travellers whom I know well, years ago, on a Saturday night, at the Crown Hotel, Wisbeach. When they sent for their letters to the Post Office, in the morning, the names of this trio were added, and Crucifix.

—board over a publichouse, in Ipswich, the name of Sophia Death, dealer in liquors. And over a fancy bazaar, on the Yarmouth pier, may be seen the image of a dealer in foreign shells and snuff. Near the Post Office in Nottingham, a Christian, dyer; and in York, a Sturdy,

are a few reminiscences of the road, referred to me on reading the paragraphs in "S. viii. 127, 176.

JAMES GIBSON.

S. vii. 168.)—For the information of which, I beg to say that the house and land now belong to Captain Still, of Musbury, Devon. Lysons makes out that De Esse, was possessed by De Esse, to Juliana, wife of John Orwey. It was successively in the families of Streeton, by marriages with co-heiresses of which co-heiress of Hampton brought it to a co-heiress married Drake, and then to my father. It was during the possession of my father, that the great Duke of Marlborough was born there. The widow of the last left the estate to Williams. From Williams it was unable to trace it to Gatcombe. Because, I have understood that Mrs. Gatcombe, a lady, who had been godmother to John Marwood Wolcott, Esq., J. P., of Exeter, gave it to the said Mr. Wolcott for no other known reason. And I hold Gatcombe as a pattern for all godmothers, who had the like myself, albeit I want no one else. Nevertheless, Mr. Wolcott (now well) sold this compact property to the mentioned Captain Still.

P. HUTCHINSON.

RINGS (3rd S. viii. 171.)—During a visit to the West Indies, I generally heard of "long-drink," applied to a thirst-brought of brandy and water, gin and brandy and water. "What will you take for a drink?" was a usual mode of offering a person such refreshment. I conclude it was used in contradistinction to another refreshment, namely, a tiny glass of

liqueur—such as noyau or Copenhagen cherry-brandy—which I fancied might be the converse, a "short drink;" but this I merely conjectured. The instance, "langhe dranken," given by W. H. J. W., may lead to the supposition that the expression had been imported into the British from the Dutch or Danish West Indian colonies.

C. B.

Montrose.

JEWISH LETTERS (3rd S. viii. 87, 139.)—This work is well known to be the production of the Marquis d'Argens,—one of those Frenchmen of wit and learning with whom Frederick the Great surrounded himself at the Court of Berlin. There he filled the office of "chambellan" to the king, and was also Director of the Royal Academy of Berlin. In this city he passed twenty-five years of his life, and died in France in 1771. He was author also of the *Lettres Chinoises*, and the *Lettres Cabalistiques*; which, together with the *Lettres Juives* and the *Philosophie du Bon Sens*, were reunited under the title of *Les Œuvres du Marquis d'Argens*, 24 vols., 12mo, 1768. My edition of *Les Lettres Juives* is in 6 vols. 8vo, à la Haye, 1742; and I have possessed also, the English translation. The *Lettres Juives* are formed on the model of the *Turkish Spy*, to which the former are inferior in regard to both style and matter. The book is little read at the present day, though it had great success in its time; and the work by which its author is better remembered, is his *Mémoires*—the edition of which, printed at London in 1735, was reprinted at Paris, 8vo, 1807, preceded by a "Notice Historique sur le Marquis d'Argens, sa Résidence à la Cour de Prusse, et ses Œuvres." From this, the following extract relates to the *Lettres Juives*:—

"Cet ouvrage eut de la vogue; il est écrit d'un style tranchant et sententieux; l'auteur y soumet à son jugement les hommes, les livres, les lois, et les opinions; sous des noms de juifs, de rabbins, il traite les questions les plus difficiles de la morale et de la politique; il décide tout avec une assurance dont les plus grands génies n'auraient pas osé donner l'exemple.

"On peut le citer comme un modèle de ce langage hardi et chargé de rapprochemens singuliers qui faisait fortune alors, et qui commença la révolution survenue dans l'art d'écrire. Ce ne sont plus ces expressions naturelles et vraies que l'on retrouve dans les écrits de Bayle, de Pascal, d'Arnould, et d'autres qui ont embrassé le genre polémique * * * *

"Les succès des *Lettres Juives* fut dû à la singularité du cadre, à la variété des matières qui y sont traitées, et au système d'incrédulité et de dénigrement qui en fait le fonds. C'était alors un grand mérite; ce serait aujourd'hui d'un très-mauvais goût et un juste titre de mépris." Pp. 93-4.

WILLIAM BATES.

Birmingham.

The book is translated from the *Lettres Juives* of Jean Baptiste de Boyer, Marquis d'Argens. It was popular in the last century, and procured the

author an invitation to the court of Frederick the Great. A translation bears the title of *The Jewish Spy*, of which I have seen one edition, *Dublin*, 4 vols., and another, *London*, 5 vols. The first edition of the original work is *La Haye*, 8 tom. 12mo, 1754. E. N. H.

THE EARL OF POVERTY (3rd S. viii. 150.)—Mr. W. H. Ainsworth, in his novel, *The Lancashire Witches*, applies the title of Earl of Poverty to John Paslew, the last Abbot of Whalley. He was executed for the prominent part he took in the insurrection called the Pilgrimage of Grace, which ensued on the suppression of the monasteries, and is said to be buried under a slab at the end of the south aisle in Whalley church, on which is inscribed the simple epitaph "Miserere mei"—one, perhaps, of the shortest on record, excepting, perhaps, "Miserrimus" in Worcester cathedral. I am, however, unable to say what is the novelist's authority for the application of the title to the abbot, or why he assumed so strange a one. OXONIENSIS.

"SO MUCH THE WORSE FOR THE FACTS" (3rd S. viii. 187.)—This, I believe, is commonly attributed not to Voltaire, but to the Abbé Sièyes. LYTTELTON.

Hagley, Stourbridge.

HARROGATE IN 1700 (3rd S. viii. 172.)—In enumerating works later than the above date, describing that place, you have omitted to mention *Humphrey Clinker*. J. H. L.

SILVER CUP (3rd S. viii. 129.)—I think that Dante's river of blood and centaurs are represented, though the text is not closely adhered to:—

"Noi ci appressammo a quelle fiere snelle:
Chiron prese uno strale, e con la cocca,
Fecce la barba indietro alle mascelle,
Quando s'ebbe scoperta la gran bocca,
Disse a' compagni: 'Siete voi accorti,
Che quel di retro muove ciò che tocca?
Così non soglion fare i piè de' morti.'"

Chiron puts Dante and Virgil under the care of Nessus, who shows them the boiled tyrants:—

"Quivi si piangono gli spietati danni;
Qui v'è Alessandro, e Dionisio fero,
Che fe' Cicilia aver dolorosi anni:
E quella fronte, ch'ha 'l pel così nero,
È Azzolino; e quell' altro, ch'è biondo,
È Obizzo da Esti."

The initials are those of the first, second, and fourth tyrants. If intended for them, I do not know why Obizzo should be preferred to Azzolino. FITZHOPKINS.

Louvain.

BROWNE, VISCOUNT MONTAGUE (3rd S. viii. 106.)—Your correspondent JUSTIN BROWNE of Hobart Town, will find an interesting article on

"Browne of Lings, claiming to be Viscount tacute" in the *Reliquary Quarterly Archaeological Journal*, v. 193-7. (April, 1885.)

L. JEWIN, I

Derby.

CUE (3rd S. vii. 317, 427; viii. 112.)—Since my last communication, I have obtained the best authority for saying that *replica* corresponds to the actor's *cue*, or the *cue* of a previous speech, as used on the French stage. T. J. B.

BOSTON, A FLOWER (3rd S. viii. 192.)—The vestment "powtheryd with flowers of cotton," was, I think, embroidered with flowers, terminating in three buds, a decoration I have not met with. It is what is termed in heraldry a *flower*, and applied to a cross, the ends of which are the triple leaf of the trefoil, and it is a cross *botoné*, and sometimes by the French *trefflée*. F.

QUARTERINGS (3rd S. viii. 69, 198.)—seems scarcely to have taken my notion correctly in using the word *dissevered*. Is it one of the rules which he gives on the subject to make my query more intelligible I shall state in another form.

A. married an heiress B., and acquired her estate. She brought with her the *moiety* of two other heiresses, C. and D. A. died by B., the elder of whom inherited the *moiety* of the patrimonial estates, &c., but the *moiety* received as *his* portion the estate of the *senior*.

My query was—Does not the *senior* acquiring this latter estate, take with him, of course, the arms of the *senior* to whom it originally appertained?

Some authorities say that the elder heir alone is intitled to the *quarterings*, *dictum* opposed to that of Edmonston quoted.

Of course I do not suppose any *specification*, but simply a *case* where A. has the *apportionment*.

There are authentic instances * where a son was allowed five such *quarterings*, the heir had eleven. If there had been no *specification*, why did not the former *also* carry *quarterings* along with the paternal descent, not only a *portion* of them?

REGIMENTAL COSTUME (3rd S. viii. 69.)—Hogarth's famous "March of the Guards, 1745," will give one of the sketches of the military costume of the time. The handsome young grenadier and his portly sergeant with his halberd—the

* Heralds' Visitations, Brit. Mus. Harl. MS. 57; 1857, fo. 49. b.

in the gutter—the gay drummer the soldier kissing the milkmaid, guardsman empties the contents of his hat—and another hero divides the pies of the itinerant *tout ensemble* which has never been for its graphic richness and accuracy, and correctness of outline.

BREVIS.

ANCIENTLY KINDLED (3rd S. vii. 82, here is, in Homer's *Iliad*, a passage which made me bear curiously on this subject. I have not seen it quoted or referred to by our correspondents, I now send it. 178, we read:—

περὶ τείχος ὄραρε θεσπιδὰς πυρ,

where the poets have taken *ἀδινον* as adjective no doubt, the wall was made of brass, as I think rightly, have taken to *πύρ*; but have understood *πύρ* without sufficient warrant I think. of the passage be understood thus

where about the wall arose [now raged] fire,—flinty!"

My view of the passage is, that the stones, of which a considerable number were made of iron or steel (as well as of brass), came so fast and furiously in the stony wall, that fire flashed from

the book of Maccabees x. 3, we read: "they took fire out of them;"

LXX., is thus, — *καὶ πυρώσαντες τούτων λάβοτες*, &c.

of preserving alive the "seed of David's time, I would refer those who are interested in the subject to the beautiful entry, book v. 488—490. T. S. N.

CRUTCHES, OXTERSTICKS (3rd S. vii. 478; crutches are supports for one who is lame. Its are not. In fact, he who would use crutches must practice well their use before

After a somewhat diligent search, I find that the *Dictionary*, 1617, gives the words "Crutche and Scatches," apparently with the same meaning. Halliwell also mentions as a rare word *stilts*, for *crutches*. Elsewhere I have found the word, strictly speaking, a distinct and

as far as I have been able to learn, the word *stilts* at all. The word is used over and over again.

The old Saxon word for the armpit, *ter*, meaning, under my arm, is a

saying which any one, who will give himself the trouble to listen, may hear in either England, Ireland, or Scotland. Oxter-sticks for crutches is, therefore, significant enough without any further explanation.

GIBSON.

Liverpool.

Oxtersticks may be a puzzler for Mr. Fishwick or V. S. V., but will not puzzle long one familiar with the Ulster Scots. Oxter is the hollow under the arm, below each shoulder. Oxtersticks, therefore, sticks used there=crutches. C. W.

LUTHER ON ESNOL (3rd S. viii. 180.)—Inquiry is made for the original of a certain passage of Luther. The original idea, and the substance of the passage, will be found in St. Ambrose and St. Augustin. St. Ambrose says:—

"Duo autem in phalanga portantes uvam, duo populi demonstrantur, Christianus utique et Judæus. Et sicut mos est portantium, unus præcedens, alter subsequens, ita prior Judæorum designatur populus, Christianorum secundus. Et sicut antecedens quod portat non videt, et retrorsum idem semper habens, quadam dorsi aversione contemnit: qui autem sequitur, semper id oculis perspicit, semper custodit obtutibus, semper corporis vicinitate potitur."—*Serm.* 72.

In St. Augustin the same idea is found expanded:—

"Hanc uvam duo deferunt inserto recte pendentem. Possunt isti duo etiam Christianum vel Judæicum populum figurare. Isti ergo sunt duo, id est, Synagoga vel Ecclesie populi. Et quia prior fuit Judæorum populus, præcedit Judæus, sequitur Christianus. Salutem suam hic ante conspectum suum gerit, ille post dorsum. . . . Incedunt duo sub sacro fascie ordine suo. Hic semper videt, ille semper relinquit. Judæus autem proximum se æstimat, sed absentat. Christianus ergo presenti munere fruitur, Judæus solo onere prægravatur."—*De Temp.* *Serm.* c.

F. C. H.

MACAULAY AND THE YOUNGER PITT (3rd S. viii. 190.)—After the perusal of many works referring to the private and public lives of Fox and Pitt, I do not see any inconsistency in Macaulay's statement as to the classical acquisitions and tastes of these distinguished antagonist contemporaries. There can be no question, I presume, as to the early advancement of both in the classics, and probably Pitt might be the superior in early life. The later life of Pitt was clouded; and his mind, of a more delicate cast, was too much absorbed by other matters to allow the *dulce lenimen curæ* to act, as it did on the more joyous and masculine mind of Fox; who most delighted in the classics after he had spent all his money, his own and borrowed, at the gaming table. Pitt was also a great gambler. We know that, in later life, Fox corresponded with Gilbert Wakefield on classical subjects; but Pitt appears to have considered that the mastery of the historical monuments of the ancients in early life sufficed. He does not appear to have highly or enthusiastically appreciated ancient poetry, as Fox did. I am

compelled to give the mere impressions left on my own mind, as I am at present without the means of reference to substantiate my impressions by positive proof.

T. J. BUCKTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Diplomatarium Anglicum Aevi Saxonici. A Collection of English Charters, from the Reign of King Æthelberht of Kent, A.D. 602, to that of William the Conqueror. Containing: I. Miscellaneous Charters. II. Wills. III. Guilds. IV. Manumissions and Acquittances. With a Translation of the Anglo-Saxon. By Benjamin Thorpe. (Macmillan & Co.)

The present important contribution to Anglo-Saxon history is, as Mr. Thorpe tells us, based on Mr. Kemble's great work, the *Codex Diplomaticus*, printed for the English Historical Society, and which is now becoming extremely scarce. The documents included in that work fall naturally into two classes: the first includes all such deeds or muniments as illustrate history generally, including the state of the constitution, testamentary dispositions, heriots, marriage, and other settlements, leases, mortgages, markets, tolls, customs, jurisdictions, rights, privileges, and immunities of both lay and ecclesiastical persons; the Witanagemot, or Great Council of the Nation, and the inferior Courts—such as the County Courts and the Court of the Hundred—with the forms of civil and criminal procedure. The second class, consisting of simple grants of land, are purposely excluded from the present volume; and Mr. Thorpe proposes to publish them in a separate volume, with a translation of, and commentary on, the Land Boundaries—and such a collection, as he well observes, cannot fail of being of the highest interest and value to the topographical antiquary. The first division of the present volume consists of some 230 miscellaneous charters; which with the sixty-seven wills, which form the second division, afford numerous curious glimpses into the manners of the age, particularly some of the grants of immunities to monasteries from the burthen of entertaining the king's messengers, horses, hounds, hawks, &c. The wills and bequests are chiefly of royal and noble persons, archbishops, and bishops, and are at once the most ancient collection of similar documents existing in any old vernacular tongue of modern Europe, and a mine of curious information respecting the private life of our ancestors, their dress, furniture, utensils, ornaments, &c. The third division contains the articles of constitution of those corporations, or fraternities, known under the denomination of Guilds, viz. the Trade Guilds, which are the origin of our Civic Companies; the Frith (Peace) Guilds, and the Guilds instituted for social or religious purposes; and which, with due allowance for difference of times and manners, bear a close resemblance to the Benefit or Friendly Societies of our working classes, though composed of persons of a higher grade, and containing more of the religious element than these. A series of manumissions conclude the volume, which may not inaptly be regarded as the historic portion of the existing Anglo-Saxon charters. As it is needless to speak of Mr. Thorpe's profound knowledge of the language in which these documents are preserved, and consequently of his fitness to edit and translate them, we may bring our notice of this useful volume to a close by stating, that its usefulness is considerably increased by the addition of a copious Glossary of such words as the editor considered might require explanation, and a copious Index of Names.

The Student's English Dictionary, Etymological, Nouning, and Explanatory, in which the Words are traced to their ultimate Sources, the Root or First Meaning inserted, and the other Meanings given according to the best Usage. By John Cull. *The Pronunciation adapted to the best Model* by John Cull, F.S.A. Illustrated by ideal Engravings on Wood. (Blackie & Son.)

This ample title-page sufficiently describes the nature of the present work, which is intended to supply a want which has long been felt both by teachers and pupils in our colleges and advanced schools, of an Etymological strictly Etymological as well as Etymological and which should be at the same time of moderate size and price. Dr. Ogilvie's experience as Editor of the "Imperial" and "Comprehensive" Dictionaries qualified him for the preparation of such a work; and the printer and publisher have done their parts towards it very effectually, so that the result is a compact, though comprehensive Dictionary for the class of English students, carefully prepared, and published at a very moderate price.

Mr. Bentley's announcements for the present year include a new novel by the author of "Tales from the East," entitled "Guy Deverell," in 3 vols.—A new Edition of "The Semi-attached Couple," by Eliza Follen, formerly in Egypt and Constantinople, by Eliza Follen, formerly Governess to H.H. the Grand Pasha of Egypt, in 2 vols. post 8vo, with steel portraits of the author and her husband. A third volume of the shilling "Tales from the East."

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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Notices to Correspondents.

A. C. Books may be obtained direct from the Publisher, who will be glad to receive them, and who will be given for that purpose.

T. M. Very few of the words are old English. They are all plain in construction with the passages where they occur.

J. BAITON. The story of John Galswin was told in *English Literature*; but whether derived, or whether related by her with or as a myth, does not appear. Consult Mr. Brown's *History of the English Language*, ed. 1891, p. 300.

W. M. M. Only two volumes were published of *Memories of a Soldier*, by the Chevalier d'Almeida, Amsterdam, 1741; and a 3rd vol. in 1742.

GEORGE FAIRBANKS. A correct English version of "The Golden Rule" may be found in *The Rhythm of Bernard de Mandeville's Country*, edited and translated by the Rev. J. H. St. John, 1869, 1870.

R. INGLE. The initials appended to Blighted Poems, 12mo, are S. C. and M. E. S.

S. CLARKE. Some account of King James (the First's) policy at Chelsea may be found in Fuller's *Church History*, bk. 1, 1627, and in Fuller's *Paul's Letters*, ed. 1694, p. 300.

ERRATA.—In the Latin inscription (ante, p. 210) the word *second* line should change place with *et* in the fifth line, col. II. line 1. for *Præsent* read *Præsent*.

*** Cases for binding the volumes of "N. & Q." may be sent to the Publisher, and of all Bookellers and Newsmen.

A Reader Case for holding the weekly Nos. of "N. & Q." may be had of all Bookellers and Newsmen, or, free by post, direct from the publisher, for 1s. 6d.

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"NOTES AND QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 23, 1865.

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a Books, &c.

Dates.

WELLINGTON DESPATCHES.

eg to be allowed to call attention in
Q." to what seems to me a great literary
atum: I mean a revised, consolidated, and
red edition of the whole set of the Duke of
ngton's Despatches.

ore going into the particular reasons for this,
ot help dwelling a little, superfluous though
be, on the general importance of their being
hed in the best possible manner, from their
e interest and utility.

more admirable model of a public man has
een presented to the world. This has of-
ften been set forth in various points of
as well as the unsurpassed military ability
they exhibit; and I will only notice one
the thorough completeness with which the
mastered every subject brought before him.

most striking instances might be quoted.
ollowing are all from the Supplementary
tches:—

leaving India he furnished the Government
several papers and memoirs on its condition,
ing a complete review of the whole of Lord
sley's internal policy.

his brief interval of leisure at home, the
on of contemplated military operations in
o and South America was referred to him.
is never in those countries, but he investi-

gated the whole condition of them by means of
books and documents, and there remains to us a
very long and most elaborate series of papers by
him, exhausting the subject of carrying on war
there.

On his first embassy to Paris he was instructed
to bring the question of the Slave Trade before the
French Government. The merciless Clarkson sent
to him all his own and Wilberforce's productions,
and all the Blue Books. Going there soon after-
wards, the delighted Clarkson found that the
Duke had read every word of them, and knew the
subject as well as himself.

A small and amusing instance is from the time
of his Irish secretaryship. An Irish clergyman
sends him a play of his own composition. The
Duke acknowledges it, and says he has read it
with pleasure.

From Gurwood's collection I will only recall
the many elaborate letters on the charming subject
of the Spanish and Portuguese currency.

Much more might be said. But then, the greater
the value of these important documents, the more
important is it that they should be fairly acces-
sible and readable.

Now, in the first place, they fill twenty-three
volumes, according to Gurwood's first edition, or
eighteen if we use the second; and this is in fact
the longest, though in fewer volumes. This alone
is a great evil. No more certain axiom in itself
than μέγα βιβλίον μέγα κακόν, though the evil may
often be inevitable, and may be more than com-
pensated by good. But here the evil might be-
yond doubt be greatly mitigated.

In all the latter volumes of this Supplementary
collection, and at a constant and rapid rate of in-
crease as we approach the close, the Duke's own
productions occupy but an exceedingly small por-
tion of the whole book, and are buried and over-
whelmed beneath mountains and continents of
other men's writings. Endless coils of red-tape
from Lord Liverpool, Lord Bathurst, Lord Cas-
tlereagh—endless farragos on tactics and cam-
paigning from General Dumouriez—endless diplo-
matic wanderings from Sir H. Wellesley—chaotic
anonymous papers, addressed apparently by no one
to nobody, fill up at least nineteen-twentieths of
the book. Not by any means that all these have
no value; many of them have great value. But
they are like the "slumber-lakes" of Rush-
worth, Collins, &c. They are raw material for
the patient and laborious historian, from which to
work out his condensed and luminous narrative,
and are for a totally different purpose from the
immortal words of a great and original man.
These are for the general reader—not for the pro-
fessional author or critic. The delight can hardly
be expressed with which the said general reader
arrives and slakes his thirst at these rare foun-
tains in the desert.

I am speaking throughout chiefly of the Supplementary Despatches, which I have lately gone through. It is many years since I read Gurwood, but the above remarks are no doubt much less applicable to that earlier set. There is too, I am aware, a selection from it in one thick volume; but that, I apprehend, is on the *Elegant Extracts* or *Beauties of Shakespeare* principle, or like the *Selections from Napier*, containing nothing but the battles.

Those who appreciate the Duke's character will never be content with this; for often in a trifling note on an obscure subject will occur some admirable specimen of his sense, public spirit, vigour, simplicity, honesty, good temper, tenderness, or humour. Not much of his own writing could be spared; but some might, as, for instance, mere catalogues of companies and battalions: though even here a few might be given as specimens of his minute attention to detail.

In one place appears a note of the Duke's, saying only, that he encloses a certain paper; with a foot-note stating that the paper has not been found.

In the next place, consolidation. The two sets of letters and despatches are not consecutive but parallel, each imperfect without the other; and nothing can be more inconvenient than for the reader of the second set to be continually referred, at most interesting periods, to papers in the first set, which he probably has not at hand, and without which the pages before him are only half, if at all, intelligible.

So far, I suppose, is clear that we ought to have one continuous collection, containing only the Duke's own letters, with as much of other men's (or notices of such) as are requisite to make them intelligible.

But there is a good deal besides this to be desired.

The Editor of the new series is the present Duke; and the world is greatly indebted to him for it. It forms an immense and most valuable addition to what we had before, and the book is faultlessly and handsomely printed, and published in a most convenient form. But it is no discredit to the Duke to say that he is not a professional literary man; and none but such an one could deal satisfactorily with a vast mass of documents of this peculiar character. I think it cannot be doubted that there are in this work editorial deficiencies calling loudly for correction, besides what I have already noticed.

For one thing, there is no Index, nor even Table of Contents.

Next, a most interesting part of the editorial function in a miscellaneous collection of letters, is to give some information to the reader about the various correspondents. This has been hardly attempted. In the Peninsular War most of those

to whom the Duke wrote are so well known it is of less consequence. But in India he wrote frequently and familiarly to many, both civil and military men, and evidently held them in great regard and even attachment, of whom the ordinary reader knows but little, as Colonel Stevenson (to whose child he was father, and whose connexion with the Duke's Assye was somewhat like that of Blücher at Waterloo), Colonel Montresor, Mr. Wells, Duncan, and others. It would certainly be possible, though sometimes at the cost of some troublesome inquiry among Government offices &c., to give in a note a short account of the lives and deaths of these persons.

And so of events generally, even when it can be done.

One of the rare cases in which the Duke has partially done this will illustrate the point which would attend it. Somewhere in the collection is an inimitable little note from the Duke to a lady who wrote to him with the absurd request that he should order home one of his officers in order that he might get married, on the ground that the young lady to whom he was engaged was dying of love. The request of course could not be granted; but we are told in a note that the poor young officer did contrive to get married, and was shortly afterwards killed at Vittoria—a pathetic little incident surely worth recording.

All I have said, it seems to me, must be so obvious to readers of the book, that I cannot but suspect it may have been said already in some of the reviews. But if not, I wish that the attention of the literary world might be directed to it, and that communications might be opened on the subject with the Duke, who, I feel sure, would most willingly give the requisite permission and facilities.

LITTLE

Hagley, Stourbridge.

THE THATCHED HOUSE, AT HODDESDON

The Thatched House, at Hoddesdon,* was the favourite haunt of the Venator "purposed to drink his morning draught" though immortalised by Izaak Walton, and made dear to the admirers of his *Complete Angler*.

[* It is more fully described in the First Epistle where Viator says:—"Sir, I shall almost answer your hopes; for my purpose is to be at Hoddesdon, three short of that town [Ware], I will not say before I do, but before I break my fast: for I have appointed at or two to meet me there, at the Thatched House, nine of the clock this morning; and that made me early up, and indeed to walk so fast." To which Pi replies:—"Sir, I know the Thatched House very well. I often make it my resting place, and taste a cup there, for which liquor that place is very remarkable, and to that house I shall, by your favour, accompany you."—ED. "N. & Q."]

ing disappeared; and in almost every notice of Hoddesdon that I have seen, is to have occupied the site of the Thatched House adjoining Buffalo's Head Shot, by the Road, at the northern extremity of the

This statement is found among other places in Jesse's edition of Walton's *Angler*, published by Mr. Bohn; where it is made on the authority of a note in Major's edition.

This statement is certainly incorrect; though the Thatched Cottages formerly existed as a house, called the Buffalo's Head; but the Thatched House, to which Walton referred, was situated in the centre of the town of Hoddesdon, on the east side of Chapel Hill, near the Old Market or Clock House (now Town Hall), and not far from the site of the old Market Cross and the Thatched House.

The authority for this is an authentic copy of —
Circuit of the Bounds of the Parish of Great Amwell, as they were recorded by Thomas Hassall, Clerk, there, anno 1634, and so observed in his day,"

in which the following mention is made of the Thatched House, viz. —

"...the parish of Amwell from Cunnisbyes, or the way we go up the town to Hoddesdon, taking in all those which stand together on the same side as the road, the Thatched House and others till we come to the White Hart, an inn fronting the New Town House, against Lord's Lane."

I am also enabled to confirm this evidence, by the information of a respectable inhabitant of the town, who has, in the course of his professional duties, seen and examined deeds relating to the Thatched House in which its site was represented as agreeing with the description given in the perambulation quoted. A part of the parish of Great Amwell is situated in Hoddesdon, forming, as it were, islands in Hoddesdon. The Bell Inn, one of them in the Perambulation, is still the Bell Inn on the north side of it is the original "Way" from the town down to the Lea. The front of the Hoddesdon Brewery adjoining the Bell is built on the site of the Feathers; and the house on the east side of the Brewery gateway, with inclosed grass plot in front, is built on the site of the Thatched House. It is now the residence of Charles Peter Christie, Esq., a highly respected gentleman, one of the firm of the Hoddesdon Brewery — Messrs. Christie & Co.

CHARLES WHITLEY, JUN.

"We are sure this information will be very acceptable to the Waltonians. We wish Mr. WHITLEY would, with the assistance of his friend, ascertain who was the "Harry" of the Thatched House, the host who supplied the ale for which it was "very remarkable."—ED. Q."]

THE FIRST MAYOR OF WINCHESTER.

In the account supplied by the public journals of the restoration of the "Butter-cross" at Winchester, by G. G. Scott, Esq., which has been recently completed, and (as the common phrase now expresses it), "inaugurated," I find that one of the figures inserted in this structure is said to represent —

"Florence de Lunn, Winchester's first Mayor, holding in his hand a scroll inscribed *Charta Privilegiorum*, in reference to the privileges conferred on the city of Winchester by the Charter of 1184, granted by King Henry II."

Having had occasion to make particular inquiries into the municipal history of this ancient city, I beg to send you a very condensed account of the results I arrived at, as far as they bear upon this subject, that the local tradition embodied in this figure of "Winchester's first Mayor" may be rated at its true historical value. And first, respecting the claim of this "Florence de Lunn" to such a distinguished position. In the Muniment-room over Westgate is a painted list of the Mayors of Winchester, forming part of what are known as the "City Tables," which is printed in the Appendices of both Wavell's and Milner's Histories. In this list, Florence de Lunn stands first and also second, under the dates 1184 and 1185. Wavell, whose book was published in 1773, and who acknowledges his great obligations to an unpublished predecessor (soon to be mentioned), adorns his second volume with a portrait of "Florence de Lunn, first Mayor of Winchester, A.D. 1184," with a strip of parchment inscribed *Charta Privilegio* in his hand, and choicely habited in the costume familiar to us all, through Houghbraken's engraved portrait of Henry IV.! This is the whole evidence in his favour.

Wavell's portrait needs must stand on its own merits. I hope it has been faithfully followed in this figure in the "Butter-cross." But as for the Tables, as far as their origin can be ascertained, they were compiled in the beginning of the seventeenth century, and were founded upon the researches of Alderman John Trussell, a diligent antiquary (of the class then extant in provincial cities), whose "History" still exists in MS., and which, from a very careful examination of it, I can certify to contain not more than the usual amount of "human stupor" prevalent in histories of those days, in proportion to facts, more or less clearly seen and recorded. Milner, in his Appendix, with great ease demolished the historical portion of them: the credit to be given to the List of Mayors may be judged from two or three facts, taken at random from notes relating to the subject. No mention is made in it of Nicholas Koppinger, most probably mayor in 1244-5; nor of Thomas Bowland, whose monument in the Cathedral records that he had held this office, and

in the fifteenth century. In the year 1296 the list has the name of Ade de Froyle; but the *Black Book* of the Corporation calls the mayor by the name of Simon. In 1298 it has Jernan Hardy, when a charter in Madox shows Richard Gabriel. Two years later we find Raymond Wilson, whilst authentic documents give John Tytinge.

From the "City Tables" we must turn to Trussell. He distinctly states that the city had a mayor in 1182; but the first name he gives is that of Roger de Lune in 1187, who appears as Roger de Long, in 1193, in the List. Laurence de Ann (the district of Andover) he calls Laurence de Lune, as we find by comparing a copy of the same charter in his MS. and in Madox; and we know Laurence de Ann to be correct, because the name occurs in the contemporary "Inquest" printed by Mr. Smirke, in the *Archæological Journal* (vol. vii.) The Tables transfer this Laurence de Ann, under Trussell's pseudonym for him, to the year 1189! Just as Trussell himself has transferred Roger de Inkepenne from the reign of Edward I. (Madox) to that of Henry II., in the year 1186; the "Tables" placing him in 1188!

The exact date of the establishment of the mayoralty is absolutely unknown. The two earliest known charters date themselves, by aid of the signatures to them, between 1158 and 1163; and in them reference is made to a charter granted by Henry I. But these charters speak only of trading privileges, and not one word of incorporation. The same may be said of a charter granted by Richard I.; and in fact, not till the charter of 1587, granted by Queen Elizabeth, is there to be found any mention of a mayor of Winchester in a charter. This grant, however, speaks of Winchester as having had a mayor "time out of mind"; and so, according to legal phrase, it had. But the first authentic notice of a mayor of Winchester occurs in the first year of King John's reign, 1199; and the Nicholas Koppinger I have spoken of already is the earliest mayor of all, and he in 1244-5, whose name is credibly recorded!

This Nicholas Koppinger, both as a man who actually lived, and the first-named mayor, might be regarded as having another very valid claim to the post now assigned to the never-existent "Florence de Lunn;" for it was he who, for the benefit of the city, and at his own expense, removed the Drapery, or Cloth Hall, from the Mint, in the street, now called the Square, into High Street, to the Penthouse, which has been called "The Mint" ever since, in consequence. (See the Tarrages of 1408.)

Trussell speaks of a charter of King John, granting to the citizens of Winchester his *jura regalia*, and other privileges, as existing in his days. It is quite possible that this charter, or some copy of it, might yet be discovered; and pro-

bably enough it would show who and not according to Trussell, to Wavell, and the new Butter Cross of Winchester. B.

Royal Library, Windsor Castle.

EPITAPHS ABROA.

I now send the continuation a Rawlinson's notes of epitaphs College at Rome, and hope in a communication to forward from those in the Irish and Scotch few found in churches elsewhere mentioning that the stone, formerly of the Celestines at Paris, French inscription to the Duch printed at p. 129, vol. vii. is now the countless treasures of the I where I saw it in June last. A some visitors to Paris the weary vain inquiries which I made on note that although the Scotch appeared, and its very name is street where it was situated (whom I addressed could give me and in the immediate neighbourhood of the Irish College was its Chapel, which contains such memorials of a fallen royal race, in No. 33 of the Rue des Fosses a large recently-erected building, front as being an elementary school where it is preserved as the door of this institution, duly licensed by of Paris. The ante-chapel, in which ment to the exiled monarch (in good condition, and is covered with used as the scientific museum. Whatever may have been the of the later Stuarts, few. I am unmoved by sympathy and respect for a disrowned family, and a loyalty which clung to it to the gathered in this obscure corner. that so little interest appears to be with regard to these memorials closely the history of our own existence of this chapel of the college is altogether ignored in most books; and it was only on applying to Messrs. Galigani's, that, by referring to a book, published, I think, in this the precise information of locality to a building where the one we turned) was courteously afforded to

* Continued from 3rd S. vi

Marcell. 739, English College at Rome.

On a marble gravestone, in capitals, is this inscription:—

"D. O. M.
Joanni Simoni, nobili Anglo,
Georgii, equitis aurati,
et Margaritæ,
de baronibus Molineux,
filio,
calmæ indolis
ac fortitudinis
adulescenti,
in aula Magnæ Britannicæ
honoribus functus,
cum ad majora tenderet
absorptus morte,
piissime obiit
Aug. anno Dñi MDCLXIX.
Amatissimo filio mater
afflicta posuit."

On a marble gravestone is this inscription:—

"D. O. M.
Hic jacet R. P. Franciscus
Favick, Anglus, Ordinis
S. Benedicti Congregat.
Anglicanus,
Theologie doct. Sorbon.
Jussu II. Angliæ Regi a
sacris domesticis,
magister generalis
sui ordinis,
conventus Parisiensis
Prior,
dominus a capitulo
generali abbas presidens
Collegii Gregoriani de
sacris creatus, obiit iii.
Calend. Nov. an. Sala.
MDCCXIV.
ætatis sue L.
Requiescat in pace."

On a marble gravestone is this inscription:—

"D. O. M.
Franc. Moris, nobili Anglo,
qui bonis, patria, amicis,
pro fide Catholica relictus,
A. J. Jubilai Romani
veniens, exiliis sui an. vi.
ætatis LX.
Obiit, 8 Octobris MDLXXV.
Georgius Moris filius
unigenitus chariss.
patri posuit."

On a marble gravestone is this inscription:—

"D. O. M.
D. Jo. Seton, Præ Anglo
scholæ professori candidus,
qui post duras vincula et
diversa pro sacrorum
n. assertionem perpassa,
ex patria exul venit.
ætatis sue LXX.
—a Deo discessit,
Aug. MDLXVII.
ex test. her.
r. p. c."

On another white marble gravestone is this inscription:—

"D. O. M.
Richardo Walmsley
secundo genito,
et ex morte primi fratris
heredi, Richardi Walmsley
nobilis armigeri de Dunkenhall,
comitatus Lancastrensis,
et Mariæ Fromounds,
filii et heredis
Bartholomæi Fromounds
de Cheame,
nobilis item armigeri
comitatus Surriensis,
qui æt. an. xx. urbem ingressus,
decimo quarto post die,
non tam celeri
quam felici morte abreptus,
in ea piissime quiescit,
secundo Dec. an. MDCLXXX.
Charis filii cineribus
mater illacrymans posuit."

On another white marble gravestone is this inscription:—

"D. O. M.
Rev. Dno Guilielmo Marto,
alias Hargravio,
Presbytero Anglo,
patria Lancastrensi,
sacre theologiæ
et philosophiæ
variis in academiis
professori,
postremo vero in pontificio
Romano sapientiæ studio,
quo in munere post diuturnos
ad Dei obsequium
labores, carceris etiam arumnas
pro fide in Angliâ toleratas,
pie mortem obiit,
xliii Calendas Januarii MDCLX,
ætatis sue anno LXIII.
Bonis omnibus pius
in usus erogavit. (Sic in MS.)
Curatores posuerunt."

On another, under a person in an episcopal habit, in capitals, is this inscription:—

"Hic jacet P. Pr. Joannes
Shirwood eps. Dunelm.
sereniss. (sic in MS.) Regis Angliæ
orator, qui obiit xii Janu-
arii, an. M. CCCC. LVIII,
cujus anima in pace quiescat."

On another white marble gravestone, in capitals, is this inscription:—

"D. O. M.
Thomas Gaglio, equiti
Baronetto, Anglo-Sussexiensis,
patre honoribus ac nominibus,
matre nobilitate pari,
Mariæ Tankerville,
alias Camberlana, nato,
familie non magis
generis claritate
quam perpetua fidei Catholice
constantia illustris
principi,
qui in ipso ætatis flore
ipsoque in aliam urbem ingressus,

Deo animam, corpus terre
inter cives suos, tradidit,
xxii. Novembris Anno Dñi MDC LX.
Joannes Gagius eques
baronetus carissimo fratri
mœrens posuit."

On another white marble gravestone is this inscription following : —

"D. O. M.
D. Hugoni Odoeno nobili Cambro
Britañno Carnarviensi, qui, florente
adhuc ætate, patriam heresi infectam
fugiens, L annos in Gallia, Hisp^a, Belgio,
Italia, vivens, exulio (*sic in MS.*) consenuit, cujus
opera et consilio uterque Philippus Hisp.
Reges, Albertus Austriæ et Burgundie
et Alexander Parmæ duces in rebus
gravissimis sunt usi. Catholicam
contra sectarios fidem semper pro
virili adjuvit provexitque usque adeo ut
illius zelo exagitati hæretici insidias
struere, calumniis traducere, novas
indies illi molestias procudere, usque
ad extremum vitæ sp̄m non destite-
rint, quas oēs erecto semper et in-
fracto alio vel contempsit vel supera-
vit; cujus in Deum pietas, liberalitas in
pauperes, in bonos oēs benevolentia,
ereptum terris cælo dignum reddi-
derunt. Romæ octogenerarius (*sic in MS.*) Romanæ,
fidei propugnator acerrimus, maximo
Catholicorum Anglorum dolore, moritur
iii Calend. Junii, anno
MDCXVIII.

Collegium Anglorum insigni benefac-
tori, et Carolus Guineus, ex sorore
nepos, ex testamento hæres,
amantissimo avunculo, posuere."

On another white marble gravestone is this inscrip-
tion : —

"D. O. M.
Gabrieli Alano, pietate ac
vitæ innocentia singulari,
quem ut amoris sanctique
exilii vinculum cum Gulielmo
fratre, Cardinale Angliæ,
in vita junxerat, sic nec
locus ipse in morte separavit.
Obiit die xxiii. Martii, anno
ætatis sue LVIII, humane
salutis MDCXVII. Thomas Alanus avunculi
optimi amantissimi
memoriæ
posuit."

On another white marble gravestone is this inscription
in capitals : —

"D. O. M.
Edm^{do} Danieli, pb̄ro
Anglo, Ec. Cæ^{sa} Heref.
decan^{us}, qui propter suam
in fide Cæ^{sa} constantiam
multa passus, dignit^{as}
oibus spoliatus, post
an^{no} xlii. in exilio Rome
transactos, obiit
xxx Octo^{bris} MDLXXVI.,
ætatis sue an^{no} LVII.
Mauri^{us} Clenocus
et Gulim^{us} Elias
mœsti pos."

On another white marble gravestone is this in
in capitals : —

"D. O. M.
Andree Aiton, nobilis Scoti,
patria Fifensi, Dumblanen,
eccl^{ie} cancellarii, rectoris
de Spot, viri optimi, fide
ac integritate insignis,
litterarumque culti et orati
in maxima honorum et forta-
narum expetatione functi
lamentabile sepulcrum
lacrys bene merenti posuit.
Vixit annis xxxii, mensibus
octo et diebus xv.
obiit die xii Octobris
MDXXVIII."

On another white marble gravestone, p^{re}
by a bench is, in capitals, this inscription : —

"Thome Wythy
Anglorum æditu
taciturnitate qua
virtutes Britanni
Inventores sibi me
munt nulli secund
Christophorus
prothonotarius
MDVIII. 4 Sep."

On another, under a busto of a priest is, in cap^{itals}
inscription : —

"Edvardo Scot, Lo-
ndonien., jure cons.,
cubiculario Pont.
Regioque sollicitatori,
et hujus Hospitalis
integerrimo gubern-
atori, Hospital. soci^{us}
pientiss. bene merenti
pos. Vix. an. XLII. obiit
ix. Kl. Aug. MDIIL."

On another white marble gravestone is, in
this inscription : —

"D. O. M.
Audoeno Ludovico Cambro-Britanno
U. J. D. ac Professori Oxonii in Angli^a
ac Regio Duaci in Flandria, Archidia-
cono Hannonie et canonico in me-
tropolitana Cameracensi atque offi-
ciali generali utriusque signature,
referendario Caroli Cardinalis
Borromæi Archiepiscopi Mediolanen-
sis, vicario generali Gregorii XIII.
et Xisti V. in congregatione de con-
sultationibus episcoporum et regu-
larium, a secretis episcopo Cassa-
nensi, Gregorii XIV. ad Helvetios nun-
tio, Clementis VIII. Apostolicæ visita-
tionis in alma urbe adjutori. Angli-
in Italia, Gallia ac Belgia omni ope
semper juvit, atque ejus imprimis operi
hujus Collegii ac Duacensis et Rhemens
fundamenta jacta sunt.
Vixit annos lxi, menses ix, dies xxxix,
exul a patria xxxvi.
obiit xiv. Octobris MDXCV.
Ludovicus de Torres, Archiepiscopus
Montis Regalis, amico posuit."

On another white marble gravestone, in cap^{itals}
this following inscription : —

Deo Trino Uni.

Gulielmo Alano Lancastrensi, S.R.E.
presb. Card. Angliæ, qui extorris patria,
perfunctus laboribus diuturnis in
orthodoxa religione tuenda, sudoribus
multis in seminariis ad salutem patriæ
instituentiis, fovendis, periculis plurimis
ob ecc. Rom., opere, scriptis, omni corporis
et animi contentione, defensam, hic in
ejus gremio, scientiæ, pietatis, modestiæ,
integritatis, fama et exemplo clarus ac
piis omnibus charus, occubuit, xvii. cal. Nov.
an. æta. LXIII., exilii xxxiii., Sal. huma.

MDXCIV,

inter lacrymas exulum pro religione,
civium perpetuum illorum effugium.
Gabriel Alanus frater, Thomas Heschetus
sororis filius, fratri, avunculo, chariss.
optimo optimeque merito
merentes posuerunt."

Another white marble gravestone is this inscription
itals:—

"D. O. M.

Patri Roberto Personio, Anglo, Somersetano,
Societatis Jesu,
sacerdoti integerrimo atque doctissimo,
et hujusce Collegii optimo moderatori,
qui ad animi cultum, ad studium pietatis,
ad Angliæ conversionem, Collegiorum
domiciliis ac diversoriis per opportuna
loca, qua per ipsum ex integro
constitutis, qua collocupletatis
ab ipso, magnæ spei convocavit, magnis
laboribus instituit, juventutem Hispani,
Vallisoleti, Gadibus, Ulyssiponi, Duaci,
Audomari, Romæ; quo duce et socio pater
Edmundus Campianus, Catholice reipublicæ
propugnator acerrimus, in Angliam primus
ex Societate trajecit, quoque vindice
patrono veritatis, hostium passim exagitata
temeritas, libris, scriptis, sermonibus, literis,
exemplis, defensa religio, recreata sanctitas.
Cum inter hæc ipse nullam caperet partem
onem quietis, nullam a suo capite recusaret
discrimen honestissimæ defensionis,
semper paratus, semper erectus,
in mediam flammam irrumpens, animæ magnæ
prodigus, omnino vir, LXIII. explevit annos,
ex quibus sex et triginta in Soc. Jesu
per omnia virtutis
exempla transegit.
Obiit xv Aprilis
MDCX."

On the north wall, under an *effigies* in relief to
right of a bishop in *pontificalibus*, is this inscription
itals:—

"D. O. M.

Christophoro Archiep. Eboracen.
S. Praxed. presb. cardinali Angliæ,
a Julio II. pont. max. ob egregiam
operam S. R. E. prestatam dum sui
Regis legatus esset assumptum,
quam mox et domi et foris castris
pontificiis prefect. tutatus est.
Obiit prid. id. Jul. A. Sal.
MDXIII."

On the west wall, on a white marble monument, is this
inscription, partly obscured by the confessional chair:—

"D. O. M.

R. D. Nicholao Mortonio, pro. Anglo,
sacre theologiæ doctore clar., qui

amicis charis ceterisque bonis illius pro
fide Catholica in patria amissis A°
... LXV, ætatis vero LXVI, Romæ
mortuus est, A.D. MDLXXXII, d. xxvii. m. Ja-
... Voluit eodem tumulo cum
... cum quo eadem religionis
... Angliam aufugit Romæ simul venit.
... Mortonius nepos amantissimus
patruo posuit."

W. D. MACRAY.

(To be continued.)

ST. WITHBURGA'S WELL AT EAST DEREHAM,
NORFOLK. — Last year I sent a communication to
"N. & Q." connected with St. Withburga's Well.
A few days ago I visited the well again, and was
surprised to find that the water was nearly all
dried up. On mentioning the fact to the respected
vicar (the Rev. B. J. Armstrong, B.A.), I was
informed that the railway authorities at Dere-
ham had lately sunk a very deep Artesian well,
which was no doubt the cause of St. Withburga's
Well having become so dry. He also told me
that he was afraid the "sacred well" would soon
become "a thing of the past" altogether, and
that the *spring* which hitherto—according to the
ancient legend—was said to have risen on the
very spot where the body of St. Withburga had
reposed, was now considered by the evidence of
recent excavations to rise about a mile on the
other side of the town.

The vicar has lately published an interesting
Guide to the parish church of East Dereham, in
which he quotes a curious receipt left on the high
altar by the Lord Abbot of Ely, after the body of
the saint had been removed to Ely by the monks.
It is as follows:—

"I, Abbot of Ely, and Lord of Dereham, by and with
the consent and approval of Edgar the King, have trans-
lated the body of St. Withburga to be hereafter kept in
Ely Abbey with increased splendour and reverence; and
This, Presbyter of Dereham, is my Receipt for the blessed
Body aforesaid."—*Historia Eliensis*.

This document was found on the altar, written
on parchment, when the mass-priest entered the
church the morning following the translation of
the body.

On the road leading to the beautiful vicarage is
a fine picturesque old cottage bearing the date
of 1603, which tradition points out as having
been part of "Bishop Bonner's Palace." Accord-
ing to the statement of Mr. Armstrong, Edmund
Bonner was vicar of Dereham in 1534, where he
remained (according to White's *Norfolk Directory*,
p. 936, ed. 1864), till the year 1540, when he be-
came Bishop of London.

The present vicar has made great improvements
in the parish church, particularly in the chancel,
where the Piscina and Sedilia have been admirably
restored.

J. DALTON.
Norwich.

INN SIGNS.—These lines I once saw over the door and on the sign of a beer-shop in Whitchurch, Hants, the occupant of which was a tailor, and his house was known by the sign of "The Cabbage," a representation of the vegetable, of which the tailors are said to be so fond, being placed on the sign:—

"All of their honesty will prate,
But who observes the plan?
Kings, Priests, and Ministers of State
Will cabbage all they can;
Let me this precedent pursue,
And cabbage all I can from you."

The above was over the door, and the following appeared on the sign:—

"Let Father Mathew rave and rant,
And spurn those blessings Heaven has sent;
I hail with joy a gift so dear
Bestowed on man, his heart to cheer.
Don't heed old Father Mathew's tale,
Nor take his pledge to drink no ale.
I'll pledge my cask good ale supplies,
Drink! but be moderate and wise."

J. W. BATCHELOR.

Odiham.

The following are taken from the *Standard* for September 4, 1865:—

"There is a sign with the following inscription at Ham Green, between Aylesbury and Bicester, upon a public-house kept by Jhon Huff:—

"Jhon Huff, he sells good beer, and that's enough.
Stop! there is a mistake here:
He sells foreign wine and spirits as well as beer."

Again:—

"The inscription on Farmer Peek's house, on the road from Cape Town to Simon's Bay, Cape of Good Hope:—

"Mulum in parvo, pro bono publico;
Entertainment for man or beast all of a row,
Lekker host as much as you please;
Excellent beds without any fees.
Nos patriam fugimus—now we are here,
Vivamus, let us live by selling beer,
On donne à boire et à manger ici;
Come in and try it whoever you be—
The Gentle Shepherd of Salisbury Plain."

THOMAS T. DYER.

ERASMUS "DE CONTEMPTU MUNDI."—In 1533, Thomas Berthelet, King's printer, sent from his press a little volume in 12mo, entitled *Erasmus De Contemptu Mundi*, and purporting to be rendered into English by Thomas Paynel. But in *Letters of Royal and Illustrious Ladies of Great Britain*, edited by Mrs. Wood, i. 306, I find that, at the request of Margaret, Countess of Salisbury, *Gentian Hevet* translated this same work, and published it in 1533! No translation by Hevet appears to be known, but it is remarkable that Paynel's version was printed in the year mentioned by Mrs. Wood. The volume consists of 89 leaves, not 88, as stated by Lowndes. The last is occupied by a table.

W. CAREW HAZLITT.

PEDIGREE.—I see that in the new edn Webster's *Dictionary* the derivation from *degrés* is retained. The derivation from *de grue* is only alluded to. I remember late George Offor, Esq., once showed me a broad-sheet, in which this word was printed *grue* clearly pointing to the etymology. Webster does not follow.

ATLANTIC CABLE.—It is proposed that the next attempt to lay an Atlantic cable two ones should be used. The shore ends are cured at Valentia and Newfoundland, &c. may be paid out simultaneously; when at a certain point a splice may be made, and the tire cable committed to the deep. Had this been adopted the late fatal disaster would have been avoided.

DATES OF BOOKS AND PAMPHLETS.—I would permit me, through your columns, to draw the attention of authors and publishers to the importance of placing the year of publication on the title-pages of their works. I have lately to refer to several pamphlets published within last ten years, for statistical and other information, and have had considerable trouble in finding the date to which the information was correct. The value of an author's opinions or facts often depend upon the precise time they are uttered.

Queries.

HAD LIONEL, DUKE OF CLARENCE, A

"Certainly not," will probably be the first immediately suggested to the mind of my correspondent who may read the question. I am, however, a moment's attention to the matter. There is one passage in one of the letters which, if we are to take exactly as it stands, can be no doubt of the existence of a son of the Duke. If we regard it as a mistake on the part of the scribe, the question may yet be answered negatively. I scarcely like to decide the matter on my own responsibility, and should be glad to hear of any of your correspondents who would give their opinion as to whether the evidence here below is sufficient, on the one hand, for the acceptance of the passage as it stands, or, on the other, for the supposition of a mistake on the part of the writer of the Roll.

The passage in question (which for me, at least, I give verbatim), is as follows:—

"Isabelle filie dñi R. p manus ppas apud p'st sobiend' ad volunt' R. vidt, in p't' eiusd' vocate Tripe deaurata et armellat' e vnus parv' ipam lib' de dono suo primogenito Leonelli Com' dñi R. £21 . 2 . 6." (*Issue Roll*, 6 Nov 30 E. III.)

This one word, "*primogenito*," is that on which the whole question turns. I have examined the word carefully, and no examination will change its appearance to "*primogenita*." This word, then, cannot refer to Philippa, the only hitherto acknowledged child of Lionel, unless we suppose some slip of the scribe's pen. The arguments *pro* and *con* appear to me to be as follows:—

1. On the 9th of October previous, we find a reward to John Prior, valet, for bringing news to the King "*de natiuitate fit Comitisse Dulneestre, consorti Leonelli fit R.*" This does not help us, since there is no need to remark that "*fit*" may stand for either "*filii*" or "*filie*." But am I not right in supposing, that the contraction *generally*, not always, implies the masculine gender, hence the context does not lead to a different conclusion?

2. The birth of Philippa is set down by various writers as 1355 or 1356, and all assert that it took place at Eltham. I find no other intimation of the birth of a child of Lionel, and from the preceding passage it is evident that the money paid to Lady Isabel for the cups was given at Eltham. The first mention of Philippa is in the same Roll, under the date of Feb. 13, 1356, when 20*l.* was paid to Reginald de Pyrpount for the expenses of the "*fit Com' Dulneestre*" in the Abbey of Campsey. This entry reappears in the Paschal Roll for the same year, where the "*filie*" is given in full. (July 4. Pasch. 30 E. III.) If the entry relate to the birth of Philippa, she must have been sent to Campsey Abbey when only a few weeks old. On the 20th of October, 1357, and at Christmas, further payments are made to Reginald de Pyrpount, for Easter term, when it appears that Philippa was still at Campsey. On the 9th of October, 1358, the last payment is made for Philippa's sojourn at Campsey. It is paid this time to the Countess of Ulster her mother, and the entry states that she remained at Campsey for two years. (Mich. 33 E. III.) After this date, the name of Philippa is always found accompanying that of her mother. We may therefore suppose that her sojourn at Campsey was from the close of 1355 to that of 1357.

3. The gift of these gilt cups may intimate that Lady Isabel was, or was to have been (for the death of the child may have prevented it) one of the sponsors for the infant. Hardyng informs us (*Chron.* p. 333) that the sponsors of Philippa were, the Queen, the Archbishop of York, and the Countess of Warwick.

4. If the child born in 1355 were a brother of Philippa, she must have been older than he, as the dates of her residence at Campsey show. Yet Lionel Duke of Clarence was only seventeen in 1355.

Let me ask also, where was Campsey Abbey? I find it spelt in the Issue Rolls—Caumpesey,

Caumpsey, and Campesee. In an extract from Rot. Pat. 21 E. III., in Rymer's MS., it is spelt Campessee. Was it in England or Ireland? The circumstances of the death of the Duchess of Clarence render this a point desirable to be ascertained. The reason for Philippa's sojourn there was that she might be under the care of her grandmother, Matilda of Lancaster, Countess of Ulster, who took the veil at Campsey in 1343.

Must I, then, conclude from the above that the scribe of the Issue Rolls wrote *primogenito* through a mere slip of the pen? I wish he had let his pen slip at some word of less genealogical and biographical importance. HERMENTRUDE.

ANNA BOLLENA PENNIES.—How is one to account for the name of Anna Bollena given to English pennies in Flanders? People whom I have asked say that it is from the figure with the shield and trident. W. H. JAMES WEALE.

Bruges.

ANONYMOUS.—1. *The Black Dwarf*. This was the title of a Whig political periodical published about 1819. It contains several dramatic pieces. Two having the signature W. R. H., and another having the title of "*Gotham in Alarm*," by "*an Oddfellow*." Can any of your readers give any information regarding the authorship?

2. Who is author of *Poems of Early Years*, by a (Senior?) Wrangler. London, 1851. The author was of Trinity College, Cambridge.

3. Who is author of *Montalryn, the Benevolent Patriot*, a Drama, in five Acts, exemplifying a Practical Plan for the Abolition or Diminution of Parochial Taxation, 1823. Where was this book printed?

4. Who is author of *Rosamond*, a Tragedy, 1820. Printed by W. Foat, London.

R. INGLIS.

BAROMETRIC LEECHES.—Some years ago papers were read upon this subject. Can you give me a clue to finding the publication in which these interesting particulars were printed? OLDFUK.

"THE CHRISTIAN YEAR."—The *Pall Mall Gazette*, in a short notice of the death of the Rev. Samuel Rickards, which took place a week or so ago, states that he was an intimate friend of the Rev. John Keble, who "entrusted to Mr. Rickards a duplicate copy of the MS. of the *Christian Year*. Mr. Keble's copy was lost in Wales; and to Mr. Rickards the world is indebted for a work which has passed through thirty editions, and is as familiar to American as to English readers."

I have also heard a statement to the effect, that Mr. Keble offered the MS. to three publishers: Messrs. Parker, Messrs. Rivington, and Mr. Talboys of Oxford, for the insignificant sum of 20*l.* It was refused, but the first named firm

undertook to publish it at the author's expense. The work has now passed through upwards of seventy editions, and it is said that the profits have been sufficient to enable its revered author to build three churches. Can any one inform me what amount of truth there is in these two statements?

R. B. PROSSER.

25, Southampton Buildings, W.C.

SIR JOHN DAVIES. — Of what family was Sir John Davies, Marshal of Connaught, *temp.* Eliz.? He possessed large grants of land, some of which, including Clonshanville Abbey, co. Roscommon, are still in possession of his descendants. He also exercised almost regal power (he had power of life and death) in Connaught; yet hitherto I have failed to find any further information about him than this, and that he is supposed to have been of Shropshire family. These questions have been already asked in "N. & Q." (2nd S. xi. 200, 277, 352), and as yet without any reply. They are particularly wanted for genealogical purposes.

F. R. DAVIES.

Hawthorn, Black Rock, Dublin.

DISCOVERY OF ANCIENT MSS. — The following singular list of discoveries is now going the round of the newspapers. Perhaps some of your correspondents can tell us what amount of truth there is in it: —

"Bibliophiles rejoice at the fact that in knocking down a modern villa erected on the site of an antique Roman dwelling some precious fragments have been discovered which fill up certain passages wanting in the 'Annals of Tacitus.' Furthermore, a few unpublished pages of the 'Republic' of Cicero have been found in the library of the old convent of Fucino; as also fragments of the lost books of Titus Livy's history. Canon Anthony Biffi is the fortunate student who has stumbled on these valuable relics of the past, and he has promised to publish them as soon as possible for the edification of the learned. Strange to say a somewhat similar discovery has been made in Mexico. It appears that a nuncio of former days left at his death the whole of Pambo Litta's work, with valuable autograph notes. This work has been purchased by a French military surgeon." — *Star*. (*Leeds Mercury*, Aug. 29, 1865.)

A. O. V. P.

EPIGRAM ON A SECRETARY OF THE FRENCH ACADEMY. —

"Un savant homme loue dans une épigramme le Secrétaire de l'Académie Française de savoir si bien plusieurs langues, qu'on croiroit ses vers latins sont de Virgile, ses vers espagnols de Gongora, et ses vers italiens de Pétrarque, et lui dit ensuite à lui-même: —

"Oppida certarunt septem de patria Homeri,
De patria certant oppida mille tua."

Il emploie la même pensée au sujet du fameux Grotius, dont l'on croyoit la religion assez incertaine, et il dit agréablement, que, comme Smyrne, Rhodes, Salamine, Colophon, Pyle, Argos et Athènes se disputent Homère, Arius, Socin, Arminius, Calvin, Luther et Rome se disputent Grotius." — Bouhours, *Pensées Ingénieuses des Anciens et des Modernes*.

Who was the savant and who was the secretary? Menage, I believe, never held that, and I do not know any other Frenchman of age who affected to write in various languages. Bouhours made from time to time additions to *Pensées*. If the above is in the first edition (1680), the then secretary is probably Isaac Grotius? •
Fitzmaurice
Paris.

FREDERICK THE GREAT. — There is a white title: —

"*Dictionnaire Politique; ou, Glossaire Alphanumérique* de célèbre D. J. Volkmann, Professeur d'Eloquence et Politique au Collège de Berlin, à composer de leçons privées. Traduit sur l'imprimé Allemand. Londres, 1762."

Querard (vol. iii. p. 205) ascribes this title to the great monarch of Prussia, but assertion of Rospini, a bookseller of Paris; but this is apparently the only authority for the assertion. Is there any corroborative evidence?

I have a MS. exceedingly neatly written, doubtless of the date it bears, entitled, *Les Lettres du Roi de Prusse, pour son Neveu, l'Abbe de 1700*. Was this work Frederick's, and when was it printed?

With the copy of the *Dictionnaire Politique* has been put up —

"*Mémoire de Monsieur le Comte de Moltke, Lieutenant Général des Armées du Roi Chrétien, &c. &c. Général des Logis de S. M. en 1757.*"

There is a separate title, but neither place of printing, printer's name, nor date. J. V.

GONZAGAS OF MANTUA. — What author gives the fullest account of this family, and the structures of its principal members in the sixteenth century? NOELL RUDDEL.

HERALDIC QUERY. — On the old porch of church of Stroud, in Gloucestershire, is sculptured an escutcheon, bearing a fess of two lines between two crescents; tinctures not indicated.

These are supposed to be the arms of the person who built, or assisted to build, the porch on the south aisle to which it is an entrance.

Atkins and Rudder attribute it, wholly or in part to the Whittingtons of Lippiat. But these are not the bearings of the Whittingtons; and I feel obliged if any correspondent of "N. & Q." will say to what family these arms belonged.

P. H.

LAMMAS LANDS. — There is a vast tract of land extending from Bow, near London, beyond the bridge, and also running into Hertfordshire and adjacent counties, which is held in this way. From old Lady Day (April 5) to old Lady Day (August 12), they are the property of

[* Printed in "N. & Q." 2nd S. xii. 58. — Ed.]

ferent owners, who are entitled to cut and carry the first crop of grass. On old Lammas Day they are thrown open to the various parishioners entitled to the rights of common of pasture; and, till the next 5th of April, they are absolutely common lands, with this exception, that only beasts of husbandry—cows, bullocks, and horses (*averia*), can be turned out. Tradition states that these lands were demesne of the crown, and granted to the inhabitants by King Alfred in consequence of their victory over the Danes when they went up the river Lea, and encamped at Hertford. Can any of the legal readers of "N. & Q." give me references to authors who have written on the subject, or any other information thereon? A. A.

Poets' Corner.

MELTHAM.—This is the name of a large village, township, and manor, in the parish of Almondbury, in the West Riding of the county of York. The name occurs in Domesday Book; since the date of which, no change has been introduced into its orthography. It is pronounced in two ways—by some Melth-am, and by others Melt-am; but no reason is assigned for the difference. About half a mile west of the village, there still exist (what are supposed to be) the remains of a small Roman encampment; and the Saxons and Danes are known to have settled in the neighbourhood. Can any one, therefore, suggest from elementary terms in the languages of either of these nations, the probable origin and meaning of the name?

L.LALLAWG.

MILITARY.—I am much indebted to your correspondents for their answers to my former queries. Perhaps they or some other reader can give me further information on the following points:—

1. If the infantry regiments at one time numbered 134 and the dragoons 33, wore facings of any colour not now in use by these regiments?

2. In the Annual Army List, 1808, the oldest I have at hand (Half-Pay List), the subalterns of several disbanded regiments appear as Second Lieutenants. When was the distinction between Ensigns and Second Lieutenants first made, and did any Fusileer, Rifle, or Light Infantry regiments exist among the numbered regiments of infantry beyond those now in the Army List?

3. Can I learn anything as to the following corps? 85th Royal Volunteers, 88th Royal Welsh Volunteers. These two regiments appear in the Stations of the Army in the *Annual Register*, 1763, and were, I think, disbanded soon after. Also the York Fusileers, who appear in the early part of the last French war. MILES PEDITUS.

Glasgow.

"O DEAR ME!"—Will any of your obliging correspondents kindly point out the origin and etymology of this singular, yet very general, ex-

pression, which, in its existing form, seems to be entirely void of sense? The constant usage of such expressions, and their frequent occurrence in the very vernacular of the vulgar, is too apt to make us lose sight of their real force. Great credit is due to "N. & Q." for its invaluable services in the field of folk-lore and common sayings. I do not remember having seen an explanation of this phrase. Is it possible that it can be an adaptation of "*O Domine*," an expression frequently occurring in the ancient liturgy of the church of England, in the mass, but particularly in the *Preces* and *Responses*, and which would consequently be noticed by the people in the regular and monastic services? Hence, from its frequent repetition on the lips of priest and people, it might have been *parodied*, or converted into the phrase in question.

Mr. Matthew Arnold would, perhaps, call this "a freak in etymology;" but, *primâ facie*, it certainly does not appear more improbable than that "*hocus-pocus*" should have its origin in "*hoc corpus meum*;" or than "(O my eye and Betty Martin" as the rendering of "*O mihi et beata Maria*." It is noteworthy, not that it is a proof of the probability of my suggestion, but because it is illustrative of my point at least, that the French have "*O, mon Dieu!*" the Germans "*Ach lieber Gott!*" or "*Mein lieber Gott!*" There is also great similarity in the interjection *Dame!* Lord from *domine*, as *madame* is *mea domina*. But the nearest approach to the English phrase is the ejaculation of the Italian, "*Dio mio*," which R. E. E. W., in "N. & Q." (3rd S. viii. 131), says he at first supposed to be "*O dear me*."

I have heard it suggested that there is the idea of *cost*, or *self-loss*, in the word "*dear*" here, but it must be remembered that this is only a secondary meaning of the word. I wished to draw the attention of your readers to the subject, believing that I shall thus meet with a satisfactory explanation. A. H. K. C. L.

OLD MINIATURE.—At the sale of the effects of a baronet of ancient descent in the north of England, whose title we suspect is extinct, amongst a lot of miscellaneous articles was included a miniature, exquisitely painted upon silver, of a young man, name unknown. The size is about that of a five shilling piece, oval, not round. The dress is of the latter portion of the reign of James, or the beginning of that of his son. The hair is dark; the moustache above the upper lip neatly trimmed; the chin cleanly shaved; no whiskers. He has about his neck one of those delicately cut ruffs then in fashion. Were any of the artists of that period accustomed to paint on silver? J. M.

PEDIGREE OF D'AVILA.—Is there any Spanish peerage or published genealogy of the families of the present grandees of Spain, where I can meet

with the paternal pedigree of D'Avila, Conde de Puñon Rostro?

M.

"PHILANDER'S 'MACARONIC MADRIGAL,' quoted by Gottsched, is curious, and almost clever." (MS. note in Sandys's *Specimens of Macaronic Poetry*.) Assistance in finding the madrigal will oblige.

W. P.

RHYS AB MADOC AB DAVID. — What were the arms of Rhys ab Madoc ab David, Prince of Glamorgan, A.D. 1150? What relation was he to Jestyn ab Gwrgant, King of Glamorgan, A.D. 1091? Any information will be thankfully received on these points, as they are required to complete a pedigree.

F. R. DAVIES.

Hawthorn Black Rock, Dublin.

ROMAN CATHOLIC GENTRY IN LANCASHIRE. — Among the interesting inquiries of the antiquary may be classed the investigation of the influences which religious and political revolutions have exerted upon the position of the ancient families of the country. All remember reading of the fate of the French *noblesse*, and the entire overthrow of their order, and destruction of their archives, during the great revolution of 1789-93; and Irishmen preserve all the particulars concerning the dispossession of their ancestors of their ancient estates by the English sovereigns and Oliver Cromwell; but, I may ask, have we in England kept any memorials of a similar kind in relation to our old families?

There are, however, records of proscription enabling us to identify the families among the gentry who adhered to the old faith, in spite of persecution and annoyance. Take, for instance, the following list* of those persons concerning whom the lords and others of Queen Elizabeth's Council wrote to Chadderton, Bishop of Chester, alleging the inconvenience with regard to the queen's safety of young gentlemen being educated abroad in popish countries, and requiring the bishop to call before him divers gentlemen of his diocese, and to take bonds of them to call their children home in three months' time. The lords' order is dated Dec. 16, 1580, and these are the names of the Roman Catholic gentry of Lancashire at that period: Boulde, Ornell, Houghton, Trafford, Ashton, Thorneborow, Firth of Swindley, Rigby, Hodgson, Markland, Halliwell, Thompson, Nelson, Gerrard, Sherbourne, Sanupe, Bishopp, Mildmore, Chiswell, and Anderton.

Unfortunately, the residences are not attached to the names in the copy given by Gregson. Could any of your readers inform me where the original order would be found, or whether these families are now represented in Lancashire, and by whom? Also say where they lived at the date of the order?

JAYNE.

* Gregson's *Fragments*, p. 189.

ROMAN MORTAR. — Amongst archaeologists it is generally customary to assign to the Roman buildings, the stonework of which is made with mortar in which pounded brick is used, in order to assign a correct date to certain remains (sort of little Uriconium) in a field some 10 miles E. by N. from Sidmouth, I am unable to know whether any other people, at any time than the Roman period in Britain, are known to have mixed pounded brick with their mortar. Several tiles have been dug up (of which I have one) to which mortar, containing pounded brick, adheres. May we be sure, from this, that this is Roman work? I ask this, because other tiles, devoid of mortar, have been found (I have a piece of one) with traces of hand marks, of a decidedly mediæval or post-Roman character. These indications seem to point out that a Roman villa stood here, which was used in subsequent ages by a different people. Did the Saxons or Normans ever mix pounded brick in their mortar, or only the Romans?

P. HENNING.

THE SUTTON FAMILY. — Thomas Sutton, founder of the Charter House, is said to have been a native of Lincolnshire, of which his ancestors are believed to have been lords for many generations. Contemporary with him I find in an old Welsh pedigree a person of the same name, described as of North Wales, whose daughter was married to Thomas Hedd, a haid, in Carmarthenshire. I wish to ascertain whether any evidence exists to show that this Thomas Sutton of North Wales was the same family as that of the founder of Charter House, or otherwise? Whether his descendants are still resident in Wales or elsewhere?

LAMOND.

MRS. ELIZABETH SOMERVILLE. — Can you give me any biographical particulars regarding a lady, who was author of numerous juvenile works published in the beginning of this century, as "The Birth Day," 1802; "Sacred Lyrics from Holy Scriptures," &c. &c.

H. L.

MARSHAL SOULT AND THE BATTLE OF TOULOUSE. — In *The Standard* of September 12th following statement is made in one of the articles: —

"The Battle of Toulouse was certainly fought at the abdication of Napoleon; and it was generally known that Soult knew of that abdication when he gave the order for the engagement."

This is, I believe, the commonly received notion—that Soult, perceiving that he had no chance of success against Napoleon, and that he had no advantage over his great rival, persisted in a fight which, under the circumstances, was unnecessary. This is a most serious imputation upon the character of the Marshal, both as a soldier and as a man.

3, however, the facts of the case were altogether different, and that the abdication of Napoleon was not known to him until after the battle; a distinct recollection that the Duke ofington, I think in the House of Lords, stated to the French general, that he had sent despatches which contained the intelligence of the French camp after the battle. This acquits of the foul charge of having entered upon a contest with a guilty knowledge, and of having laid it on for the selfish purpose of redeeming of the laurels which he had lost in his struggles with the British Commander-in-

1 matters are all-important in historical inquiry; and I should feel greatly obliged if any readers could refer me to the occasion and date when the Duke of Wellington made the action I have referred to.

T. B.

Queries with Answers.

JES BOSWELL, Esq.—Is any work extant especially on the life and memoirs of J. Boswell, Esq. (author of *Johnson's Table-Talk*), or to Sir Jas. Boswell, Bart.? This biography of the illustrious Dr. Johnson gave good wine and good claret; he was a *bon vivant*, and of the Bourdeaux grape. An account of a squerade dress is given in the *London Mag.*

The celebrated Corsican patriot, Pascal when in England, was his particular friend that period, which was when his secretary, Maria Buonaparte and his wife Letitia resided at Corte, previous to the birth of Napoleon. He published an entertaining account of Corsica when under the government of in 1768. Among his visitors and guests, 1768, were David Hume, Sir J. Pringle, Dr. Franklin, Gen. Oglethorpe (the friend of Smith) also David Garrick, and other notable of the age. Oglethorpe himself kept a good and patronised all the wits of the period; known as the founder of Georgia in America, the only snipe shooter on the wing in England the time; shot snipes where Conduit and Marylebone, and Pimlico now exist. He used to go out to see him shoot. He was an opponent of John Wesley in Georgia, and a champion of the North American Indians there.

1763, Boswell intended to espouse Miss of Exeter, daughter of the Chattertonian, renowned for his antiquarian and classic lore, for his discovery of the Roman *penates* near Exeter, whose name will ever live in pages of Devonian literature. Among his friends in Devonshire was the Rev. W. J. Temple, rector of Mamhead, near Dawlish, at present seat of Sir L. Newman, Bart., and one of

the most charming gems of that varied and undulating county. I believe he married a Miss Montgomerie in 1770.

I should be glad to know if any private memoirs or records exist of this worthy and respected chum and friend of Samuel Johnson beyond the *Table-Talk*. James Boswell died on May 19, 1795.

BREVIS.

[Most biographical dictionaries contain some notice of James Boswell, the friend of Dr. Johnson. Perhaps the best account of this good-natured social individual is that contained in Chambers's *Biographical Dictionary*, i. 276—288, which is followed with some particulars of his two sons, Alexander and James. Consult also *Letters of James Boswell addressed to the Rev. W. J. Temple*, 1857, 8vo. This work also contains a Biographical Introduction.]

THE CODE OF HONOUR.—Where is the Code of Honour, as held by modern duellists, to be found? The author of *Guy Livingstone*, in speaking of a character whom he evidently does not intend to make guilty of any infraction of its laws, says:—

“He had lingered some time within reach of England, to give Mannering an opportunity of demanding satisfaction. But the injured husband knew his man too well to trust himself within fifteen paces of Mohan's pistol.”

Now I have always understood that, when satisfaction is given to an injured husband, his fire is not returned.

B.

[Our present correspondent having followed the example of too many others, in giving us no reference to the page or chapter where we might find and verify the passage in question, we feel ourselves fortunate in having had to search a novel of one volume, and not of three.

Though a gentleman is a gentleman all the world over, and men of honour, being actuated by common principles and by common feelings, understand each other meet where they will, we apprehend that with regard to the rules of duelling, there exists not, and never did exist, any one code, uniform in all its details, and alike prevailing and recognised throughout civilised society. The code as it prevails, or rather did prevail in England, the French code, the German code, the American code, have each and all their distinguishing features and their practical differences, more or less important.

This consideration, perhaps, affords the true solution of the question now before us. Had the affair been between Englishmen, we apprehend that, under the circumstances of the case, the injured party might have taken his pop at the offender without anticipating a return fire. But we are not quite clear how far the same rule would have held good according to Irish views, and Mohan, the offender, is an Irishman. (*Guy Livingstone*, ch. xvi.) We know of no written code of duelling which was ever generally and permanently received in Ireland; but Sir Jonah Barrington has given us a code which was intended to be so received, “Prescribed for general adoption throughout Ireland;” and of which the thirteenth rule

says, "No dumb-shooting or firing in the air admissible in any case." (*Personal Sketches of his own Time*, ed. 1827-31, ii. 14, 18.) We apprehend that the spirit of this rule requires both parties to fire, the wrong-doer as well as the wronged, and in firing to present and to take aim. So the rule concludes: "*Children's play* must be dishonourable on one side or the other." If such was the code in the case now before us, many people will think it was quite as well for *Mannering*, that he did not look down the pistol-barrel of *Misther Mohun*.]

LICHFIELD.—At Lichfield is a structure called "The Crucifix Conduit." It has been rebuilt within the last few years, and now there is a plain cross on the top. Did the original have a crucifix? Was the crucifix, if any, destroyed in Puritan times? Is there any drawing of the original building in existence? And if so, where can I see it? C. W.

[The old conduit at the Friary gate does not appear to have been surmounted with a crucifix, but was so called from Crucifix being the name of the locality on which it stood. "Gregorius Stoneing, receiver of the rents of the possessions of the Fryars Minors of Lichfield after the dissolution thereof, in his account in the court of Augmentation, answered, and so was charged with and paid the rent of a certain water-course within the compass and circuit of the late house of Fryars aforesaid, running from Poolefurlonge to Lichfield-street, viz. to a certain place called the Crucifix, demised to John Weston at the will of the Lord." (Shaw's *Staffordshire*, i. 320.) A wood engraving of the old crucifix conduit will be found in *A Short Account of the Ancient and Modern State of Lichfield*, 1819, 12mo, p. 108.]

COACH.—What is meant by "dining in the coach," as used by Pepys, *Diary*, May 23, 1660?

"Dined in a deal of state, the royal company by themselves in the coach."

May 26. Again:—

"I dined commander at the coach table to-day" [and elsewhere.]

They were at this time on board ship.

FRANCIS TRENCH.

Islip Rectory.

[Coach, or Couch, is a sort of chamber or apartment in a large ship of war near the stern. The floor of it is formed of the aftmost part of the quarter-deck, and the roof of it by the poop. It is generally inhabited by the captain.]

Replies.

ROSAMOND QUEEN OF THE LOMBARDS.

(3rd S. vii. 136.)

No correspondent of "N. & Q." having answered my query respecting the authority for this legend verified in *Once a Week*, No. 27, I have pleasure

in stating that I have been fortunate enough to meet with the particulars of this singular history in a small volume recently obtained from Mr. Russell Smith, entitled—

"Pauli Warnefridi Langobardi filii, Diaconi Fuldensis, De Gestibus Langobardorum Libri VI."

It is a small 8vo volume bound in vellum, the chapters and headings being printed in the ordinary Roman type, but the entire text (pp. 281) in Italics. It is one of the Leyden (Lugdunobavorum) specimens of the Plantinian press; the date is 1595. As the history on which the work above referred to is founded is very interesting and the volume in question is, I believe, a venture to communicate the facts to your readers, but, for reasons which will be obvious on perusing the particulars, I transcribe the narrative in the original language:—

"Igitur Audoin, de quo premiseramus, Langobardum rex, Rodolindam in matrimonio habuit, quæ dâli virum bellis aptum et per omnia strenuum peperit. Mortuus itaque est Audoin, ac deinde regum jam tunc Alboin ad regendam patriam cunctorum votis amantissimus. Qui cum famosissimum et viribus clarum ubique notum haberet, Chlotarius Rex Francorum Chlotamundam suam filiam in matrimonium sociavit, de qua nam tunc filiam Alpsiundam nomine genuit. Obiit interea Theodoricus Rex Gepidorum, cui successit Cunimundus in regno. Qui vindicare veteres Gepidorum injurias cupiens, negotium cum Langobardis fœdere, bellum potius quam pacem elegit. Alboin verò cum Auaribus, qui præterea hoc postea de regis proprio nomine Auares appellati sunt, fœdus perpetuum iniit, dehinc ad præparandum bellum profectus est. Qui cum adversus Theodoricum properarent, Auares, ut cum Alboin statim, non patriam invaserunt. Tristis ad Cunimundum veniens, invasisse Auares ejus terminos edixit. Qui præstratus animo, et utrisque in angustiis positus, licet tamen suos primum cum Langobardis confingeret. Qui si superare valerent, demum Hunnorum exercitum in patriam pellerent. Committitur ergo prælium, pugnaque est totis viribus. Langobardi victores effecti, tanta in Gepidos ira sævientes, ut eos ad internecionem usque delerent, atque ex copiosa multitudine, vix nuclei superesset. In eo prælio Alboin Cunimundum occidit, caputque illius sublatus, ad bibendum ex eo poculum fecit, quod genus poculi apud eos scala dicitur, licet verò Latina patera vocitatur. Cujus filiam nomine Rosamundam, cum magna simul multitudine diversi sexus et ætatis, duxit captivam. Quam quia Clotsiunda obliit in suam ut post patuit perniciem duxit uxorem. . . .

"Qui rex postquam in Italia tres annos et sex menses regnavit, insidiis suæ conjugis interemptus est. Cui autem interfectionis ejus, hæc fuit. Cum in convivium ultra quam oportuerat, apud Veronam lætus resideret, cum poculo quod de capite Cunimundi regis sui socer fecerat, reginæ ad bibendum vinum dari præcepit, atque eam ut cum patre suo lætante biberet, invitavit. Hæc ne cui videatur impossibile, veritatem in Christo loquens, ego hoc poculum vidi in quodam die festo, Katechis principem ut illud convivis suis ostentaret, manu tenentem. Igitur Rosamunda ubi rem animadvertit, altum accipiens in corde dolorem, quem compescere non valens, mox in mariti necem, patris funus vindicatura exarsit. Consiliumque mox cum Helmichis, qui regis Schilper, hoc est armiger et collectaneus erat, ut regem interficeret iniit. Qui reginæ persuasit, ut ipsa Peredeo, qui cum

sinus, in hoc consilium adsciret. Peredeo cum uadenti tanti nefas consensum adhibere nollit, et in lectulo sue Vestiarie, cum qua Peredeo consuetudinem habebat, supposit, ubi Peredeo cius veniens cum regina concubuit. Cumque rato jam scelere, ab eo quereretur, quam se esse ret, et ipse nomen sue amice, quam esse putabat, set, Regina subjunxit: Nequaquam ut putas, sed Rosemunda sum, inquit. Certe nunc talem rem perpetrata habes, ut aut tu Alboin interficias, te suo gladio extinguat. Tunc ille intellexit quod fecit, et qui sponte noluerat, tali modo in rem coactus assensit. Tunc Rosemunda, dum se meridie sopori dedisset, magnum in Palatio asseri precipiens, omnia alia arma subtrahens, illius ad lectuli caput, ne tolli aut evaginari arriter colligavit, et juxta consilium Helmichis, interfectorem, omni bestia crudeliter, introduxit. Ibito de sopore expergefactus, malum quod intelligens, manum citius ad spatham porrexit, citius religatam extrahere non valens, appremens scabello suppedaneo, se cum eo per aliquod defendit. Sed heu pro dolor, vir bellicosissimus, ne audacia, nihil contra hostem praevalens, quasi inermibus interfectus est, unusque mulierculæ periit, qui per tot hostium strages bello famosissimus. Cujus corpus cum maximo Langobardorum et lamentis, sub cuiusdam scale ascensu, quæ rat contigua, sepultum est. Fuit autem statura, et ad bella peragenda toto corpore coaptata. mulum nostris in diebus Giselbertus, qui dux sum fuerat, aperiens, spatham ejus, et si quid in pectus inventum fuerat, abstulit. Qui ob hanc anitate solita apud indoctos homines, Alboin se ctebat."—Lib. i. cap. xxvii., and Lib. ii. cap. p. 40, 41, 70-72.

H. W. T.

LIZATION OF COLOURS IN HERALDRY.

(3rd S. viii. 159.)

inventor, whoever he may have been, of or "tricked" equivalents, for heraldic as, seems to have discovered, rather than to signed arbitrarily, a system which we may cognise in its effects as the result of natural artificial laws.

horizontal lines expressive of azure are unnecessary, in linear engraving, to give a idea of that colour. Distance and at-e, as well as water, could not be ren-telligible (even, we may assume, to the ted eye), by vertical or oblique lines." strial inanimate objects, on the contrary, racterized by obliquity or angularity as the of rocks and trees which partake of the oblique, and occasionally horizontal, but or less mixed; hence we have the greens, blacks (?), and tawneys of heraldry.

re observed at sea the horizontal parallelism of receding into the blue distance, and how, in ice, the perpendicular or vertical arrangement each tricolor flag, makes it at once conspicuous distances, whereas the same three colours of the g, arranged horizontally, blend with and are in the distance.

Flame or fire, being the element most opposed to fluid, the tendency of which is of course to lie horizontal, presents the most direct contrast, and must be represented by vertical lines. No other could conveniently be substituted to represent the aspiring element, hence gules.

As for the metals, argent or white explains itself; but the dots used to represent yellow, or or, seems more obscure. Still we may infer something from the fact of motes in the sunbeam, and the effect produced on the eye after gazing on a brilliant yellow object. Motes or specks seem to float before the vision, and this effect (absurd as the illustration may appear) is a very common result of a well known yellow secretion, bile.

I shall not proceed further with the minor heraldic tinctures, my object being simply to propound the query, viz., Are not these symbols of colours in heraldry based upon scientific principles, and not merely an arbitrary arrangement, invented as a convenient substitute or equivalent.

The question of colours and lines appears to me to be one of the relation of form to colour, and not of relative colours in nature and art. "Witches oils" might burn "green, and white, and blue," but to represent them without colours, the oil itself as a fluid would have to be represented by horizontal lines, while the flames arising from it would necessarily be represented by only three "forms"—the vertical of gules, the white space of argent, or the dots of yellow. Thus fire and the metals have in this symbolization a natural affinity.

SPAL.

PURGATORY OF ST PATRICK.

(3rd S. viii. 68, 111.)

F. C. H. asserts that the legend of St. Patrick's Purgatory "does not appear in any authenticated Life of St. Patrick." Either this assertion must be erroneous, or its author finds another meaning in the word authenticated than the one generally received and understood. A Life of St. Patrick, or indeed of any other saint, except a very modern one, if there be such, could only be authenticated by authority of the higher powers of the Church, and I believe that Montalvan's *Vida* in the original is so authorized and authenticated. The Portuguese translation is *con Licencias*, and we all know what those words signified in Portugal during the seventeenth century. Nevertheless, there are six separate letters of approbation and authorisation attached to the volume. The French translation is thus entitled:—

"Histoire de la Vie et du Purgatoire de Saint Patrice. Archevesque et Primat d'Irbernie. Mise en Francois par le R. P. François Bouillon, de l'Ordre S. François, Bachelier en Théologie. A Paris, 1643. Avec Privilege du Roy, et Approbation des Docteurs."

The *approbation*, which is on another page, runs as follows:—

"Permission D. V. R. P. Provincial.

"Nous soubsigné Docteur en Théologie de la Faculté de Paris, Ministre Provincial, et Commissaire Général de la Grande Province de France de l'Observance S. François, avons permis et permettons au R. P. François Bouillon, Bachelier en Théologie, Religieux du mesme Ordre, de mettre en lumière un livre intitulé, Histoire de la Vie et du Purgatoire de S. Patrice, Archevesque et Primat d'Irbyernie, mise en François par sa diligence et son soin. Fait en nostre Monastere de Saint Claire au Fauxbourg S. Marcel lez Paris, ce 27 Novembre 1642.

"F. P. ROBBE, Ministre Provincial."

"Nous soubsignez Docteurs en Théologie de la Faculté de Paris, certifions avoir leu un livre intitulé La Vie, les Miracles, et le Purgatoire de S. Patrice, etc., mise en François par le R. P. François Bouillon, Bachelier en Théologie, dans lequel nous n'avons rien trouvé qui soit contraire à la Foy, et aux bonnes mœurs. Fait à Paris ce 7 Decembre, 1642.

"F. DU FRESNE DE MINCE.
"P. COPIN."

So, in this work, which gives the sensational story of the Life of Enio—his murders, robberies, and seduction of an unfortunate nun—there is, according to those Reverend Doctors of Theology, nothing contrary to the faith or good manners.

There is yet a strange Italian Life of St. Patrick, with a full account of the Purgatory, quite different from the Life by Montalvan, and bearing the extraordinary title of—

"Il Mosé dell' Ibernia. Vita del Glorioso S. Patrizio, Canonico Regolare Lateranense, Apostolo e Primate dell' Ibernia, descritta. Dall' Abb. D. Giacomo Certani, Can. Reg. Lat., Dottore Filosofo e Collegiato, e nell' Università di Bologna Publico Professore di Filosofia Morale. In Bologna. Con Licenza de' Superiori, 1686."

There are four several authorities attached to this work, of which the following is probably not the least important:—

"Die 2 Junij, 1683.

"A. R. P. Camillus Etori Soc. Jesu vident, si placet, presentem Librum, cui titulus, Il Mosé dell' Ibernia, etc., et referat an attentis Regulis Indicis, Sac. Canonis, et aliis Constitutionibus Apostolicis, concedi possit, quod Typis mandetur, etc. Fr. Paulus Hieronymus Giacomus Inquisit. Bononie."

The work itself is scarcely worthy of notice, it being just what might be expected of a learned Doctor and Professor of Moral Philosophy, who describes St. Patrick as a Canon Regular, the saint having died centuries before the Order was instituted. Still I can scarcely imagine that F. C. H. will now state that it is unauthenticated. I may add, that it contains a curious engraving representing St. Patrick doing battle with the demons, and using his bell as an offensive weapon—according to a tradition still current among the lower orders in Ireland. The following epigraph is prefixed to the engraving:—

"Stus. Patritius catervas Demonum visibiliter ex Iibernia propulsavit; ex eius Vit."

Besides the authenticated lives, there is a cu-

rious lighter literature of St. Patrick and his gatory, among which we may place Calder's drama. Also a less known play by Shirley, entitled *St. Patrick for Ireland*. From the drama the romance is but a step, and a visit to Patrick's Purgatory forms an important part of one of the finest of the old romances of chivalry, *Guerino detto il Meschino*, written in the mid-Florentine in the fourteenth century; and a favourite book of Don Quixote, who exclaimed the Canon of Toledo, "Some also may go to say that the history of *Guerino Meschino* is false!"

And I have what Carlyle calls a little, lying book, printed at Amsterdam in 1681, entitled *En Nieu Historie van Fortunatus*, which also gives an account of a visit to the gatory, and an engraving representing two gallants, attended by two cowed and tame monks, about to enter *St. Patritius Vap*. This is a very tantalising book, for unfortunately I cannot read Dutch; but it has been translated into English, and long popular as a cheap one. My English copy, purporting to be the third edition, entitled *The Right Pleasant and True History of Fortunatus*, was published "At the Looking Glass on London Bridge, 1740." But we have a different account of the origin of the Purgatory from that given by F. C. H., extracted from the *Passionael*; and a curious one of Pantagruelistic pleasantry, running through the work, has no doubt occasioned its extraordinary popularity; though it is entirely unauthenticated by any authority whatever.

WILLIAM FISHER

PRESTER JOHN (1st S. vii. 502.)—Dr. I MS., referred to *antè* p. 142, besides the "Oriental voyage," contains "the originals of Prael Joannes and of the first great Cham and his successors for many years following, &c., 11." "Now in the Cottonian Collection. Ashmole preserved a copy of it in MS. 1790." (Halliwell's *Dee's Diary*, edited for the Camden Soc. p. 38. Cf. *Catalogi MSS. Anglie, &c.*, Oxon, p. 358.

According to Purchas (Part II. 1027), Prester Janni, King of Ethiopia in the fifteenth century to whom the Dominican Alvarez was sent as ambassador by Emanuel, King of Portugal, was founded with Prester John of Asia:—

"This eye-witness," he says, "calls him Prester John, following the vulgar error growing from the relations of a Priest John in Asia, and by ignorance applied to this Negus of Ethiopia, as in my *Pilgrimage* you may see at large."—Third Part, containing *Journal of Rubruguis*, A.D. 1258. Cf. art. "Alvarez

Raulin, in his *Historia Ecclesie Malabar* (pp. 353-4), shows that the obscurity which spread over the history of Prester John origi-

confusion made by the ancients between Asia and Ethiopia, which was colonised hence, and consequently called India in and also, that there were two Prester sicuti et Presbyter Joannes in Ethiopia ex alio Presbytero Joanne Indico, cui tributa pendebant." See also Munsteri, 1520; Leibnitz, *Accessiones Historiæ*, sqq.; Mosheim's *Historia Tartarorum*, 4; and *Ecclesiastical History*, tenth cent. p. i. The Portuguese conjecture that John's Christian kingdom was in Abyss abandoned in the seventeenth century; see *Church History of Ethiopia*, p. 1. and in Brunet, who refers to Panzer and an early printed book entitled *Joannes Presbyter ritu et moribus Indorum*; republished title:—

status pulcherrimus de situ, dispositione regionalium totius Indię, necnon de rerum mirabilium gentium diversitate. — Voy. Nouvelles de la mer de l'Inde, et au mot Lettera."

Other authorities, see *Universal History*, vi. 169–72. Sir John Mandeville thus writes of the Emperor Prester John:—also he hath born before him a Vessel full of gold and precious stones, in token of his nobleness and of his Might; he hath born before him a Platter of Gold full of Earth, in token that up and Nobleness shall turn to nought, and all turn to earth."

BIBLIOTHECAR. CRETHERAM.

"MALI PARLANTI" (3rd S. viii. 90.)—Can our readers inform me whether the passage is from W. S. Rose's translation and is from the original poem? I cannot; nor does it appear to me quite in style. Your correspondent is probably supposing the allusion is taken from *Orlando Innamorato*. He will find a notice of Albracca in Hallam's *Literature*, marks on Bojardo's poem. C. J.

" (3rd S. viii. 86, 197.)—Many thanks to respondent for his kind attempt to undifficulties. I gather from the genealogy, that he considers the Countess Marave been the wife of the younger William, and not Mary de Ros at all. Whose, then, was the Countess Marshal? I am I to gather that "Eleanor, daughter Roger Bevent," married first Peter de and afterwards his brother William? startling intimation, that Thomas of Browas was the son of Ralph de Camoys and de Broose, instead of King Edward I. guerite of France, is, I presume, a mere error. HERMENTRUDE.

HOOD BALLAD (3rd S. viii. 88, 158, 199.) K. C. L. will refer to my extract from

Mr. Hunter's *Tract*, he will see that Mr. Hunter does not discuss the question whether Watlynge Street passed by Barnsdale, but merely implies a doubt about the correctness of the ballad writer.

I think I have seen (but have no means of verifying my impression) the lines written:—

"Walke up unto the Sayles,
Up unto Barnyt dale."

Perhaps the following extract from the third volume of *Testamenta Eboracensia*, just published by the Surtees Society, may have some bearing upon the question of the Sayles:—

"1411, April 23. Dispensation allowing Robert, son of Roger le Massy of Sale, Domicellus, and Margaret, dau. of Sir George Canington, divi Cov. and Lichfield, to marry, they being related in the 4th degree."—*Reg. Langley*, at Durham, 47^a, Op. Cit., p. 320.

H. J.

Sheffield.

On referring to Professor Pearson's valuable work, *The Early and Middle Ages of England*, I find this passage:—

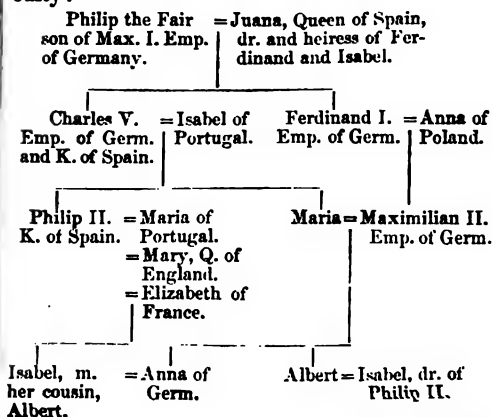
"Two great roads connected London with the lines of Hadrian: one going westward to Chester, *swerving east to York* (the northern prefect's residence); and then going westward again to Boroness. This is the famous Watling Street of Anglo-Saxon times."

Hence it would appear that there was a branch from the main road, bearing the same name; and which would, in all probability, pass by Barnsdale.

In this case the mention of Watling Street in the ballad would be strictly correct, and Mr. Hunter would be right in his assertion. It seemed to me improbable that Erming Street should be meant, as Mr. Ritson supposes.

A. H. K. C. L.

PERPLEXED RELATIONSHIP (3rd S. viii. 190.)—The following table will clear up A. A.'s difficulty:—



HERMENTRUDE.

ANONYMOUS HYMNS (3rd S. viii. 168.)—On the authority of the useful articles in the *Penny Post*, which have before been of service to us, I attribute some of the hymns which form the subject of D. Y.'s query to the undermentioned authors & sources:—

24. "Thou art gone up." Emma Toke or S. Phillimore.
 98. "From highest heaven." Sir H. Baker.
 232. "O praise our God." Rev. W. W. How (1860).
 236. "In grief and fear." Rev. W. Bullock.
 287. "Rejoice to day." Rev. W. W. How.
 240. "The year is gone." From the Latin.
 253. "Praise to God." Rev. R. M. Benson, Curate of Witley.
 261. "Come pure hearts." Adam of St. Victor.
 272. "Ye servants of our glorious King." S. Ambrose.
 ST. SWITHIN.

ST. JAMES'S FIELDS (3rd S. viii. 191.)—In an act, 1662, for repairing the highways of London and Westminster, among other thoroughfares of St. James's, mention is made of—

One other street in St. James's Fields, commonly called the Pall Mall; and also one other, beginning from the Jews up to Piccadilly (now the Haymarket), and thence to the Stone bridge to the furthestmost building near the Mall, at the corner of Air Street.—Knight's *England*, vol. iii. book viii. ch. iv., "National Industry."

I infer, from this account, that the whole of the streets mentioned, from Petty France to Air Street, were then St. James's Fields; which, like those of St. George's and St. Giles's, retained their names in popular reference long after they were mapped into streets, but without a definite idea of their bounds. J. A. G.

"WILL O' THE WISP" (3rd S. viii. 60, 100.)—As he supposed cause of this phenomenon is alluded to in DR. HAHN's note, I may refer him to a little treatise, entitled—

"Natural and Philosophical Conjectures on the Ignis fatuus, or Jack in the Lanthorn: endeavouring to prove that the Light so called proceeds from some Flying Insect, and not from a fixed Vapour, as generally believ'd. With a Description and Curious Figure of the Indian anthorn Fly: a Nocturnal Insect, which carries a Light in dark Nights, equal to that of our Will with a Whisp. London, 12mo, 1786."

This treatise forms part of a volume, entitled—
 "A Description of a Great Variety of Animals and Vegetables, &c.: being a Supplement to a Description of Three Hundred Animals, &c. London, 12mo, 1786."

This was followed by—

"A Description of some Curious and Uncommon Creatures, omitted in the Description of Three Hundred Animals, and likewise in the Supplement to that Book, &c. In which is included, the Natural History of those rare Curiosities, the Chimpanzee, Male and Female, brought from the Angola, on the Coast of Guinea, and is publicly shown in London. Illustrated with Sixteen Copper Plates, &c. London, 12mo, 1739."

The original work is entitled:—

"A Description of above Three Hundred Animals, &c.; with a particular Account of the Manner of Catching

Whales in Greenland, &c. Illustrated with Copper-plates, whereon is curiously engraven every Beast, Bird, Fish, Serpent, and Insect, described in the whole Book. 12mo. London, —."

My copy is a later edition, Glasgow, 1794, 12mo. WILLIAM BATES. Birmingham.

BISHOPS' LAWN SLEEVES (3rd S. viii. 160.)—

"The rochette is spoken of in the old *Ordo Romanus* under the title of *linea*; and has, no doubt, been very anciently used by bishops in the western Church. During the Middle Ages it was their ordinary garment in public. The word *rochette* is not, however, of any great antiquity, and perhaps cannot be traced further back than the thirteenth century. The chief difference between this garment and the surplice formerly was, that its sleeves were narrower than those of the latter; for we do not perceive, in any of the ancient pictures of English bishops, those very wide and full lawn sleeves which are now used."—Palmer's *Origines Liturgicæ*, vol. ii. p. 318.

One of the plates appended to Mr. Palmer's work, represents a bishop dressed in a *chimere* and *rochette*. See also the frontispiece to Hart's *Ecclesiastical Records*. C. J. ELLIOTT. Winkfield Vicarage.

I have an engraving by G. Vertue, 1750, from a picture by Holbein, representing King Edward VI. presenting the charter of Bridewell Hospital to the Lord Mayor and Corporation of London. On the king's right stands Thomas Goodrich, or Goodrick, Bishop of Ely, dressed apparently in white lawn sleeves. F. J. J.

REGIMENTAL MEDAL (3rd S. viii. 150.)—The medal *Ob.* "Bust of Wm. III." &c., of which there are several varieties, is simply one formerly worn by members of Orange Lodges. The old 87th, originally known as "Keith's Highlanders" in 1759, and afterwards as the "Prince of Wales's Irish," could not with propriety wear such a medal. Whether the soldiers of the 87th ever wore a regimental medal, I should be only too glad to know; my own impression is, that there is no regimental medal for the 87th Regiment. GIBSON.

Liverpool.

ST. AUGUSTINE'S MONSTERS (3rd S. viii. 178.)—The explanation suggested by F. A. is entitled to attention on more grounds than one: for while it goes far to vindicate the veracity of St. Augustine, it furnishes at the same time a serviceable measure to gauge the value of tradition by. MELETES.

HERALDIC PUZZLE (3rd S. viii. 208.)—Would not the husband of A.'s daughter be entitled to bear on an escutcheon of pretence her paternal and maternal arms quarterly, which if she had not been a co-heiress he would have impaled?

JOSEPH RIX, M.D.

St. Neot's.

FRIDAY, SEPTEMBER 30, 1865.

STENTS.—No 196.

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 ch — Gauge: Gauge — Perennial Su-

amous Work — John Bailey — Mrs. E.
 apical Queries — "The Cabinet" —
 ch — Christendom — Delaval of Seaton
 — Englewood — "The Book of Enoch"
 — Fenians — "Fair Play is a Jewel" —
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 — See of Dublin: Early Episcopal
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 Bishop Whately's unanswered Riddle
 — Epigram on St. Luke — Atlantic Cable
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 &c., 273.

Notes.

OF AMISFIELD: "SECOND TO
 NONE."

Mr. Grant's work of fiction en-
None, I can without hesitation
 work of very considerable merit.
 This note is not to trouble your
 opinion, but to point out one or
 as the novel purports to be and
 is likely to pass through other
 be deemed valueless.

ominent characters is a dragoon,
 as the remaining male heir of
 of Amisfield — a family of con-
 ty in the shire of Dumfries. This
 on is represented as having dis-
 and having been so far reduced
 as to enlist as a private in the
 He is ultimately killed in battle

nevertheless, that the family in
 nearly a century before, been
 Amisfield, and the heir male and
 out the time of the novel was no
 the celebrated Colonel Charteris,
 is inserted in one of Hogarth's
 artist's Progress." He was Colonel
 no doubt, but not the Dum-
 which he either could not or
 there was in the vicinity

of Haddington a valuable heritable property bear-
 ing the name of New Miln or Mills, which ob-
 tained a melancholy notoriety for having been the
 scene of an alleged murder by a young profligate
 of the name of Philip Standsfield, who was ac-
 cused of killing his father. It was the last in-
 stance in Scotland where touching the body was
 made a part of the proof; and as the parent, when
 touched by his son, bled, this was accepted as
 evidence, there really being little else to convict,
 except the fact that the father and his reprobate
 son were on very bad terms. Philip, nevertheless,
 was put to death.

The estate subsequently fell into the hands of
 the colonel, who christened it Amisfield, the name
 by which it at present is known, and from him it
 came to the noble family of Wemyss by the mar-
 riage of the daughter of Charteris to the Earl of
 that period. By some family arrangement the
 original destination of the Wemyss and Charteris
 estate was changed, the younger branch taking the
 Wemyss estates in Fife, whilst the elder one re-
 ceived in lieu the colonel's lands and name.

Mr. Grant's dragoon, Charteris, had been vic-
 timised by a scoundrel of the name of Shirley,
 whose fate is a very wretched one, having been
 worried to death by a butcher's dog in an attempt
 to rob his brother's house. Singularly enough, I
 heard a similar story upwards of fifty years since.
 It was told me by the late Gilbert Innes of Stow,
 the great Scottish millionaire, with whom, when a
 youth, I was well acquainted. The event oc-
 curred in a family of great antiquity, of wealth,
 and position; but subsequently much injured by
 the conduct of one of its representatives, who was
 hanged for murdering his steward. The date as-
 signed by Mr. Innes has escaped my memory, but
 the circumstances are still vivid in my recollection.
 A brother of the peer was extravagant and vicious;
 so much so, that his relations had little inter-
 course with him. The earl was in the country
 when his housekeeper was directed to take charge
 of the plate, which, having been deposited with
 his lordship's bankers, had been ordered by letter
 to be retransmitted to the house. Everything
 was apparently quite regular, and not the slightest
 suspicion existed of imposition.

When the plate came, the housekeeper began
 to be uneasy and restless; with this feeling she
 went to the butcher, who was wont to supply the
 family with meat, and asked him to send some
 one to sleep in the house. He answered, "I'll tell
 you what I will do; I will send you my dog. But
 remember to lock yourself in your room, and do
 not, whatever you hear, venture out, for if you do,
 the animal will tear you to pieces. I will take
 the key of the main door with me, and call early
 in the morning for the dog."

The housekeeper did as ordered; and, although
 during the night she was wakened from sleeping

by shrieks, barking, and strange noises, she kept her room. In the morning the butcher came, when, entering the apartment where the plate was deposited, he found a man dead on the floor, with crape on his face; the dog had strangled him. The plate was saved, but the earl's brother had passed from this world for ever.

In the tale, one or two alterations may be suggested. There is an account of a chase after an abominable miscreant by the hero, who is aided by a bloodhound. The pursuit is uncommonly well got up, and the villain strangled, or nearly so, in his wretched cottage, by the instrumentality of the animal. There is a trap-door, which, when opened, discloses a rapid water flowing below, and through this opening the villain is precipitated, properly enough; but why drown the dog with him? This is not poetical justice.

Sir Basil (the hero) a landless baronet of Nova Scotia, is sent home with dispatches announcing a victory, and bringing with him two captured standards which, under the auspices of the Duke of Argyll, are presented at a levee to George III. He was a lieutenant of the Scotch Greys, "Second to None." Is it not usual in such cases to give the bearer a step in the service? If so, why should the poor baronet not have got his captaincy?

J. M.

NOTES FROM THE ISSUE ROLLS.—No. iv.

The Lord Nevill, the King's Lieutenant in Aquitaine, the second year of the King's reign. (Mich. 5 Ric. II.)

1382. 14 Mar. The Lord Nevill, the King's Lieutenant in Aquitaine. (*Ib.*)

1382. 18 Oct. Jewels appertaining to Isabella, late Countess of Bedford (eldest daughter of Edward III.), purchased from her executors for the King's use. (Mich. 6 Ric. II.)

1382. The anniversary of Queen Philippa's death kept on the vigil and day of the Assumption of the blessed Mary. (*Ib.*)

1384. 8 July. Vessels brought from Drugone Barentyn, Goldsmith, London: One ciph. silver gilt, with cover, x marks; one ciph. silver gilt, with cover, x marks; one ciph. silver gilt, with cover, 4l.; one water-pitcher of silver gilt, 4l.; one ouch, made in the form of an eagle, with 3 sapphires and one pearl, 12l.; and one water-pitcher of silver gilt, 100s.—the King's gifts to Guichard Marzey, Knight of France, going from France to Scotland through England by licence of the King, being an envoy of the King of Scotland. (*Ib.* Pasch. 7 Ric. II.)

A leather case for the King's great crown, that it may be honestly kept, 20s. 8d. (*Ib.* Mich. 8 Ric. II.)

1384. 9 Nov. In money delivered to Master John Walerer, being weak and poor, sometime a

servant of the Lord Prince, of the King's gift, alms from the said King, at various times, in of his sustenance,—by cause of the good and services by him rendered to the said Lord Prince also on the day of the death of the said John, celebrate his funeral, and for the expenses necessary for guards for the said body incurred on that day: the Lord Treasurer and Chamberlain. (*Ib.*)

Money paid to the Treasurer for the King's oblations at Westminster, on the anniversary of King Edward his grandfather, and Philippa, sometime Queen of England, Queen Elizabeth, and others; also for the Duchess of Bretagne. (*Ib.*) [The Duchess of Bretagne, a half-sister, was buried in St. Paul's Church, Nov. 27, 1384. (*Coll. Top. et Gen. i.*)]

1385. Jan. 18. To John de Bello Camp, stable of Devises Castle, for the maintenance and vesture of the sons of Charles de Blois, 100l.

Same day. Thomas atte Mille, serving the King-at-arms, sent to Devyses Castle, to make the honourable celebration of the funeral of one of the sons of Charles de Blois. (This was Guy, as will be seen by the next entry, and John only.) (*Ib.*)

1385. Tuesday, 9th May. Thomas atte Mille, serving the King-at-Arms, sent by order of the King's Council to Gloucester Castle, to take the son of Charles de Blois, being in safe-keeping at the said Castle, and to bring him to London with his retinue, before the said Council, on the Monday after the Feast of the Holy Trinity, 1385, ensuing, 20s. (*Ib.* Pasch. 8 Ric. II.)

In various Issue Rolls from 27 Ric. II. to 8 Ric. II., I find payments made to the King's ladies as being or having been "damsels of Philippa Queen of England":—

1361. Alicia Dantre (who the year previous stated to be "a damsel of Elizabeth Countess of Ulster"),—Alicia Preston,—Marie de St. Hilary.—1376. Joan de St. Hilary.—1376. Stephen, late wife of John Olney,—Philippa Chandon,—Philippa Pycard.—1375. Matilda Fisher.—1376. Elizabeth Pershore.—1376. Agatha Lyng.—1370. Elizabeth Chandos,—Agnes de la Mare [Was this the daughter of Agnes de la Mare, nurse of Edmund Duke of York?].—1384. Isabella de Gildesburgh.

The following are named as nurses of various members of the Royal Family:—Margery Mounceux, nurse of Lionel [Duke of Clarence]; Johanna de Stodelere, nurse of Mary of Wales, the King's daughter [afterwards Duchess of Bretagne]; Agnes Markant, or Agnes de la Mare, nurse of Edmund of Langley [Duke of York]; Amicia de Gloucester, nurse of Johanna the King's daughter; Margery, wife of Walter de Wyke, nurse of the Lord Edmund of Langley, the King's son; Johanna de Oxenford, nurse of Edward

of Wales, and also nurse of Edmund of
y (on May 13, 1362, she is called "the late
ia"); Cristiane, wife of John de Enefeld,
of Thomas of Woodstock, son of the Lord
Agnes Pore, nurse of Margaret of Wind-
e King's daughter. "The Lord Edmund
gley" thus appears to have required three
in succession. To the above notes may be
the following notices from Rymer's MS.
tanea: 1349, Johanna de Oxenford, nutrice
ndi de Langeley, filii Regis; Agnes Pore,
of our very dear daughter Margaret of
or; Amia de Gloucester, nurse of William
hanna, the King's children. (Sloane MS.
art. 118; 4587, art. 18; 4581, art. 157.)
in earlier date we find noticed—Matilda
rie, nutrice Johannis de Eltham ffratris
[Edw. III.] (Sloane MS. 4580, art. 81);
ia de Boys, nurse of Eleanor, sister of the
Eleanor, Duchess of Gueldrea, eldest sister
ward III. *Ib.* art. 116); and at a later
Johanna Colson, nurse of Katherine,
er of the King (Edw. IV., Sloane MS.
art. 55.)

HERMENTRUDE.

HEAD OF KING CHARLES I.

ie narrative of the execution of Charles I.
State Trials, vol. i. p. 998 (6 vol. fol. ed.
it is mentioned that after the fatal event
ten place—

corps was put into a coffin, and the Bishop and
bert went with it to the back stairs to have it
ed; after embalming, his head was sewed on, and
as was wrapt in lead, and the Coffin cover'd with
t Pall, and then remov'd to *St. James's*."

Henry Halford, in his extremely interesting
note description of the finding of the coffin
rles I. in St. George's Chapel, Windsor, on
, 1813,* states as follows:—

removing the pall, a plain leaden coffin, with no
nee of ever having been enclosed in wood, and
an inscription, KING CHARLES, 1648, in large,
characters, on a scroll of lead encircling it, im-
ly presented itself to the view. A square opening
made in the upper part of the lid, of such di-
s as to admit a clear insight into its contents.
ere, an internal wooden coffin, very much decayed,
body carefully wrapt up in cere-cloth, into the
which a quantity of unctuous or greasy matter
rith resin, as it seemed, had been melted, so as to
as effectually as possible, the external air. . . .
th the whole face was disengaged from its covering.
plexion of the skin of it was dark and discoloured.
thead and temples had lost little or nothing of
uscular substance; the cartilage of the nose was
ut the left eye, in the first moment of exposure,
n and full, though it vanished almost immedi-
and the pointed beard, so characteristic of the
of the reign of King Charles, was perfect. The
the face was a long oval; many of the teeth re-
; and the left ear, in consequence of the interposi-

Essays and Orations, &c. London, 1833.

tion of the unctuous matter between it and the cere cloth,
was found entire. . . . When the head had been entirely
disengaged from the attachments which confined it, it
was found to be loose, and without any difficulty was
taken up, and held to view."

It will be observed that these two accounts
differ in two particulars; the State Trial report
asserting that the head was sewn on, and the
body wrapped in lead, whereas Sir H. Halford
tells us that the head was found to be loose, and
the body wrapped in cere-cloth. There can be no
doubt, I suppose, that Sir Henry's statement is
the correct one. It bears internal evidence of
being strictly true, and was moreover authenti-
cated by the sign manual of George IV., then
Prince Regent, in whose presence, as well as that
of his brother the Duke of Cumberland, and other
persons of consideration, the disinterment was
made. I may remark that neither Lord Clarendon
in his History,* nor Mr. Herbert in his narrative
of the last days of the unfortunate King,† although
they both mention the embalmment of his body,
make any allusion to the sewing on of the head.

H. A. KENNEDY.

Gay Street, Bath.

RELICS OF NELSON.

I enclose a verbatim copy of a quotation in the
Times of Sept. 13, relative to a Life, &c., of Lord
Nelson:—

"One of the most costly and interesting relics of Nelson
is still extant in the possession of a gentleman residing at
Cheam, in Surrey. It consists of a small golden pyramid,
composed of the identical 84 guineas which were found in
the Admiral's escritoire, when he so gloriously fell in the
arms of victory at the memorable battle of Trafalgar, on
the 21st of October, 1805. After Nelson's death these
coins fell into the hands of Mr. Alexander Davison, of St.
James's Square, London, the intimate friend and navy
agent of the hero of the Nile, and who, as a mark of lasting
respect to his gallant friend, caused this pyramid to be
constructed out of the coins in a quadrilateral form, each
side containing the complement of 21 guineas. Upon the
occasion of Mr. Davison becoming insolvent some years
afterwards, the relic under consideration was, among
other property forming a portion of that unfortunate gen-
tleman's estate, sold under the hammer by the auctioneers
of the day, the Messrs. Farebrother, and the pyramid
adverted to was at that period purchased at the sale by a
relative of its present possessor.

"With it are *four* large volumes, elegantly bound in
purple morocco, containing the whole of Nelson's original
despatches. These important missals were primitively
stereotyped upon vellum by "Bensley" specially for the
service of Mr. Davison: the only other copy of this work
was in the possession of the late eminent collector of
antiquities, Mr. Beckford of Fonthill Abbey, and is now,
we believe, in the British Museum."—From *The Water-
ford Mail*, as quoted in *The Times*, Sep. 13.

As this paragraph contains some inaccuracy,
and as (when a youth) I had something to do

* *History of the Rebellion*, vol. iii. part 1. p. 393. 1867.

† *Wood's Athenæ Oxonienses*, vol. ii. p. 708, fol. 1721.

with the matter, will you accept my statement of the circumstances, quite fresh in my memory? It is concerning the last paragraph alone.

My father printed Dr. Stanier Clarke's *Life of Nelson*, two vols. 4to. Dr. Clarke was Librarian to the Prince of Wales (George IV.), at Carlton House. Of this excellent typographical specimen, two copies only were on vellum—one for Mr. Davison, the appropriation of the other I forget.

Mr. Davison, I presume, took his copy to his place in Ireland. His house was burned down some years afterwards. Mr. D. had insured his vellum copy at some Dublin office for 500*l*. After the fire the Directors objected to pay. He entered an action against them; my father was subpoena'd to Dublin to prove at the trial that only two copies existed on vellum. One having been burned, of course only one can remain, of the destination of which I am ignorant; probably it is, as stated, in the British Museum.

As to "stereotyping," that is absurd: first, because we never stereotyped at Bolt Court; and secondly, because it would have been altogether inappropriate. It may be that, in saying *four* volumes, Mr. Davison had some MSS. constituting two volumes bound up to match with the two of Dr. Stanier Clarke's. Mr. Davison, having lost the vellum copy, probably had one of the paper ones (which said paper was better than vellum to show off the printing) bound up. One point is certain; that if there be a vellum copy at the British Museum, there cannot be another "in the possession of a gentleman residing at Cheam, in Surrey."

B. BENSLEY.

[There is a vellum copy of Dr. Clarke's *Life of Admiral Nelson*, 2 vols. 4to, 1809, in the British Museum. It is splendidly bound, and kept in a case. We have recently had the pleasure of conning it over.—ED.]

"ANTONY AND CLEOPATRA," Act IV. Sc. 9.—

"1st. Soldier. . . . Hark, the drums
Demurely wake the sleepers."

Mr. Staunton has this note upon the word *demurely*:—

"*Demurely* in this place is more than suspicious. Mr. Collier's annotator conjectures 'Do early,' and Mr. Dyce 'Do merrily;' but neither reading is very felicitous."

But why suspicious, or why alter it at all? The literal meaning of *demurely* is, customary, according to custom. The word is derived from the French word, *de mœurs*. Now *mœurs*, means customs; and that again is derived from the Latin words, *de more*—according to custom.

Warburton says the word here bears the meaning of solemnly; and quotes this passage in Milton in support of that opinion:—

"Come Pensive Nun, devout and pure,
Sober, steadfast, and demure."

But even here, the original meaning is inapplicable; and he has no authority for "demure" but the context:—

"Come Pensive Nun, devout and pure,
Sober, steadfast, and demure,"—

i. e. observing your usual demeanour, according to your wont.

That Shakspeare, who so often uses words in their very primitive sense (and uses them correctly), intended it to bear this meaning, have no doubt; indeed, I am inclined to think it was the only meaning it did bear in 1600. And if strictly analysed, it will be found to mean now, though used reproachfully.

This granted, the sense of the passage is clear enough:—

"Hark the drums
Demurely wake the sleepers,"—

i. e. according to custom—the customary. The word is extremely applicable, when we remember the regularity of all military observations and that it was the morning drums—the drums.

JAMES NICHOLS, M.R.S.

16, Savile Row.

A CURIOUS BEQUEST.—Is not the following scrap, cut from a local newspaper, worthy a mention in "N. & Q."?—

"The following notice was lately posted on the door of the parish church at Holsworthy, Devon:—

"Extract from the will of the late Rev. Thomas Rick:—"I give and bequeath the sum of 100*l*. to pay the dividends annually to the churchwardens of the parish of Holsworthy, who shall openly give to the young single woman resident in that parish under 30 years of age and generally esteemed as young as the most deserving, and the most deserving the most noted for quietness and attendance at church and on the next day shall openly give the residue of the dividend to any spinster not under 60 years of age and noted for the like virtues, and not receiving any relief." The churchwardens will be glad to read names of any persons who consider themselves entitled either of the above bounties before the 15th inst."

MECHLIN: CHURCH OF NOTRE DAME DE LA DYLE.

"Icy gist la noble dame Elisabeth Egerton, épouse du trepudent Chevalier Messire Guillaume Stanley, Colonel et du Conseil de Guerre de Sa Maj. d'Espagne la quelle trépassa de ceste vie le 10 d'Avril, 1614. Priez Dieu pour son âme."

Colonel Wm. Stanley above mentioned buried in the same tomb 6 March, 1630, and Roland Garett, his cousin, 26 June, 1636.

W. H. JAMES W.

Bruges.

DR. JOHNSON: "WHICH."—In a letter in my possession, written by Dr. Johnson to my grandfather, occurs the following paragraph:

[I think is worth making a note of, on account of the peculiar way in which the Doctor uses the pronoun *which* :—

"I have obtained a benefit play for Miss Williams, which yet will not be for her benefit without the concurrence of her friends, among *which* she numbers you."

In his *Dictionary*, Johnson defines "*which*" as "the pronoun relative—relating to things"; and although he adds, "it formerly was used for *who* and related likewise to persons," yet he gives no more modern instance than a quotation from Shakespeare.

BEARLEY.

DIAL MOTTOES.—At Courmayeur, Piedmont :

"Afflictis lentæ, celeres gaudentibus, horæ."

At Visp, Switzerland :—

"Omnes time, propter unam."

R. R. DEES.

Walsend.

ENGLISH-FRENCH.—A box is placed at the Charing Cross Station of the South Eastern Railway to receive donations for the blind, without indicating the particular institution in any way. The French are invited to contribute thereto in the following terms :—

"L'Association pour le bien, être (!) des Aveugles Accepterai avec Reconnaissance la moindre aide pour ses Fonds."

B. J. T.

GAUGE: GUAGE.—I find *The Times* habitually spells *guage* and *guager*, "*gauge*" and "*gauger*." Surely this is inconsistent with all rule and precedent. *Guage* and *guager* find their equivalent in *wage* and *wager*; just as *guard* becomes *ward*, and *guarantee*, *warranty*. There is no instance that I am aware of in English, of *aw* being pronounced *a*, save this one—the arbitrary pronunciation of the "*Thunderer*"—*brutum fulmen* at least here. Other fancy spellings are "*kerb*," for *curb-stone*; "*berth*" for *birth* (sleeping place on board ship); and "*fullness*," for *fulness* (*Athanasium*). May I correct another misspelling, very common now-a-days? *Millionaire* should be invariably *millionnaire*, as we write *debonnaire* in French.

O. T. D.

PERENNIAL SUPERSTITION.—

"Je recueille autant que possible des renseignements sur les traditions, coutumes et histoires locales. J'ai fait déjà plusieurs petites découvertes fort curieuses. Écoutez, par exemple, ceci :

"J'étais, il y a quelque temps, à la noce d'un mien parent, dans le canton de Boos, à la Neuville-Chant-d'Oisel. Les mariés, à leur grand effroi, durent étrenner la nouvelle mairie. Aucun mariage avant le leur n'y avait encore été fait. Savez-vous ce qui les inquiétait ? C'est que dans cette salle neuve on n'eût pas, pour la consacrer, versé la sang du coq. En effet, il ne se fait point de mariage à la Neuville-Chant-d'Oisel sans qu'on ne répande dans la chambre des époux le sang d'un coq.

"Cet usage vient directement de la Grèce et de Rome. Il ne s'applique pas seulement à la maison qu'habiteront les nouveaux mariés, il doit l'être aussi à la salle des ma-

riages, au moins à son inauguration. On n'osait avouer au maire ce désir de ne point renoncer à cette tradition, mais on n'osait non plus se marier dans un lieu où n'aurait pas été versé le sang du coq. Mon parent et sa fiancée eurent recours à un biais : ils demandèrent au maire la permission de faire le repas de noce dans la mairie même ; le maire, qui est un homme d'esprit, devina parfaitement le motif de la demande, à laquelle il consentit ; le repas se fit et se prépara dans la mairie ; l'on y put ainsi lab-er tomber quelques gouttes du sang qui devait porter chance aux jeunes époux.

"N'est-il pas étrange qu'un tel usage ait survécu de près de deux mille ans à la religion qui en faisait un devoir ?

"Vous voyez, monsieur, qu'il fait bon, comme vous l'avez dit, d'avoir l'œil à tout ; on s'instruit à regarder autour de soi presque autant qu'à lire."—*Le Siècle*, Aug. 28, 1865.

The above evidence of the durability of a superstition seems to me worth preserving in "N. & Q."

FITZHOPEKINS.

Malines.

Queries.

ANONYMOUS WORK.—

"EBRIETATIS ENCOMIUM : or, the Praise of Drunkenness ; wherein is authentically, and most evidently proved, the necessity of frequently getting Drunk ; and, that the Practice of getting Drunk is most ancient, primitive, and catholick. Confirmed by the Example of Heathens, Turks, Infidels, primitive Christians, Saints, Popes, Bishops, Doctors, Philosophers, Poets, Free-Masons, and other Men of Learning in all Ages. By Boniface Oinophilus de Monte Frasconi, A.B.C. London, 1723, 12mo, with frontispiece."

I am not aware that anything is known as to the author of the above tract. I copy the following from the *Country Journal ; or, the Craftsman*, July 15, 1727 :—

"Advertisement to the Publick.

"I thought I had secured myself from all censure, when, in the Preface to a little Piece (composed for universal Entertainment and Instruction), entitled *Ebrietatis Encomium : or, the Praise of Drunkenness, &c.* I have declared that, 'I am very well contented the World should believe me as much a Drunkard as Erasmus (who wrote the *Praise of Folly*) was a Fool, and weigh me in the same Balance.' The Translator of Erasmus is now (deservedly) a Right Reverend Prelate, and to him I appeal for the innocence of my Performance ; wherein (after the same Manner Erasmus has established Folly) 'I have evidently proved the necessity of frequently getting Drunk, and shewn that the Practice of it is most Ancient, Primitive and Catholick. Illustrated by the examples of *Turks, Infidels, Heathens, and Hereticks, Doctors, Philosophers, Poets, Free-Masons, and other Men of Learning in all Ages.*' So that I now hope so useful a Treatise may (without any Molestation) be sold as usual, by Mr. CURIL, in the Strand, to whom I gave it, to print ; as my own Act and Deed.

"R———T S———N.

"Southampton, June 27, 1727."

It is possible, though not probable, that the above is a puffing advertisement by CURIL. I think it genuine, and send it as a query, hoping that it

may be the key by which some reader of "N. & Q." may give the full name of the author of this curious but well known tract.

W. LEE.

JOHN BAILEY.—I shall be glad of any particulars of this gentleman, better known from the cognomen Jack Bailey, who was the chief promoter of the fashionable acquirement of driving four-in-hand. A box-seat alongside of John Bailey from London to Oxford, and *vice versa*, on the Birmingham post-coach, was usually booked for a fortnight in advance. He lived and died much respected, and bequeathed to Sir Henry Peyton, the second baronet, his silver watch, the regulator or time-piece in all his journeys between the George and Blue Boar, Holborn, and the Angel Inn at Oxford.

MRS. E. BATTYE.—This lady published *Giuliano de Medicis and other Poems*, 1838, Southwell. Is *Giuliano de Medicis* a drama, or does the volume contain any dramatic poetry?

R. INGLIS.

BIBLIOGRAPHICAL QUERIES.—Is anything known of the authorship, and what is the date, of *Paquine in a Trance*, &c.? London, printed by Wm. Seres, 4to (see Watt, s. v. Seres). Who wrote *A Voyage through Hell*, &c.? London: Richardson & Co. 1770, 8vo; *Moloch turned Painter*? London: Organ, 1771, 4to; and *A Discourse on the Four Last Things*, &c.? London: Wilson & Fell, 1763, 8vo.

A. CHALLSTETH.

Gray's Inn.

"THE CABINET" (3 vols. 8vo. Norwich, 1794-5.) Can any of the readers of "N. & Q." tell me who were the authors of the following articles in the above-named work?—

(Vol. I.)—1. Preface.—2. Honorius.—3. What constitutes a Man?—4. The Rights of Juries.—5. Party Spirit.—6. The Necessity of a Reform.

(Vol. II.)—1. The present Situation of the Country.—2. The Code of Nature.—3. The Vision.—4. Necessity of a Convention.—5. Public Speaking.—6. On Primogeniture.—7. "The Feareful Harte," &c.—8. Effects of War.—9. A Rhapsody.—10. March to Leicester.—11. Ode in Imitation of Callistratus.—12. A Dream.—13. The Soldier.—14. Waste Lands.—15. Popular Societies.—16. The English Constitution, &c.—17. Lines on Bishop Corbet.—18. Origin of Despotism.—19. Standing Armies.—20. Lines to Sylvia.—21. The Art of leading the Public Mind.

(Vol. III.)—1. Suspension of Habeas Corpus Act.—2. The Custom of Praying for Kings.—3.

[* *Paquine in a Trance*, by W. P., printed by W. Seres [1570?], and again by Thomas Este, Lond. 1584, 4to, is a translation of a work by Caelius Secundus Curio, Professor of Eloquence at Lausanne and Basle, entitled *Paquillus Ecstasius, una cum aliis etiam aliquot sanctis pariter et lepidis dialogis, quibus precipua religionis nostrae capita elegantissime explicantur*, Basle, 8vo, 1543, et Geneva, 8vo, 1667.—Ed.]

What Government is best adapted for the search of Truth?—4. Stanzas on the 29th of —5. Ode to Moderation.—6. Expenditure of and Peace.—7. On Oppression.—8. Love Patriotism.—9. Simplicity of Ancient Manners.—10. Public Charities.

CASA, GARROPOLI, REDI.—In *A Letter to the present State of Learning in Europe*, London, 1707, pp. 184, Casa, Garropoli, and Redi, are called "forgotten rhymesters," and "vile flatterers of Louis XIV." I wish to know whom these means. The only name of the above which I know is Redi, and I do not think that the name of Bacco in Toscana is intended.

CHRISTENDOM.—When was the word *christendom* first used as a collective noun for a portion of the globe in which Christianity prevails? What corresponding term is there in Italian?

DELAVAL OF SEATON DELAVAL.—When can we be found any good genealogical account of the family? All the notices that I have seen are defective and inaccurate. The late Lord Delaval claimed to be nineteenth in descent from William de la Val, one of the barons who was defeated against King John; and—

"To commemorate the actions of his ancestors, the porters were two barons in complete armour, but without their helmets, all proper, the dexter one holding in his right hand a sealed deed inscribed 'Magnus Cartae' and in his left a drawn sword resting on the scabbard, the sinister one holding a spear with a banner on the point, and charged with a lion passant guardant, the arms of William I., cousin to one of the ancestors of this name, who also carried one of his banners when he invaded England."—Thomson's *Mag. Brit.* 310, 311.

E. H. A.

DRUIDISM.—Although I find several notices relating to Druidism scattered through "N. & Q." yet the *questio verata* of the derivation of the word has not been discussed. Perhaps you or one of your learned correspondents would kindly state the most plausible conjecture on this subject supported by authorities.

MANCUNIA.

ENGLOWISE.—The arms of this family, borne by members of the Gorges family in the sixth quartering of their shield, has been the subject of so many mistakes in its description that it is almost impossible to decide on the correct one. On the tomb of Sir Edward Gorges and his wife Howard his wife in the chancel of Wraxall church, Somersetshire, the arms are painted thus: "A chevron, btw. 3 crosses patée sa."

On a shield over the fire-place in the large hall at Charlton House, Wraxall (formerly the residence of the Gorges), they are represented: "A chevron, btw. 3 quatrants on dice sa."

In a sketch of the Gorges arms taken from the Herald's College many years ago, and

which is this note "Visitation of Somersetsire, 1023," they are thus drawn: "Arg. a chev. btw. 3 billets sa. guttée d'eau," four on each.

Which of these is correct? Where can I obtain an authority for the correct drawing of the arms? How did the Gorges family claim to quarter them?
T. B. ALLEN.

"THE BOOK OF ENOCH."—Many works have appeared on this subject. I find two German editions frequently referred to; viz. (1) *Das Buch Henoch in vollständiger Uebersetzung, mit fortlaufendem Commentar*, &c., von Andr. G. Hoffmann (Jena. Zweite Abtheilung, 8vo, 1838); (2) *Das Buch Henoch*, &c., von Dr. A. Dillmann (Leipzig, 1853.)

As I have not seen either of these works, can any of your correspondents inform me if Dr. Dillmann has thrown any additional light on the so-called *Book of Enoch*? I understand he has written a very valuable "Introduction."
J. DALTON.

EPIGRAMS.—I shall be glad to know the authors of the following works:—

"Epigrams of Martial, Englished, with some other pieces, Ancient and Modern." 8vo. 1695.

"A Book of New Epigrams, by the same hand that translated Martial." 8vo. 1695.

"New Epigrams." Part 2. 8vo.

"A Court of Judicature in imitation of Libarius, with New Epigrams, by the hand that translated Martial. 8vo. 1697."

"Odes and Elogies upon Divine and Moral Subjects." 8vo. 1698.

CHALK-DOWN.

THE FENIANS.—In the discussions which have appeared on the subject of the Fenians, I have been much surprised to see no reference to the dialogue in Scott's *Antiquary*, on this subject, between Mr. Jonathan Oldbuck and Captain Hector Macintyre. The latter quotes a passage from a Celtic poem, in which mention is made of the "bare-armed Fenians." It occurs just before the adventure with the "phoca," which all readers of the book will recollect. Where did Scott find the "Fenians"?
W.

"FAIR PLAY IS A JEWEL."—Can any of your correspondents say where this saying is to be found?
H. M. HERTS.

HOMER.—It is hazardous to ask Homeric questions, as the answers may be overwhelming. I am collecting matter relating to translations, and shall be obliged by information as to any in Danish, Icelandic, or Dutch. I do not ask for criticism, there not being room for it in "N. & Q.," but wish to know of each whether it is thought to be 1, faithful to the words? 2, to the spirit? 3, poetical in its own language? 4, of any value?
E. N. H.

IMMACULATE CONCEPTION.—In Scott's *Continuation of Milner's Church History* (i. 443), a decree

of the Council of Trent is quoted (apparently from Sleidan, but I am unable to verify it), which, after stating that concupiscence remains in the baptized, but that its guilt is washed away in the Sacrament, goes on to say that the Virgin Mary is not included in the decree, but that that is to be held which Sixtus IV. had defined. There the quotation ends; but the historian proceeds to say, with an apparent reference to Sleidan and Maimbourg, or one of them, that that Pope had declared heretics all those who should maintain that the Virgin was conceived in original sin.

May I ask your learned correspondent F. C. H. if this is correct? And if so, where the authority for it is to be found? It seems to assert as *de fide* the Immaculate Conception, which I thought till recent times had never been held as more than a pious and probable opinion in the Church of Rome. See, for example, Massillon's *Sermons on the Conception*.
LYTTELTON.

Hagley, Stourbridge.

OXFORDSHIRE MILITIA.—I am collecting materials for a sketch of the early history of this corps, 1778-1814, and would feel greatly obliged for any information not to be found in "The Army Lists."
A. M. HARTE.

United Service Club, Dublin.

PINGOS, THE ENGRAVERS.—Can any of your readers give me any particulars of the lives of the Pingos, father and son, who were engravers to the Mint during a considerable part of the reign of George III.?
NUMISMATICUS.

SEE OF DUBLIN: EARLY EPISCOPAL RECORDS.—What early episcopal records are still preserved of the see of Dublin? Has the "Repertorium Viride" ever been printed; and, if so, when? What transcripts (if any) of early episcopal registers of this see are to be found in the public libraries of Dublin?
AIKEN IRVINE.

TENNYSON'S "MAY QUEEN."—In Mr. C. Knight's *Half Hours with the best Authors*, it is stated that Tennyson's first volume of Poems was published in 1830. I should be obliged if some one of your readers would inform me in what year the third part, or what is called "the conclusion" of *The May Queen* first appeared.
S. S. S.

MRS. E. HILL TROTTER, published in 1838, at Kensington, *Cindabright*, a Drama, and Poems. Can any of your readers inform me whether the authoress was a native of Scotland, and whether she published any other works?
R. INGLIS.

MARY CLARE WARNER.—Who was Mary Clare Warner, aged twenty-five, who was professed in

[* Some brief notices of Thomas Pingo, sen., are given in Noble's *College of Arms*, p. 426; and in *Kugler's Künstler-Lexikon*, xi. 320. He is also incidentally noticed in "N. & Q." 2nd S. ii. 494; v. 417, 418.—E.N.]

1667 at the poor Clares of Gravelines? Lady Warner (Clare of Jesus Warner) was thirty-one at her profession in the same year, and her children were mere infants at the time. **THUS.**

WASHING HANDS AND FEET BEFORE MEALS.—At the present day it is customary before sitting down to dinner, &c., for persons to wash their hands. This, in a sanitary point of view, is quite proper, but I wish to ascertain if our Hebrew brethren do not practise it as a ceremony of another description. There are many instances in Genesis of the feet being washed before meals; and also the instance of our Blessed Redeemer at his Last Supper. Is it still a ceremony amongst the Hebrews? It is as ancient as Abraham.

S. REDMOND.

Liverpool.

Queries with Answers.

BIBLICAL VERSIFICATIONS IN ENGLISH.—MR. **BARHAM** mentions (3rd S. viii. 201) an anonymous version of *Solomon's Song*. Is it one in four cantos, entitled the *Fair Circassian*? I had such a poem, published in the early part of the eighteenth century, so called, meretriciously written; evidently the canticles formed into a dramatic poem, accompanied by other amatory verses, and a pitiful lament for the young and talented scholar who had died from the cruelty of his mistress. I have searched in vain for the volume in the *curiosæ* of my books. I have forgotten also the source from which I derived my information, that the unhappy author was the voluminous translator Creech, of whom little seems to be known but his tragical death, and that involved in mystery. Lowndes has I see a pamphlet mentioned thus, under art. "Creech, Thomas":—

"A Step to Oxford; or a Mad Essay on the Rev. Mr. Thos. Creech hanging himself, as it is said, for Love; with the Character of his Mistress in a Letter to a Person of Quality. London, 1704. 4to." 12 leaves. Boswell, 2386. 7s. 6d.

I should like this memorandum to elicit something more of Creech and his career, if Mr. Nichols's, or other works of literary anecdote, can furnish such additions. **J. A. G.**

[*The Fair Circassian*, a Dramatic Performance, done from the Original by a Gentleman-Commoner of Oxford, 1720, 4to, is by Dr. Samuel Croxall. *The Song of Solomon* has also been versified by D. Fenner (Anon.), 1587, 8vo; by G. S. i. e. George Sandys, 1642, 4to; Anon. 1653, 8vo; by J. Lloyd (Anon.), 1681, 4to; by R. Fleming, 1691, 8vo; in blank verse by J. Bland, 1750, 8vo; Anon. 1781, 4to, &c. There is an excellent article respecting Thomas Creech, with what appears to be a complete list of his translations, in Wood's *Athenæ* (Bliss), iv. 739. But Wood's account of him does not carry us down to his death, nor give us some particulars which

may be found in Nichols's *Select Poems*, i. 130. Consult also Kippis's *Biog. Britannica*, iv. 482, and *Heavenly Diary*, ii. 582. There was a pamphlet published in 1704 by H. Hills, in Black-Fryars (pp. 16), entitled *Daphni or a Pastoral Elegy upon the unfortunate Death of M. Thomas Creech*, with a poem on *The Despairing Lover* and *The Despairing Shepherd*. The principal poem speaks of his death and the cause of it plainly enough; and it is of quite sufficient merit to find a place in any life of Creech. The second poem was probably written in reference to his death, though this is not expressed. It is on a person who hanged himself on account of an unrequited passion. The third is the well known *Lines*, commencing—

"Alexis shunn'd his fellow swains,
Their rural sports, and jocund strains;"
and was probably written on the same occasion.

A GUESS AT AUTHORSHIP.—*Christ's Lamb Sweet, or the Sonne of God in his Agony*. In Verse. Lond. 1613, 4to. By J. F. The question arises, who was this J. F.? Now, in 1620 the Rev. Joseph Fletcher, A.M., published *The Historie of the perfect-cursed-blessed Man*, in verse and in the absence of any other claimant to the initials attached to the tract of 1613, I am inclined to assign them to Joseph Fletcher.

W. CAREW HAZLITT.

[In Jolley's Catalogue, ii. 1143, a copy of *The Historie of the Perfect-Cursed-Blessed Man* is described as of the date 1628, and it is there said to be "by J. F. Rector of Welbie [Wilby] in Suffolk. Printed by M. Flesher, and are to be sold at the signe of the Cross and in Paul's Churchyard, 4to, 1628." Following the title is an emblematical print by T. Cecil, on the reverse of which is the Errata, with this curious remark: "Errata are so many, and yet fewer in some copies, for as they were spied in the presse they were amended in the remaining copies." To each section of the work is an emblematical print, and at the end is one of "Man Triumphant." I Bindley's copy of this excessively rare volume sold: 23l. 2s.

About the centre of the chancel of Wilby Church, Suffolk, is a brass plate with the following inscription:—

"The memorie of the pious and worthily deserv'd Mr. Joseph Fletcher, late Rector of this church. He departed this life the 28th of September, 1637, aged 4 years.

"Rectores hinc simul hic sine pneumatæ vivunt,
Qui dum spirantur verus uterq; fuit.

Nomine verus erat prior, alter nomine Fletcher,
Re verus verum quem via vera docet.

"Two parsons here under one stone are lay'd
Who whilst they liv'd were both true Parsons say'd.
The first was true by name, Fletcher indeed,
Who left for all the True-way book to read:
Who doth, though dead, to all the true way tread,
Whose booke the true-way still the truth doth spread."

NUMBER FORTY.—Has the number *forty* any mystical meaning? Henry Cornelius Agrippa

makes it the number of expiation. It very often occurs as a period of time. It rained 40 days and 40 nights at the Deluge. The Israelites wandered 40 years in the wilderness. Moses was in the Mount 40 days. Goliath defied the armies of Israel, it is said, for 40 days. Our Lord was 40 days in the desert, and as commemorative of this we have the 40 days of Lent. Then in Scotch Law there are the 40 years' prescription (*usucapio* of the Civil Law); 40 days' residence for establishing a domicile, and an inhibition must be recorded within 40 days. In the Canon Law there was the 40 days during which an excommunicated person might seek absolution. D. M. Glasgow.

[Although a measure of prominence is certainly given to the number forty in the Bible, we do not apprehend that it is there invested with any mystical meaning. Should our correspondent wish to investigate the subject, we would recommend a comprehensive view; that is, a view not restricted to a single number, but one extending to such others as equally claim attention in Scripture. For aid in this inquiry we would suggest the perusal of the article "Number" in Dr. Smith's *Dictionary of the Bible*.]

HOMER ON THE AGE OF NESTOR. — Will you kindly inform me as to what you consider to be Homer's conception of the age of Nestor? (Vide *Il.* i. 250-53, Clarke's edition). I confess that, owing to the different significations given to this passage by Accius, Cicero, Horace, Ovid, and other Latin authors, besides the bewilderments of the commentators from Didymus downwards, I am puzzled exceedingly. I do not know, in fact, whether to set the *ἔτη* down at sixty (20×3), ninety (30×3), or three hundred (100×3). If you, or any of your correspondents, will illumine my darkness, I shall be much obliged.

PIERCE EGAN, Jun.

Woodridings, Pinner.

[We incline to the opinion that, in the four Homeric lines to which our correspondent refers, it was never intended to determine Nestor's exact age. By this passage, and by the line in the *Odyssey* —

Τῆς γὰρ δὴ μὴ φανερὸν ἀνέζεσθαι γέρε' ἀνδρῶν,
iii. 245,—

it appears to be intimated that Nestor had reigned over three consecutive generations of men. If out of such data commentators have attempted to make more than "meets the eye," no wonder they cannot agree.]

KENNETH MACAULAY published in 1827 *The Colony of Sierra Leone Vindicated*. In 1830, I find this work referred to as by the late Mr. Kenneth Macaulay. When did he die? S. Y. R.

[Kenneth Macaulay died at Sierra Leone on June 5, 1829, after a residence of upwards of twenty years at that colony. *Gent. Mag.* xcix. (ii.) 651.]

Replies.

LETTERS OF JUNIUS.

(3rd S. viii. 182, 230.)

The revival in your pages of discussions respecting Junius comes accompanied by many solemn recollections. Within a few months there have been taken from us two of your correspondents, whom the questions now raised would have stirred like the call of a trumpet. Not only, within that period, has the grave closed over MR. PARKES, whose Franciscan investigations promised to be of the very highest value, but also over that greater than MR. PARKES, whose acquaintance with the whole Junius controversy, as with many others of the mysteries of our literature, I never expect to see equalled;—I allude to the late MR. DILKE. With the calmness which marked his outpourings of knowledge, indefatigably gathered up, by constant inquiry in all directions, he would have set us right in a few minutes as to the true bearings of MR. HART'S new documents. In the darkness which has succeeded on the withdrawal of two such eminent lights, I would ask to be permitted to direct attention to the dates of these papers, and to solicit some further information on the questions which thence arise.

The new documents show that on the 28th May, 1771, the request of the Commissioners of the Navy to purchase 1300 trees in Whittlebury and Salcey Forests was directed by the Lords of the Treasury to be communicated to the Duke of Grafton, as ranger of Whittlebury, and to the Earl of Halifax as ranger of Salcey.

On the 7th November, 1771, a letter from the Duke of Grafton, complaining of the conduct of the agent or deputy of Mr. John Pitt, Surveyor-General of the Woods, in reference to those 1300 trees, was taken into consideration by the Lords of the Treasury. We may presume that that letter was written a few days, or at most a few weeks, before that date.

On the 3rd December, 1771, Mr. Surveyor Pitt attended the Lords of the Treasury. The whole business was investigated. Mr. Pitt threw all the blame upon his deputy, whom he stated that he had dismissed. "My Lords" lectured Mr. Pitt on "the evil tendency of a proceeding of this nature." Mr. Pitt submitted with exemplary meekness to be, what Junius terms, "browbeaten and insulted." The Lords, as Junius also states, recalled their warrant, and the oaks of Whittlebury remained unfelled.

All this was communicated to the Duke of Grafton from the Lords of the Treasury, in a reply to his letter, which reply was dated 13th December, 1771.

Such is the order of the proceedings as detailed in MR. HART'S documents. It agrees with that

[The page contains two columns of extremely faint, illegible text, likely bleed-through from the reverse side of the document.]

NOT GUILTY.

(3^d S. viii. 208.)

This plea, which is also called the *general issue*, is used for the purpose of enabling the court to try the prisoner for the offence for which he is indicted. The courts cannot try a cause, whether criminal or civil, until the plaintiff and defendant are *at an issue*; that is, until the plaintiff asserts one thing, and the defendant traverses or denies it, or confesses it and avoids it, by pleading something which avoids the effect of his confession.

Now, a criminal cause bears some analogy to a civil cause. In the former case, the crown is the plaintiff, and the prisoner is the defendant. The indictment states the cause of complaint, and answers to the declaration in a civil action by which the plaintiff states his cause of action. The prisoner's plea of not guilty answers to a traverse at common law. In addition to other pleas, the prisoner can plead by way of confession and avoidance, the special pleas of *autrefois convict*, *autrefois acquit*, *autrefois attain*, and *pardon*.

Now, a prisoner is generally confined to two modes of answering the indictment, either by saying that he is guilty or that he is not guilty. If he confess the crime mentioned in the indictment by saying that he is guilty, and persist in this course, the court cannot try the cause, and has nothing to do but to award judgment. But out of tenderness to the life of the prisoner, and in order that he may have the benefit of any doubt of his guilt which may arise upon the face of the evidence alone, the court, at least in capital cases, will advise the prisoner to plead not guilty, and so ensure to himself the benefit of a fair trial. (See Stephen's *Comm.* vol. iv. p. 461.)

VERAX will see that the question guilty or not guilty is not a useless inquiry. The prisoner has an option of confession, though the court is, in capital cases, reluctant to take advantage of it. The court does not stand in the relation of father confessor to the prisoner. It does not wish to have his confidence; it is a judge of his legal, not of his moral guilt. If he insists on confession, the court will act upon it because, in the words of Serjeant Hawkins (*Pleas of the Crown*. ii. 469), "it is the highest conviction that can be;" and the court would be neglecting its duty if it would not act upon such strong presumptive evidence of guilt. But, unless it be so compelled, it prefers to have the prisoner's guilt established by legal proof by third persons rather than by his own confession.

The plea of *not guilty* has a technical sense. By using it the prisoner puts himself upon the trial by jury. It would be hard upon a prisoner to disallow him such a plea, as it is used for a purpose which is irrespective of his moral guilt.

W. J. TILL.

THE BED AND STATURE OF OG, KING OF BASHAN.

(3^d S. viii. 207.)

The Orientals have no separate sleeping apartments, but repose all night in the same room and on the same seat they have sat, or rather reclined, on in the day. These are best known to us as *divans*, which were merely elevations of the floor round three sides of a room, whereon cushions were placed. Nevertheless they had something like a bedstead when they slept on the house-top. The form of such bedstead is perhaps nearly the same as those described by Wilkinson in his *Ancient Egyptians*. These had a rest for the head, as the Chinese and Japanese have, usually of wood, and certainly as comfortable as the stone pillow which Jacob used. The Hebrew word for bed, meaning mattress, bolster, or pillow, is מִטָּה, *mittah*. The frame to hold such bedding is called *ereb*, corresponding to our bedstead. The latter word only occurs in Deut. iii. 11, Job vii. 13, Ps. vi. 7, xli. 4, cxxxii. 3, Prov. vii. 16, Songs i. 16, Amos iii. 12, vi. 4. There is no ground for the suggestion of Dathe, that the passage respecting Og's iron bedstead (Deut. iii. 11) is a subsequent interpolation, for the same passage is found in the same words in the Samaritan Pentateuch. "The cubit of a man" is the space from the tip of the finger (not from the wrist, as Gesenius asserts) to the elbow, that is half a yard, and from the centre of the chest to the tip of the finger a yard, as both arms extended from tip to tip of the fingers make a fathom, or six feet. This is the rude system of measurement before astronomical and geodesiacal corrections were adopted. Smith's *Dictionary of the Bible* (ii. 594) is in error in stating the length of Og's bedstead at 15½ feet; it should be 13½, from which if we deduct one-third, the usual proportion, we have Og's height 9 feet: Goliath's was a span, or 9 inches more. Now 8 feet 4 inches was the height of O'Brien, whose skeleton, 8 feet high, is still preserved in Hunter's Museum, Lincoln's Inn Fields. One of Frederick the Great's guards was 8½ feet high, and a yeoman of Duke John Frederick, at Brunswick, Hanover, was of the same height (Haller, *Elem. Phys.*, xxx. i.). The ancient measurement being based on the space of the outstretched arms, which is the same as a man's height, some little deduction from our reckoning in feet must be made, because the average of the ancient Israelites, judging them by the Arabs of the present day, could not stretch their arms quite so far as six feet, still less could they span nine inches.

The word *Rephaim* (rendered *giants*) means the *dead*; it also means the *marvellous*, because the size of the bones were marvellous when ascribed to men, such bones being perhaps those of the *megatheria*. Augustin was much interested in

keeping up the notion of ancient men being of excessively great stature, and seems to have made it a point of religious dogma: he found a molar tooth a hundred times larger than that of ordinary men, which he held as proof positive of the existence of giants, in his sense of that word, big men (*De Civ. Dei*, xv. 9); and his commentator, Vives, is nearly equally absurd. There is no doubt that this saint's tooth was an elephant's. The practice of Egyptian sculptors in building enormous figures in the human form, aided the deception of early monsters denominated giants. Even modern travellers have told extraordinary tales of the Patagonians, for example. It is now well established that the lowest average height of the Esquimaux is 4 feet, being the least of all known people, whilst the Guyaquilites, the tallest, average $6\frac{1}{2}$ feet. The Hebrew word which properly represents a very large man, is נָפִיל, *nafil*, derived from the same root as the Arabic, نَافِل, *fâl*, an elephant, so called from its augmented size or bulk; it has the same meaning in Chaldee, Syriac, and Persian. (*Gen.* vi. 4, Num. xiii. 23.) The passages of Scripture referring to Og are Num. xxxii. 33, Deut. i. 4, iii. 1—13, iv. 47, xxxi. 4; Jos. ii. 10, ix. 10, xiii. 12, 30; Ps. cxxxv. 11, cxxxvi. 20.

T. J. BUCKTON.

MEETING EYEBROWS.

(3rd S. viii. 208.)

In the following passage, which I transcribe from the celebrated work of Baptista Porta, your correspondent will find collected together the various opinions of the older physiognomists, as to this peculiarity of feature:—

"*Conjuncta supercilia.* Qui supercilia conjuncta habent, tristes sunt, et referuntur ad similitudinem passionis. Aristoteles in Physiognomicis. Sed Polemon: Qui valde conjuncta habent supercilia, tristes sunt; quippe cum debeat ipsos tristitia. Adamantius non valde conjuncta, sed valde densa, habet. Ephesius: Supercilia conjuncta semper mororis et tristitiæ signum. Supercilia ad nasum coeuntia, Albertus mororem, et sapientiæ paucitatem innuere dixit. Briseis superciliis fuit conjunctis, si Daret Phrygi credimus; et animo simplici, et pia, et verecunda fuit. Ego autem existimarem, si pili rari, et conjuncti fuerint; quod accuratos et studiosos indicarent, plurimos enim et eorum animi penetralia cognoscere contingit, et ita morigeratos esse. Albertus id etiam videtur sensisse; si arcus videatur ad nasum contingere, lenem et subtilem, et studiosum esse in operibus suis. Supercilia conjuncta Octavius Augustus habuit, Suetonio referente. Fuit enim et maxime studiosus, et in eloquentia et arte oratoria plurimum valuit, et multa scripsit soluta oratione, et versa, nec non peritia literarum Græcarum excelluit.

"*Conjuncta et densa supercilia.* Supercilia multum pilosa ineptitudinem loquendi notant. Aristot. ad Alexandrum. Conciliator vero, confundens superius signum cum hoc, ait: Supercilia pilorum longorum, et multorum, ineptæ loquelæ, multarum cogitationum, et multæ tristitiæ hominem designant. Ephesius: Si multum pilosa

et conjuncta fuerint supercilia, impio, fures, deceptores, homicidas, et semper mala molientes notant."—J. Baptista Porta, *De Humana Physiognomonia*, lib. iv. 8vo, Franco 1618. Page 100.

Winckelmann tells us that:—

"Eyebrows which meet are, as a Greek epigram remarks, an indication of pride and bitterness of spirit."—*History of Ancient Art among the Greeks*, 8vo, 1874, p. 218.

It is to be regretted that this learned critic has, in this, as in so many instances, omitted to cite his authority. I do not remember such an epigram in the *Anthologia*, and shall, myself, be obliged by a reference.

The opinion of Lavater may not be of much value to CYRIL. He may, if he wishes, see the complete work; meanwhile the following passage from the methodical abridgment of Herd's translation, may serve as an indication:—

"Meeting eyebrows, held so beautiful by the ancients, and by the old physiognomists supposed to be the mark of craft, I can neither believe to be beautiful, nor characteristic of such a quality. They are found in the most open, honest, and worthy countenances. It is true they give the face a gloomy appearance, and perhaps denote trouble of mind and heart."—P. 59.

The foregoing statement as to the opinion of the Arabs is corroborated by La Roque (*Mœurs et Coutumes des Arabes*, p. 217); and we know that meeting-eyebrows are admired in Turkey, where the women encourage the juncture by artificial means. ("Townley Gallery," *La Escur.* ii. 54.)

The physiognomical indication of the various forms of the eyebrows is fully discussed in the Eighth Letter of *Outlines of a New System of Physiognomy*, illustrated by numerous engravings, &c., by J. W. Redfield, M.D., 12mo, London, 1852.

A word or two, in conclusion, as to the estimation in which it is alleged, this feature was held by the ancients. It is true that it is often found represented on antique busts and coins; and there are many passages in the classic writers, in which it is mentioned, not only without disapprobation but gratuitously as it were, and as one of the features of a charming countenance. In the former case, we may suppose that it was introduced for the sake of pictorial fidelity—as in the bust of Julia, the daughter of Titus, in the Villa Medici, or that of Plautilla, the wife of the Emperor Canalla, in the Townley Gallery, British Museum. From the latter, though perhaps affording a stronger inference, it will be difficult to show conclusively that this peculiarity was held by the ancients, in a much greater degree than by the moderns, a constituent of ideal beauty, or that by it was understood the *ὀφρύων εὐγραμμὸς*, which Lucian so admired in the busts of Praxiteles. Bayle marvels that Dares should have attributed it to the beautiful Briseis, and suggests that, in his

least, it would have failed to elicit admiration Winckelmann, while expressing his like, wonders that the tender Theocritus have bestowed it upon the nymph of whom this became enamoured:—

ἡ ἐκ τῷ ἄνθρωπῳ σύνοφρος κόρα ἐχθρὸς ἰδοῖσα.

Idyll. viii. 72.

lysses, to whom Isaac Porphyrogenetes ed the σύνοφρος, it is more appropriate; may be thought to add a fitting sternness ideal Hercules, whom Herodes depicted, as n from Philostratus (*De Vit. Sophist. τῶν ὀφρύων λαοίαις ἔχον*; or to Palamedes, n the same writer attributes ὀφρὺς ξυμβαλ- ρὸς τὴν ῥίνα. Not that we are altogether as to what was really signified by the νοφρος, by which Hesychius would under- moral quality rather than a physical pecu-

However this may be, it was the μασὶ- he slight interstice between the meeting -the glabella of the Latinists of the iron hich chiefly excited the admiration of the connoisseurs of female beauty. Thus n, in that exquisite ode, in which the poet painter friend delineate his mistress, ex-

Τὸ μασὶφρῶν δὲ μὴ μοι
Διάκοπτε, μήτε μίσγε.
Ἐχέτω δ' ὅπως ἐκείνη
Τὸ λεληθότως σύνοφρον
Βλεφάρων ἴτυν κελαίην.”

Od. xxxiii.

likewise Petronius Arbiter, in enumerating ints” of a beautiful girl, does not forget

minima, et quæ radices capillorum retroflexerat; usque ad malarum scripturam currentia, et ondio luminum pene permixta.”—*Sat. Cap.*

Claudian rapturously exclaims—

nam juncto leviter sese discrimine confert
nbra supercilii!”

De Nupt. Hon. et Mar. v. 267.

too, Martianus Capella notes the m cillorum discriminans glabellæ medietas.”

Lib. ii.

istænetus lauds the—

μασὶφρῶν ἑμμέτρως τὰς ὀφρὺς διορίζει.

Lib. i. Epist. i.

re only to add that, as far as my own goes, I conceive that this feature is devoid r physiognomical, or phrenological sig-; and that, pictorially, it generally seems

y translated by T. Moore:—

Let her eyebrows sweetly rise
In jetty arches o'er her eyes,
Gently in a crescent gliding
Just commingling, just dividing.”—*Od. xvi.*

to suit those faces on which it is found. If the ancients *did* admire it to a greater extent than is consistent with our standard of physical beauty—which I am inclined to doubt—I can only say with Junius:—

“Non est quod mirum cuiquam hic videatur antiquioribus usque adeo placuisse supercilia hunc in modum confusa; quum passim observemus alia multa, quæ nostri non sunt stomachi, veteribus in deliciis fuisse.”—*De Picturâ Veterum*, folio, Rott. 1694, p. 214.

WILLIAM BATES.

Birmingham.

I have never heard any remark concerning this peculiarity, other than that persons having it are “bad tempered.” This I have heard very frequently.

The following, which is the only information I can find on the subject, may have some interest for your correspondent CYRIL.

Professor Lawrence, in his lectures at the Royal College of Surgeons, 1823, gives us to understand that abundance of hair on the face and other parts of the body, is a characteristic of the white races; and the want of it of the dark ones, or, as he says, the Mongolian, American, and African varieties.

This absence of hair, he remarks, is rendered more striking by the practice amongst these nations of eradicating or destroying the hair, which practice they often extended to the “eyebrows” and eyelashes (*Lectures on Physiology, Zoology, and the Natural History of Man*, delivered at the Royal College of Surgeons by W. Lawrence, F.R.S., Professor, &c., pp. 308, 300).

Dr. Goldsmith also remarks, in his *History of Animated Nature*, that the Persians considered “large eyebrows joining in the middle” as a feature of great beauty (vol. i. pt. ii. chap. 4).

I may perhaps as well add that, in phrenology, the space between the eyes is occupied by the organ denominated “form,” which is greater or less as the width between the eyes is large or small. This organ, when large, is said to comprehend (amongst other things) a power of easily recognising faces, and a talent for drawing.

As the eyebrows are most likely to meet where the space between the eyes is small, persons having such will probably be deficient in these things. For further particulars on the phrenological view of the matter, consult any book on the subject.

W. C. B.

FREDERICK THE GREAT (3rd S. viii. 251.)—The *Matinées Royales* have been several times printed, with considerable variations in the text. According to Dr. Preuss, the editor of the works of Frederick the Great, who stoutly maintains them to be a forgery, they were first printed in 1763. The latest edition (apparently differing

from all its predecessors, and professing to be taken from a more trustworthy source) was published in London in 1843. The question of the genuineness of the work was discussed at some length in the *Home and Foreign Review*, for January, 1843, in an article entitled "Confessions of Frederick the Great" (pp. 152—172), and again in the same Review in October of the same year (pp. 704—711). F. NORGATE.

THE YOUNGER PITT (3rd S. viii. 239.)—MR. BUCKTON says Fox spent all his money, his own and borrowed, at the gaming table. *Pitt was also a great gambler.* He seems by this manner of expressing himself to place these two persons upon a par in this respect. But what is his authority for calling Pitt "a great gambler?"

MR. BUCKTON speaks somewhat disparagingly of Pitt's taste for the classics. In his speeches he did not often quote them, but when he did his quotations were peculiarly apposite. At one time when Wilberforce was particularly anxious upon some subject, he urged Pitt more than once to make it a cabinet question. Pitt one day told him that Lord Granville and himself were to dine alone that day for the purpose of discussing the question. The next day Wilberforce went anxiously to Pitt to inquire after the result. Pitt's reply was:—

"Nothing; while at dinner one of us made a quotation from some Roman poet; the other disputed the correctness of the quotation. This led to a discussion, and we had soon on the table more classics than dishes. It was two before we had finished our classics, and we thought it then too late to begin discussing politics. So we are to dine together to-day, and classics are to be strictly prohibited."

Wilberforce himself told me this. It would appear from this that Pitt had a taste for, and a knowledge of, the classics. He did not secede from his parliamentary duties and retire into literary leisure, but whether in power or out of power, devoted himself to the interests of his country.

E. HAWKINS.

HAVILAND'S "CAVALRY" (3rd S. vii. 440.)—Captain Percy Smith (late 13th Dragoons) has written to me calling my attention to the query—"Where can I get a *History of Cavalry*, by Capt. Haviland, of the Queen's Bays?" I beg leave to say that the work I suppose he means is to be found at p. 320 of the *Aide-Mémoire to the Military Sciences*, printed by John Weale, High Holborn: London, 1850. I also wrote *Elucidations on Cavalry Movements*, which were much noticed at the time, especially by yeomanry, the Worcestershire yeomanry taking one hundred and twenty pounds' worth. I have a copy of that work by me, and will willingly send it to the inquirer.

FRANCIS HAVILAND, Captain unattached, and Captain of North Somerset Yeomanry.

TURNER FAMILY (3rd S. viii. 88.)—In the churchyard of Jarrow, in the county of Durham, is a flat tombstone, on which is inscribed the following quaint specimen of Latinity:—

"Dormit in hoc tumulo mater genitorque Johanne
Turner non humili natus uterque loco.
Filius en tandem præclara hac stirpe creatus
Historicus medicus non moriturus obit.
Eliz. Turner mater obiit Aug. 28, 1683.
Johan. Turner pater obiit Jul. 1, 1693.
Johan. Turner filius obiit Septemb. 18, 1697."

The names occur in the parish register with the prefix of "Mr." and "Mrs.," which I presume indicate that the Turners were a family of rank and distinction. Above the inscription is a coat of arms partially obliterated, on which, however, three fers-de-moulin or millrinds appear distinctly traceable. I should be glad of any further information respecting Dr. Turner, as notwithstanding this rather ambitious epitaph, all recollection of him in the neighbourhood seems to have passed away. E. H. A.

MALHERBE PEDIGREE (3rd S. viii. 181.)—The genealogical tree of Malherbe is given without any dates, and I have not the edition of his works which Mr. Masson describes, and must therefore confine myself to pointing out to him the transmission given to one branch of the English Malherbe family, that of Tacolneston, co. Norfolk, by the marriage of Amicia, its heiress with John or William De Oyedale. (Vide *Surrey Archaeological Collections*, vol. iii. p. 66.) D. B.

"TO PLUCK A CROW" (3rd S. vi. 524.)—Upwards of forty years ago I heard, near this city, the same reply—"And I have got a bag to hold the feathers"—made to the speech, "I've got a crow to pick with you." M. E. Philadelphia.

SARUM MISSAL (3rd S. viii. 200.)—The meaning of the terms—"Cum regimine chori," "Sine regimine chori," "Quandocunque chorus regitur" will be understood if it be recollected that the precentor chose two cantors to be rulers of the choir on Sundays, and feasts of the second class, and four to be rulers for the feasts of the first class. So that the "Cum regimine chori" meant that it was a feast of the first or second class, or Sunday, when also nine lessons were read at Matins. The office of these rulers of the choir clearly explained in Dr. Rock's *Church of Fathers*, vol. iii. part 2, p. 136. F. C. H.

HEDDOCK (3rd S. viii. 205.)—(Oorn poppies are certainly called, in the Eastern counties, "heddockes.") I have in vain attempted to get any explanation from the country people. Forby, in his *Vocabulary of East Anglia*, contents himself with this very matter-of-fact reason for the name, that "any one by smelling it for a very short time may convince himself of the propriety of the

name." But this would apply to many other flowers; and will satisfy no one, I suspect, but the vocabularist himself. I am quite of opinion that this provincial name is a corruption of *hedioke*.
F. C. H.

FOREIGN HERALDIC WORKS (3rd S. viii. 207.)—Mr. J. A. Montagu, in his *Guide to the Study of Heraldry* (4to, London, Pickering, 1840), speaking of Moule's *Bibliotheca Heraldica*, says:—

"There is also [in it] a list of some foreign systems of heraldry, but this part of the work is incomplete: to supply in part this defect, I may mention, among German authors, George Philip Harsdorfer, of Nuremberg, who was the first German who wrote on heraldry; Theodore Hopfing, John Linnaus, and upwards of twenty others. But it is to Philip Jacob Spener, who wrote at the end of the seventeenth century, that the Germans are indebted for their best work on the subject; from his *Insignium Theoria seu Operis Heraldici*, most of the other writers have taken their information.

"In the Netherlands they have had John Lavens, Thomas de Rouck, and John Christyn.

"The Swedes, too, can name John Ihre and Carl Uggla as writers upon heraldry."

JOHN W. BONE.

41, Bedford Square.

"AMICUS PLATO," ETC. (3rd S. viii. 219.)—MR. BUCKTON appears to state correctly that these words are not in Cicero: but his objection to them will hardly hold. The substantive and the adjective *amicus* are in fact distinct, and so given in Scheller. In the quotation, the *magis* prefixed almost takes away the possibility of the substantive appearance. The adjective *amica* is used in a harmless sense in Horace—"amica luto sus," and probably elsewhere: and, lastly, the substantive *amica* itself—is often used in a good sense, as may be seen in the above Lexicon—"Honi soit qui mal y pense."
LYTTELTON.

Hagley, Stourbridge.

ERASMUS, in his *Adagia* (ed. 1643, p. 48, col. 2), gives this adage in Greek: Φίλος Πάτριον, ἀλλὰ μᾶλλον ἢ ἀλφειά. Erasmus seems to be quoting from Galen, in whose voluminous works, however, I have not been able to find the passage.

SCHIN.

WASHINGTON AN INFIDEL (3rd S. viii. 200.)—The Rev. Dr. Miller, of Birmingham, some years ago, published a lecture on Washington, in which he said that his researches did not enable him to affirm that Washington, on his death-bed, gave evidence of Christian belief. CYRIL would, no doubt, hear from Dr. Miller on this point if he wrote to him.
LYTTELTON.

Hagley, Stourbridge.

THEOGNIS (3rd S. viii. 200.)—I may be allowed to express a little surprise that any one writing from Oxford, should be obliged to ask "N. & Q." for the *habitat* of words which are in the finest

ode of Horace, iv. 4, 33. *Sed* is omitted between *Doctrina* and *rim*.
LYTTELTON.

Hagley, Stourbridge.

W. ALEXANDER (3rd S. vi. 434.)—The volume of poems referred to was not a posthumous work. A short biography is prefixed to it. The author was born at Philadelphia in the year 1808, educated at the University of Pennsylvania, kept an academy, and finally became an instructor in the said University. The dramas in the volume are: *Ella, or the Prince of Gilcad's Tor*, and *The Fall of Palmyra*. In the Philadelphia Library is a volume of his manuscript poems, presented by the author.
UNEDA.

Philadelphia.

TWO READINGS IN "HAMLET" (3rd S. vi. 410.) As to the expression "Disasters in the sun," I think that your correspondent in Berlin will prefer a reading which I proposed a few years ago through the columns of the *Gentleman's Magazine*, to either of the three amendments which he suggests.

I am convinced that Shakspeare wrote "Did usher in the sun." This makes sense of the whole passage: it is metrical, and it produces a line in analogy with the line beginning with the words "did squeak and gibber."

The words "did usher" might be readily mistaken for *disasters*, and the compositor's eye may have caught the word *stars* in the line above.

WILLIAM DUANE.

Philadelphia.

ARCHBISHOP WHATELY'S UNANSWERED RIDDLE (3rd S. vi. 413.)—The answer here proposed must be wrong, unless it can be shown that fishes accompanied Noah into the ark. During the Deluge, *soles* and *eels* would have fared better outside of the ark than within.
UNEDA.

Philadelphia.

ORANGE TOAST (3rd S. viii. 150, 200.)—Being one among the oldest surviving members of the Orange Brotherhood, and having, ever since my admission therein, in 1797, sat at its festivals among the noblest and almost the highest in the land, I claim to say that in not any one of these was the irreverent and ruthless ribaldry which has been stated to CYRIL, or the still worse to MR. REDMOND, or anything accordant with its spirit ever thereat uttered. The "toast" immediately following that of "The Church" and of "The Sovereign," was—*totidem verba*—"The glorious, pious, and immortal memory of King William the Third:" unaccompanied with papal pillory, priestly pelting, or any other vulgar brutality.

Such is—not my "version," as CYRIL terms it—but my truthful report of our Charter Toast, which few living men can more fully authenticate. In the year 1813, in my capacity of secretary in

England to the Grand Lodge of Ireland, I administered the oath of its Grand Mastership to the Duke of York, and placed its insignia on the royal person. I thank MR. REDMOND for the opportunity which he has afforded me of recording this honour, which my sons will, I trust, ever cherish; and of warning him against the "one of the brotherhood" who has so strangely abused his credulity; and who is either a false, or a sham "brother," I care not which.

I desire to add, that neither in the Orange oath or declaration is there a syllable which any Christian-minded Protestant may not conscientiously take toward God and the Queen.

I enclose my card, which may be shown to CYRIL or to MR. REDMOND. A severe bronchial affection has prevented my earlier communication.

E. L. S.

EPIGRAM ON ST. LUKE (3rd S. viii. 161.)—By the Rev. Richard Lyne, D.D., Rector of Eyneshbury, near St. Neot's, 1750—1767. See "N. & Q." 1st S. vi. 507, 615. JOSEPH RIX. St. Neot's.

ATLANTIC CABLE TELEGRAPH (3rd S. viii. 204.) With respect to a quotation from *La France*, in a note by MR. T. J. BUCKTON, I beg leave, with all deference, to say that I, with many others, have the very best reasons for believing that there never was one word or signal passed between America and England, or *vice versa*, by the Atlantic cable of 1858. Numerous facts tend to confirm, if not altogether to corroborate, that belief. About two years ago a naval officer made, or offered to make, an affidavit at the Mansion House, that no message or signal had ever passed. Among a host of suspicious circumstances connected with the laying of even this last cable [why use the absurd word cable? it is not a cable in any sense], it should not be forgotten that the directors carefully excluded any independent literary gentleman or reporter from the Great Eastern, when the experiment, for it is nothing more, of laying the wire was in progress. Observe, too, the absurd suspicion held out to the public gullibility, that one of the workmen employed on board of the vessel, had wilfully injured or destroyed the cable, by thrusting a piece of wire through it.

The following words, apparently quoted by MR. BUCKTON from *La France*, are merely absurd jargon:—"The course from Ireland to Newfoundland was more difficult than the opposite direction, because the voltaism has to contend against the earth current"!!!

I may just add, that no man of the slightest nautical experience can believe, that after the wire was lost, it was ever grappled again.

WILLIAM PINKERTON.

CREAKING SOLES (3rd S. viii. 128, 170.)—An eminent physician once told me that he had found

a remedy against creaking shoes, in putting a piece of wash-leather between the two soles of the shoe. A. M.

THE OCEAN CAVERN (3rd S. viii. 129.)—I have just perceived NOTO's query as to this book. It was published by William Hone, 8vo, London (1820) at 4s. 6d. The poem is in three cantos, and the story which forms its ground-work is to be found in Mariner's *Account of the Customs and Manners of the Tonga Islands*.

"The tale is beautifully related in the poem, and occasions feelings which a real bard only can raise. The author's name is not affixed. It has been attributed to one who ranks highest amongst the children of song. Handsomely printed in 8vo, uniformly with Lord Byron's poems."

So far the advertisement; *si vis decipi, decipies*. I am not quite sure of the above date; but it was certainly not later than 1820, and therefore antecedent to Byron's poem, *The Island*, in which the same romantic incident is versified (Canto iv. 6), and which was written at (Genoa in 1823, and published in the same year. WILLIAM BATH.

Birmingham.

THE GREAT BED OF WARE (3rd S. viii. 167.)—With reference to the statement that the Great Bed of Ware had been bought by Mr. Dickens, allow me to say, I was present when it was put up by auction, viz. by Jackson, auctioneer, Bedford; and 100 guineas was bid for it, or rather, it was put up at that sum. No one advanced more than it, and, as a consequence, it was bought in. And the Great Bed of Ware remains where it did before the sale, viz. at the Saracen's Head in Ware. I remember it being reported in the sale room, at the time, that Mr. C. Dickens had bought it, but such was not the case. Being at Ware on Thursday, Sept. 14, I made inquiries; and can assure you the bed is still there, not at Gadshill.

CHARLES WHITLEY, Jun.

Hoddesdon, Herts.

BENEDICT (3rd S. viii. 210.)—In accordance with the view expressed in the reply, that we must look earlier than Shakespeare for the original use of the name Benedict, or Benedick, to signify a newly-married man, I trust I may be permitted to suggest what appears to be the true cause and origin of such an application of the term Benedict.

According to the judgment of the primitive Church, no Christian could be married aright without the nuptial benediction ("benedictio nuptialis"), still termed in French "bénédictio nuptiale." Hence we may understand how the "bridegroom" of the morning, ere night, hailed a "Benedict." The bride did not receive a corresponding title, for a good and sufficient reason. She did not receive her full blessing the bridal day: part of it, called the "benediction sponsum," being reserved for the morrow, or a subsequent period. The bridegroom, on

contrary, got his complete benediction on the same day he got his wife, and so came out a full-blown Benedict at once.

In our English language, which I believe is the only one that in the present day thus connects the name Benedict with matrimony, we find another trace of the same connection: the sack-posset, taken the last thing on the night of the wedding, being once called "benediction-posset":—

"He and his consort sat in state, like Saturn and Cybele, while the benediction-posset was drunk."—*Humphrey Clinker*, iii. 265, edit. 1771.

SCHIN.

Is it not probable that "benedict" is derived from the Latin, and means simply the happy man, as a newly married couple is often spoken of as "the happy pair"? By the way, is this last expression to be found for the first time in Dryden's "Ode for St. Cecilia's Day"? W. R.

Edinburgh.

ADMIRAL BENBOW (3rd S. viii. 207.)—A. will find a copy of the epitaph of Admiral Benbow in the *Gentleman's Magazine*, under the head of "Monumental Inscriptions of the West Indies":—

"Here lyeth interred the body of JOHN BENBOW, Esq., Admiral of the White. A true pattern of English courage. Who lost his life in defence of his Queen and Country, November 7th 1702, in the 52nd year of his age, by a wound in his leg received in an Engagement with Mons^r Du Casse. Being much lamented." [A slab on the pavement.]

The Admiral lies interred on the right as you approach the altar, and within the railing, of the parish church of Kingston, Jamaica. SPAL.

PHILOLOGICAL SOCIETY'S DICTIONARY (3rd S. viii. 180.)—"Who" in the nominative, as a simple relative, between 1382 and 1523, will be found in *The Pilgrimage of the Soul*, printed in 1483, which contains the following passage:—

"Who (he that) procureth any suche alienation, he wrongeth the Lord". . . . "This was his last will, and who that withstandeth the last wil offendeth the lawe."—Chap. xxxi. (in the reprint of 1859, p. 36.)

In Foxe's account of Walter Brute, we have an extract from a document of 1391, containing these words: "Who was conceived by the Holy Ghost" (vol. iii., modern edition, p. 137).

In Spenser's *Hymne of Heavenly Love*, we read:—

"Moved in its selfe by love."

Is this a misprint, or is it a genuine instance of the use of *its*? H.

HORNECK FAMILY (3rd S. vi. 38, 92, 112.)—I have lately obtained a letter, written by Capt. William Horneck, July 27, 1783, to the Board of Ordnance, respecting the building of a new curtain in brick to the fortifications at Portsmouth. Perhaps M. S. R. would like to see it. Lieut.-Gen.

Charles Horneck was elected a member of the Cornish Club before 1780, and he died in 1804.

Did "Castle-Horneck," near Penzance, now the property of Mr. Borlase, once belong to the Horneck family. It is probable that they held property in Cornwall, as one of the rules of the Cornish Club was, that the person proposed for election should be a native of the county, or the possessor of property there. TRETANE.

"THE RUGBY MAGAZINE" (3rd S. viii. 190.)—1. "Xantippe." &c.—B. stands for Burbidge, now the Rev. Thomas Burbidge, D.D., formerly of Leamington. 2. "Chirpings," &c.—N. is now the Rev. John Nassau Simpkinson, rector of Great Brington, Northamptonshire. 3. "Two autumn Days at Athens."—T. Y. C. stands for the late Arthur Hugh Clough. Old Rugbeians, his contemporaries in the school, will remember the nicknames suggested by the initials T. Y. JAYDEE.

ETHER AND CHLOROFORM (3rd S. viii. 187.)—It is observed by your correspondent J. Y. that the practice of rendering patients insensible to pain previous to the performance of a difficult surgical operation was not unknown to the ancients; and, in proof of this assertion, he gives an interesting extract from Middleton's tragedy of *Women beware of Women*. I believe the most extraordinary, as well as the oldest illustration of such a practice will be found incidentally referred to in the venerable if not very veracious pages of the Greek naturalist and historian Ælian. I append an extract of Ælian's marvellous story:—

"In the absence of Æsculapius his attendants undertook the cure of a woman, who was afflicted with a worm in her bowels. Their mode of proceeding was as follows: To put her to sleep, to cut off her head, and then one of them extracted from her bowels an enormous worm (an ἑλμυς.) So far they were successful; but they had not the skill to replace properly the amputated head on its owner's shoulders. Meanwhile Æsculapius returned, and finding fault with the operators for attempting what was beyond human skill, he 'in a manner alike divine and ineffable,' readjusted the head, and restored the woman to life."—*De Animal.* lib. ix. c. 33, pp. 541, 542. Cologne, 1616.

W. B. MAC CABE.

Dinan, Cotes du Nord, France.

QUOTATION (3rd S. viii. 228.)—The lines beginning

"Continuous as the stars that shine"

will be found in Wordsworth. They form the second stanza of a short poem, called "The Daffodils," which commences—

"I wandered lonely as a cloud," &c.

G. W. TOMLINSON.

Huddersfield.

PLYMOUTH (3rd S. viii. 87, 137.)—The print of Plymouth Royal Hospital, referred to by Mr. PRIDEAUX, is taken from *The State of the Prisons*

in *England and Wales*, by John Howard, 1702, 4th ed. Plate 22 of the same work is the ground-plan of the building, which may be the one with reference to which inquiry was first made.

J. BROOKING ROWE.

Plymouth.

ROGER NORTH (3rd S. viii. 202.)—Most assuredly Roger North, author of the *Lives of the Norths*, &c., was not a Fellow of Trinity College, Cambridge, in 1723, or at any other time. Moreover, the only person of the name of North who was ever a fellow of that society was William North, elected in 1730.

S. Y. R.

INDULGENCES PRINTED BY CAXTON (3rd S. iv. 387.)—Will some correspondent kindly inform me whether the form of indulgence, No. 3 of MR. BLADE's list, discovered by Mr. Bradshaw in the Town Library of Bedford, has been fully described; and if so, where? If not described, further information as to the form, &c., is requested.

AIKEN IRVINE.

Kilbride, Bray.

SIR HENRY RAE BURN: REV. JOHN HAY (3rd S. viii. 225.)—S. P. has inconsiderately condemned Mr. Chambers for not having noticed the Rev. John Hay, minister of Peebles, 1720–40, in his excellent *History of Tweeddale*. If your correspondent will take the trouble of referring to the history in question, p. 223, he will find Mr. Hay is mentioned; not, however, as a celebrity, which probably he had no claim to be, but as having, when minister, in 1733, desecrated the churchyard by putting his horses therein, which incurred the displeasure of the council of the burgh, who forbid him to continue the practice under a penalty of ten pounds Scots. Your correspondent says his daughter Ann married, and had a daughter Anne, who became the wife of Sir Henry Raeburn, our Scottish Gainsborough; but he does not mention her surname, which was Edgar, or that her introduction to Raeburn was her own application to sit to him, which soon ended in matrimony, as in the case of the English Claude—I mean Gainsborough—who, I believe, had a like matrimonial adventure. Mr. Chambers states the Hays were long ministerially connected with Peebles, the more noted member of the family being Dr. Theodore Hay, temp. Charles I.

W. R. C.

STILTS, CRUTCHES (3rd S. vii. 478; viii. 178, 230.)—At Ingoldmells, in Lincolnshire, there is a brass to William Palmer, A.D. 1520. The effigy has beside it a small cross-headed staff, or "crutch," as we commonly call such a support: but the accompanying inscription expressly entitles this staff a "stilt," speaking of William Palmer "wyth ye stylt." Can this "stylt" have been a "Palmer's staff" in more senses than one? On the other hand, my two younger boys, who occasionally take to "walking on stilts" during the intervals be-

tween cricket, football, and such like important avocations, when trying their stilts this summer where they were staying in Suffolk, were surprised at being told, in admiring tones, that they walked well "on the crutches."

CHARLES BOUTELL.

MEDAL FOR THE BATTLE OF MILBALLY (3rd S. viii. 228.)—In reply to MR. GIBSON's query regarding the medal said to have been granted to Joseph Cain, of the *Guerriers du Nord*, afterwards incorporated into the Fifth West India Regiment (not the corps just disbanded), for the battle of "Milbally," I have no doubt that the action fought on the 2nd June, 1797, near the fort of Mirebalaia, in St. Domingo, is the one referred to. This occurred during the British occupation of St. Domingo, and was one of a series of actions against the negroes and mulattoes, who were trained in the European manner, and led by the celebrated Toussaint L'Ouverture. In the enterprise against this post of Mirebalaia, detachments of the 14th, 18th, and 21st Light Dragoons, under Lieut.-Colonel Carter, of the first-named regiment, highly distinguished themselves by driving 1200 of the enemy from a strong position, and capturing two out of his three pieces of cannon, with a quantity of ammunition. One sergeant and one private of the dragoons were the only casualties. This important service was highly commended in the official despatches, but no authorised medal was ever issued. It was, however, the practice in some regiments, as I have shown in my *Medals of the British Army* (vol. ii. pp. 6, &c.), for the officers to give such decorations, which have, in some instances, been afterwards legalised by receiving the royal confirmation. The practice was always jealously watched, because all military honours must flow from the Sovereign; and hence the wearing of these regimental medals was prohibited, except in a few special cases. I have never seen the medal in question, which, certainly, has never been officially recognised.

THOMAS CARTER.

Horse Guards.

JOHN PYM (3rd S. viii. 200.)—John Pine, Esq.—not John Pym—was member for Poole in the Parliament of 1640. See *A Catalogue of the Names of all such who were Summon'd to any Parliament (or Reputed Parliament) from the Year 1640*. Lond. 1661, p. 7. The *Common Journals* contain notices of several persons named Pym, besides John Pym, the well-known Parliamentarian.

EDWARD PRACOCK.

UNACKNOWLEDGED REPLICATION (3rd S. i. 346.)—The explanation offered by MR. CLULO I submit, confirms my case. There was a replication of the *Aphorisms* in the *Sunshine Shadows*, but no prefatory note to apprize

reader of the fact. I contend for the moral obligation of the prefatory note in all such cases. Before all things, in the fellowship of Book-world, let us have mutual frankness and candour! MR. CLULOW's second work I shall be happy to receive, and to read as attentively and pleasantly as I have read his first. D. BLAIR.
Melbourne.

THE GUELPHS AND GIBELINES (3rd S. viii. 227.)—There is no authority, I believe, superior to Sismondi on this subject. The family of Welf (Guelph) became extinct with Cunegunda, a female; and the family of D'Este succeeded to their estate, from which house our Royal family is descended.

The Ghibelines were so named from Weibelingen, a castle in the diocese of Augsburg.

"Conrad fut élevé au trône, maison qu'on désignoit, tantôt par le nom de Salique, et tantôt par celui de Guebelinga, ou Waiblinga, château du diocèse d'Augsbourg, dans les montagnes de Hertfeld. . . . Ses partisans furent ensuite appelés Gibelins. Une autre maison puissante, originaire d'Altdorf, possédoit, à cette époque, la Bavière; comme elle eut à sa tête, successivement, plusieurs princes qui portoient le nom de Gueifs ou Welf, elle fut elle-même, ainsi que ses partisans, désignée par celui de Gueif. Ces noms y furent pour cri de guerre." (Sismondi, *Rep. Ital.* t. 22.)

The same author refers to Henry the Proud, heir to the house of Guelf, Duke of Saxony and of Bavaria, and Marquis of Tuscany as distinguished from the Ghibeline house, or that of Hohenstauffen. (*Id.* ii. 38.)

Raumer's work on the Hohenstauffen should also be referred to, and generally all the authorities cited by Sismondi in his great work.

T. J. BUCKTON.

Your correspondent MR. DALTON may be interested in the following quotation from a very useful little volume, which forms one of a series published in Paris by L. Hachette et Cie, *Histoire du Moyen Age*, par V. Duruy:—

"Dans l'empire, Lothaire se trouva pressé entre deux puissantes maisons: celle de Souabe, qu'il combattit sans la pouvoir abattre; celle de Bavière, qu'il agrandit en faisant épouser sa fille au duc Henri le Superbe qui, à la mort de Lothaire, hérita de tous ses domaines, le duché de Saxe en Allemagne et, en Italie, les fiefs de la grande Comté. La domination de Henri le Superbe s'étendit alors de la Baltique jusqu'au Tibre, mais ses fiefs étaient séparés, et cette division l'affaiblissait. Ceux de Hohenstauffen, au contraire, se touchaient: c'étaient les duchés de Souabe et de Franconie.

"Quand Lothaire mourut (1137), il fut évident que la couronne passerait dans l'une de ces deux grandes maisons. Celle de Saxe paraissait assurée de l'obtenir, mais beaucoup de vassaux allemands commencèrent à songer qu'il ne fallait pas se donner un trop puissant maître, et, presque subrepticement, firent nommer, dans une diète convoquée à Mayence, en l'absence des députés saxons et bavarois, Conrad de Hohenstauffen, Seigneur de Weiblingen. Henri le Superbe protesta. Il était chef de la maison des Welfs. Leurs partisans s'appelèrent Gueifs et Gibelins, noms qui passèrent les Alpes et s'établirent

en Italie. Comme la maison de Souabe fut l'ennemi du saint-siège, la faction favorable à l'empereur fut celle des Gibelins; les amis de l'indépendance de l'Italie et de la papauté furent les Gueifs."—P. 255.

The bearing of these contests upon the Church of Rome may be seen in Prof. Dollinger's *History of the Church*, vol. v. pp. 1 *seqq.* (edit. 1842).

There is an interesting note on the subject of MR. DALTON's twofold query in the late Mr. Cary's translation of Dante (*Paradise*, canto vi. number 10), which, if not within reach of MR. DALTON, it will give me pleasure to transcribe and forward to him. See further Muratori, *Dissert. de G. et G. in Antiq. Ital. Med. Ævi*, tom. iv. p. 606. H. W. T.

"I maladetti nomi di parte Guelfa e Ghibellina si dice che si criorono prima in Alamagna, per cagione che due grandi baroni di là avevano guerra insieme, e ciascuno avea una forte castello, l' uno incontro all' altro: l' uno si chiamava Guelfo, e l' altro Ghibellino."—Bocc. *Nor.* 15, 11. (Tramater, *Forab. Ital.* t. iii.; see also *Chronicon Weingartense de Gueifis Princip. apud Leibnitz*, t. i. p. 71.)

"D'après une Chronique de Bavière, citée par Masco-vius, l. iii. p. 141, ces noms commencèrent à être donnés aux partis après la bataille de Winsberg, entre Conrad III et Guelfo, le 21 Décembre, 1140. Ces noms y furent donnés pour cri de guerre."

See for the Factions, &c., Sismondi, *Histoire des Républiques Italiennes*. J. MACRAY.
Oxford.

"A NATION OF SHOPKEEPERS" (3rd S. viii. 191.)—This phrase, repeated a few millions of times every year by the newspapers, is invariably credited to the first Napoleon. Now, that renowned general may have flung the phrase full in the face of John Bull, in a moment of insupportable Anglophobia; but if he did, he first borrowed it from our own Adam Smith. As witness the following extract from *The Wealth of Nations*, Book iv. Chap. vii. part 3:—

"To found a great empire for the sole purpose of raising up a people of customers, may at first sight appear a project fit only for a nation of shopkeepers. It is, however, a project altogether unfit for a nation of shopkeepers, but extremely fit for a nation whose government is influenced by shopkeepers."

D. BLAIR.

Melbourne.

CURIOUS NAMES (3rd S. viii. 236.)—At the end of 1801 or early in 1802, appeared an advertisement in a London paper, either the *Times* or *Morning Advertiser*, for the next of kin to Blastus Godley. At school I knew a boy of the name of Orson, so called because one of his relations was named Valentine, after the celebrated Valentine Greatrakes. In San Francisco de las Montañas, near Panama, resides a family of the name of Feo (*Anglice* Ugly); there are ten sons, named successively Francesco *Primero*, Francesco *Secundo*, &c., up to Francesco *Decimo*. The father's name is also Francesco, and the mother Francesca.

JOHN POWER.

MIRACLE OF ST. BERNARD. 3rd S. VIII. 225. — I have seen this legend of St. Bernard related differently, more intelligibly, and perhaps more impressively, in an old German *Book of Saints*, where it is told as follows:—

"One day, in the month of June, Saint Bernard came at noon to a field where some gamblers were sitting at play. And one of them said to himself: 'That monk has a trick, and I wish I had what he is at play.' So Bernard went in, and took up to him. The people went back, and the holy St. Bernard would be an old gamester. Then St. Bernard said to the gambler: 'Will you play a game with me? I mean with stakes something against it, as good as something better.' Then said the gambler: 'What shall I stake against you?' St. Bernard answered: 'If I win, I shall be something; if you win, I shall be nothing.' Then was the gambler much glad, and thought to himself: 'The monk is ready to win how to play; and so said to St. Bernard: 'He that throws most points shall be the winner.' Then the gambler played his best, and threw three dice very high, and threw eighteen points. Then was he given the full of 100. Then the holy St. Bernard threw, and said of once, or four Lord Jesus Christ in his heart. Then one of the three dice parted in two, and each turned up a six, and they made altogether thirty-six points. Then the gambler lamented exceedingly that he should no longer remain in the world; and St. Bernard was very glad of his good luck in winning the young man, and took him home with him to his monastery. And he became there a good monk, and led a holy life there to the end."

F. C. H.

TYRIAN PURPLE IN AMERICA. 3rd S. VIII. 228. The natives on the coast of Central America from Panama Bay to the Gulf of Chiriqui use up to the present time a purple dye, called by them *Tiada de Curacul*, extracted from a shell-fish plentiful on the rocks between high and low water, with which they color thread, made of Argentine fibre, cotton, wool, or silk; they also dye manufactured articles with it. It is a beautiful violet purple, and indelible. It is mostly used in Montijo Bay and Veraguas. The colour is fixed with urine. Seemann, in the *Voyage of the Herald*, Lond. 1845, iv. vol. i. p. 207, thus refers to it: "A purple dye is obtained from the *Caracollilla** (*Porpura patula*, Linn.)."

Many other writers on the natural history of the Isthmus refer to it, but I cannot here name them. I think it is mentioned in the *Catalogue of Shells of the Isthmus of Panama*, published by a New York Society some time about 1850. I had the volume, but left it behind me in Panama when I returned in 1862. JOHN PARNER.

"JERUSALEM THE GOLDEN." 3rd S. VII. 283. — Archbishop Trench, in his note on this lovely Latin hymn, refers, for Dr. Neale's English translation of it, to a fugitive pamphlet, long since out of date. It may be worth noting that the translation in question, and English translations of

* *Caracollilla*, or *Caracol*, is used on the Isthmus as a generic name for any univalve.

many other glorious and beautiful old hymns of the Roman ritual, are to be found where, it is probable, hymn collectors would hardly think of searching for them. I allude to the treatise on "The Ecclesiastical Poetry of the Middle Ages," by Dr. Neale, bound up in the volume entitled *History of Roman Literature*, in the well-known *Everyday Library* series, published by Griffin & Co., Lond. in 1852. D. BLAIR.

Mansel.

Miscellaneous.

BOOKS AND OLD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books, to be sent direct to the publisher, by whom they are required, whose names and addresses are given for that purpose:—

CHURCH ARCH-BISHOP'S SECRETARY'S PREPARATION. Vols. II, III, and V. KEAT. 1810. Vol. I.
GENERAL INDEX — THE GENTLEMAN'S MAGAZINE.
Any Kent Directory between 1800 and 1810.
Wanted by CHURCH & CO., West Cliff, St. Lawrence, Isle of Thanet.

RAMUS, ACHILLIUS INFERIOR BIALI: Tractatus de Aquila duplici Gen. Imp. 1610. Lem. 1610. 4.
MAGNANIMO, LEON BAPTISTAE EXPOSITIO, DNE ANTONIO. Rom. Paris 1710. 4.
S. W. S. ACHILLIUS INFERIOR BIALI: Tractatus de Aquila duplici Gen. Imp. 1610. Lem. 1610. 4.

Wanted by Rev. J. Woodford, New Shoreham.

LUNCH'S PORTMAN SQUARE PUBLISHER. Second-hand.

Wanted by Mr. Joseph Sneyd, Bookseller, Edgware, London, E.W.

BAYNE'S GRAMMAR. 1st Edition. Large paper. MANLY, N. W. 1810. 8 Vols. 8s.
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Wanted by Mr. J. Sneyd, 4, Great Russell Street, W.C.

Notices to Correspondents.

To preserve uniformity in our N. & Q. section Books. CAUSE, TRENCH, in his note on this lovely Latin hymn, refers, for Dr. Neale's English translation of it, to a fugitive pamphlet, long since out of date. It may be worth noting that the translation in question, and English translations of

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LONDON, SATURDAY, OCTOBER 7, 1865.

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— and Zealand — Lady Packington — James Price,
— last of the Alchemists — Quotations Wanted —
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— Bishop — Lusk — Obermayer's "Picture Gal-
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— Browne, Viscount Montague, of Cowdray
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— Cable Telegraph — 35th and 88th Regiments —
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Notes, &c.

Notes.

TEMPLE LANDS.

On the suppression of the Order of Knights
in Scotland, they had large possessions
in England. In every royal burgh there
were sure Temple tenements, which pos-
sessed other privileges, that of sanctuary.
After the transference of the Temple
to the Johannites, or Knights of St. John
deux, still continued; and there is among
the *Donationum* a suit, at the instance of
the Landsay, the Head of the Order—and
sitting in Parliament as Lord St. John's—
the Provost and magistrates of Stirling
against one Thomas Bynny out of a Temple
in that royal burgh, and "yair through brek-
ing the privilege of Sanct John," Nov. 23, 1509.

A remarkable instance of the permanence
of traditions that, although the Reforma-
tion wrought with it a suppression of the Order
of Jerusalem, the belief that Temple
land an inherent and absolute right of sanc-
tuary, passed down to a recent period. Thus,

in 1715, in the village of Aberdour,
1820, two Temple tenements there
under the denomination of Houses of
— the royal burgh of Kinghorn,
— were claimed and actually re-
— at that time. It appears that,

for some offence or other, a female had come
under the ban of the civil authorities, who dis-
patched a constable to apprehend her. She fled,
and took refuge in a Temple house in the burgh;
and rushing up-stairs, threw open the window
above the door, and roared out with all her might,
"Touch me now, if you dare, ye blackguards!"
Strange to say, the right was in this instance re-
spected. The title-deeds of this house were after-
wards examined carefully, and, upon inspection,
it was found that it was undoubtedly a Temple
land; the last charter of which was from the first
Baron of Torphichen. The tenement in question
had, therefore, been in non-entry for upwards of
two hundred years.

The proceedings against the Templars in Scot-
land are to be found in Wilkins's *Concordia*, and
have been recently reprinted in the second volume
of the *Spottiswood Miscellany*—a work of great
interest, little known in England. The Templars,
it is believed, suffered more on account of their
wealth and power than for their vices. Their
possessions were transferred to the Johannites, or
Knights of St. John of Jerusalem.

The head of the united Orders had a seat in
Parliament, originally, as Preceptor of Torphichen;
but latterly, as Lord St. John's—a title which the
various Preceptors enjoyed until the Reforma-
tion, when Sir James Sandilands, of Calder, ob-
tained a crown charter from Queen Mary confer-
ring upon him in absolute property the entire
possessions of the Order. For this grant he paid
the large price of ten thousand crowns of the sun,
with a yearly feu-duty of five hundred marks.
By this charter, the territorial barony of Torphi-
chen was created: under which, without any
other creation, Sir James, who had previously sat
as Lord St. John's, became Lord Torphichen in the
Scottish Parliament. Upon his demise, by virtue
of the same charter, his grand nephew took his
title and place in Parliament. Probably this may
be the latest instance of a peerage strictly terri-
torial being recognised, and its succession regu-
lated, by the destination in the dispositive clause.
In order to pay the price, the first Lord alienated
from time to time vast portions of his estate.

The second lord was a grand nephew of Sir
James. He conveyed, upon the 9th November,
1599, the greater part of his remaining possessions
to Robert Williamson, writer in Edinburgh, and
James Tennent of Linhouse. From these indi-
viduals Lord Binning, subsequently Earl of Mel-
ros—a title he latterly exchanged for that of
Haddington—became purchaser; and a new char-
ter of creation was granted, incorporating the
Temple lands into a new barony, called the
Barony of Drem. In this way almost the whole
of the first two Lords Torphichen's landed pos-
sessions, under Queen Mary's charter, were gra-
dually alienated; leaving very little Temple

property excepting the fortalice, or Tower of Torphichen, in the county of Linlithgow, which is still held by the present baron. This did not touch the territorial peerage, which has been recognised subsequently in every possible way. In the investigation as to precedence, by order of the crown in the reign of James VI., the original territorial charter by Mary was admitted as conclusive evidence of a peerage, although there was no special creation; and the barons, ever since then, have uniformly taken their place and voted in Parliament.

From a statement made by Lord Torphichen to the Commissioners appointed by King Charles I., "for trial of the rights and securities of the Kirk lands," a fact is disclosed which might have astonished Lord Campbell when so hastily disposing of the claim of barony by tenure, advanced by the present Lord Fitzhardinge. The Preceptors had a right to nominate their successors, provided their nomination was confirmed by the Grand Master at Rhodes. Thus Sir Walter Dundas, Preceptor of Torphichen, elected and sent Sir William Knowles, or Knollis, to Rhodes to be confirmed as his successor. This having been done, he became Lord St. John's without any charter or summons to that effect. This noble gentleman became Treasurer of James IV., and was killed with his master at Flodden.

Sir William having executed a nomination in favour of Sir Walter Lindsay, upon its confirmation at Rhodes, he again was received as Lord St. John's; and the same form was resorted to when Sir James Sandilands, the last Preceptor, was appointed. It will be kept in mind this was no ecclesiastical peerage, such as bishop or abbot; but a proper feudal title, in virtue of which the successive lords, as proved by the Rolls of Parliament, sat and voted with the "Domini Parliamenti."

Thus, the Temple peerage originally depended on the Grand Master of the Knights of St. John at Rhodes: for if he chose to reject the Scottish nominee, it was his right so to do. But this power, so far as is known, was never exercised; and the election of Lords St. John, without the intervention of the Scottish monarchs, continued till the Reformation — when under the charter of Mary, erecting the grants and superiorities into a temporal barony, the Lord St. John's, without any further trouble, was converted into Lord Torphichen — there not being one word, from beginning to the end of the instrument, as to any new creation. In the subsequent proceedings in the ranking, the Lords Torphichen have precedence only from the date of the charter; thus showing that the lawyers, of the time of James VI., held the peerage to be absolutely a territorial one. Had the old sittings been referred to and admitted, the precedence would have gone

more than a century back. This important document is printed in the second volume of the *Scottish Wood Miscellany*.

The Haddington family retained the Barony of Drem for considerably more than a century, when it was sold; and in more modern times broken up in parcels, and purchased by various parties. That is to say, the right of superiority over many properties in Scotland still held by the Temple Superior. The Earls of Haddington retained Drem (a farm of some extent, a few miles from Dunbar,) both in superiority and possession; and this seat of the Templars and Johnstons is now best known as one of the stations of the county of Haddington, of the North British Railway.

DEVONSHIRE HOUSEHOLD TALES.—No. 1.

V. THE COW AND THE PIXIES.

There was a farmer, and he had three fine fat beauties they were. One called Beauty, the other Diamond, and the third Beauty. One morning he went into his cowshed, and he found Facey so thin that the wind would blow her away. Her skin hung loose about all her flesh was gone, and she stared with great eyes as though she'd seen a ghost. What was more, the fireplace in the stable was one great pile of wood ash. Well, he was wroth with it; he could not see how this came about.

Next morning his wife went out to look and see! Diamond was for all the weight a looking creature as Facey; nothing but skin of bones, all the flesh gone, and half the wood was gone too; but the fireplace was up three feet high with white wood ash. The farmer determined to watch the third Beauty; he hid in a closet which opened out of the stable and he left the door just ajar, that he might see what passed.

Tick, tick, went the clock, and the farmer was nearly tired of waiting; and he had to keep his little finger to keep himself awake, when suddenly the door of his house flew open, and in came maybe a thousand pixies laughing and dancing and dragging at the halter of Beauty till they brought the cow into the middle of the stable. The farmer thought he would have died of fright, and so perhaps he would have, had not Beauty kept him alive.

Tick, tick, went the clock, but he did not sleep it now. He was too intent staring at the pixies and his last beautiful cow. He saw them lay her down, and fall on her, and kill her, and then with their knives they ripped her open, and drew her as clean as a whistle. Then out ran all the little people and brought in firewood, and made a roaring blaze on the hearth, and the

ooked the meat of the cow—they baked, they boiled, they stewed and they fried. "Take care," cried one, who seemed to be the king, "let no bone be broken."

When they had all eaten, and had eaten every scrap of beef on the cow, they began to play games with the bones, tossing them one after another. One little leg bone fell close to the floor, and the farmer was so afraid lest the king should come there and find him in search of the bone, that he put out his hand, and hid it in his pocket. Then he saw the king stand on the floor, and say "Gather the bones!"

The king and round flew the imps, picking up the bones. "Arrange them!" said the king; and he ordered them all in their proper positions in the shape of the cow. Then they folded the skin over the bones, and the king struck the heap of bones with his rod. Whist! up sprang the cow and lowed dismally. It was alive again; and the king, as the pixies dragged it back to its stall, halted in the off fore foot, for a bone was missing.

"The cock crew,
Away they flew,"

The farmer crept trembling to bed.

The story is wide spread. Vobun relates the same tale picked up in the Vorarlberg. The king came into a house, took the cow out of the stall, slaughtered it, and, along with the rest of the house, ate it whilst the parents were at mass. One of the children broke a leg. The night-folk collected the bones, wrapped them in the skin, said, "There is no help for it; the cow must be lame," and the cow rose up without halted on one foot. (Vobun, *Sagen aus Vorarlberg*, p. 27.)

Similar stories are told in Switzerland, canton of Appenzel Aargau, and in Tirol (*Kanton Bern*, p. 243; *Schweizersagen*, p. 316; *Drei Sommer in der Schweiz*, p. 82; Bridel, *Conservateur Suisse*, 1825, p. 1). The same myth comes to us from Italy. (*Beiträge*, i. 89.)

In the *Legenda Aurea* the story is told of St. Martin, that the host of a house slaughtered a cow for the saint on his arrival as traveller; and, after the meal, the saint collected the bones, wrapped them in the skin, prayed, and up rose the cow. A similar miracle is related of St. Martin by Nennius, so that the myth must be as well as German. Another Keltic saint, St. Columba, performed the same miracle on a stag. William at Villiers performed it on an ox. (*Contes Cantipratensis*, *Bonum Universale*.) The Irish legend relates:—

There was a saint of approved prowess and great strength: once when a hospitable poor man killed his pig to entertain him and his religious companions, and upon the pork, and restored the pig to life next day. —*Bolland*, i. 816, Jan. 18.

The same tale is found in Schleswig with variations. (Müllenhoff, *Sagen*, 324.)

The story originates among German and Scandinavian peoples from the Eddaic legend of Thor. One day the God Thor set out in his car drawn by two he-goats. He stopped the night at a peasant's cottage, when Thor killed the goats, and having flayed them, boiled and ate the flesh. One of the peasant's children took a leg-bone, and broke it to get at the marrow. On the morrow Thor collected all the bones, placed them in the skins, consecrated them with his mallet, and up rose the goats alive, but one of them was lame. (*Edda-Snorro*, 44.)

That a similar myth prevailed anciently in India is probable from the following passages in the *Rigveda*. Ribhus having restored a sacrificed ox to life, the hymn is sung—

"O Sons of Sudharvân, out of the hide have you made the cow to arise, by your songs the old have you made young, and from one horse have you made another horse."

"Ribhus, with the hide have ye clothed about the cow, and bound up again the mother with the calf; the aged fathers have ye restored to youth, O Sons of Sudharvân."

S. BARING-GOULD.

Horbury, Wakefield.

DUKE DE LONGUEVILLE: THE BATTLE OF THE SPURS.

In the reply of MELETES on the subject of the arms of a conquered knight being assumed by his conquerors (3rd S. vii. 164), an instance is given from Clark's *Introduction to Heraldry*, in which a canton, charged with the arms of the Duke de Longueville, is said to have been bestowed as a reward for his prowess, on Sir John Clarke, the captor of the duke at Therouenne. This statement, so far as I can discover, appears first in Guillim, where it is thus given:—

"He beareth, Argent, on a Bend Gules, between three Pellets, as many Swans Proper, rewarded with a canton sinister Azure, thereupon a Demy-Ram mounting Argent, armed Or, between two Flowers-de-lis of the last, over all, a Batune dexterways, as the second in the canton." . . . "This coat armour thus marshalled pertained to Sir William Clark, Knight, deceased, by hereditary descent from Sir John Clark, his Grandfather, who took in lawful wars, Lewis de Orleans, Duke of Longueville and Marquess of Rotueline prisoner, at the journey of Bonny by Terovane, the 16 day of August, An. Hen. VIII. 5. In memory of which service the coat armour of the Duke was given him, marshalled on a canton sinister, in this manner, by special commandment from the King, who sent his Warrant to the Heralds, willing and requiring them to publish the same Authentically under their hands and seals, for continuance of the memory thereof to Posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this coat, is expressed upon the Monument of the said Sir John Clark in the Church of Tame, in the County of Oxford."

This account has been copied, almost verbatim, by many heraldic writers of later date; by Kent, *Banner Displayed*, ii. 673; Clark, *Introduction to Heraldry*, p. 47; Miss Millington, *Heraldry in History*, &c., and lastly, by Rev. C. Boutell, in his *Heraldry, Historical and Popular*, p. 435, third ed. 1805.

It appears to me, however, that it is erroneous, at least in one important point, for the arms in the canton are not those of the Duke de Longueville. That nobleman bore the arms of France with a silver label in chief, and a baton gu. (from right to left) between the fleurs-de-lis. These arms will be found engraved in several of the plates in *L'Armorial Universel*, par C. Sevrin, Paris, 1079. Spenser makes the baton also of silver:—

"Ex Aurelianensi ramo secundo decimo quarto prodiit familia Ducum Loupavilleorum: quæ Aurelianensi scuto addit bacillum argenteum inter lilia."—*Operis Heraldici, pars specialis*, p. 118. Frankfort-on-the-Main, 1680.

The arms in the canton granted to Sir John Clarke are, therefore, not the arms of the Duke de Longueville, but a composition from them. I need scarcely point out how wide a difference there is between an augmentation of this description, and the assumption as a matter of right by the victor, of the arms of a vanquished knight.

Can any correspondent account for the "demiram mounting," which forms the chief charge of this augmentation? Was it ever used by the Dukes de Longueville as a badge or crest?

JOHN WOODWARD.

New Shoreham.

CAPT. RALPH GREATOREX, MATHEMATICAL INSTRUMENT MAKER.

The following passage occurs in Aubrey's *Nat. History of Wilts*, edit. Britton (p. 41):—

"We have no mines of lead; nor can I well suspect where we should find any: but not far off in Gloucestershire, at Sudbury, there is. Capt. Ralph Greatorex, the mathematical instrument maker, says that it is good lead, and that it was a Roman lead-work."

Aubrey elsewhere (*Lives*, ii. 473) terms Ralph Greatorex a great friend of Oughtred, the famous mathematician; and Richard Stokes, writing to Oughtred from King's College, Cambridge, Feb. 6, 1654-5, says:—

"Sir,—You may send your letters to me, to be left with Mr. Gretticks."—*Macclesfield Correspondence*, i. 82.

Evelyn has the subjoined entry in his *Diary*, under date of May 8, 1656:—

"I went to visit Dr Wilkins at Whitehall, when I first met with Sir P. Neale, famous for his optic glasses. Greatorix, the mathematical instrument maker, showed me his excellent invention to quench fire."

Pepys mentions Greatorex several times:—

"Oct. 11, 1660. To walk in St. James's Park, where we observed the several engines at work to draw up water with which sight I was very much pleased. Above the rest, I liked that which Mr. Greatorex brought, who do carry up the water with a great deal of ease."

"Oct. 24, 1660. To Mr. Lillies, where, not finding Spong, I went to Mr. Greatorex; where I met him where I bought of him a drawing pen; and he did me the manner of the lamp-glasses, which carry the light a great way, good to read in bed by, and I intend to buy one of them. And we looked at his wooden jack chimney, that goes with the smoke, which indeed is very pretty."

"Sept. 20, 1662. Walked to Greatorex's, and he had spoke a weather-glass of him."

"March 23, 1662-3. This day Greatorex brought me a very pretty weather-glass for heat and cold."

"May 23, 1663. To Greatorex's, and there he showed me his varnish, which he hath invented; which will keep every whit as good, upon a stick which he had made as the Indian."

We have not ascertained in what part of London this ingenious person carried on business, when he died.

C. H. & THOMPSON CORP.
Cambridge.

AUTOGRAPHS IN BOOKS.

1. *A Sermon preached in the Cathedral of Durham, in the Year 1628.* By Peter Blount. Imprinted 1628, 4to. On the title occurs an autograph of John Woolf in a handwriting of that time, and this note:—"Sharp and witty. He yet preacht it, he'd into holland." The sermon was reprinted at Edinburgh, 1628, 4to.

2. Davenant (Sir W.), *Gondibert*. In Verse. Poem. Lond. 1651, 12mo. On the title, "Henry Kirke White," in full, and several notes in his hand scattered through the volume.

3. North (Dudley, third Lord), *Forest of Trees*. 1645, folio. All the known copies of this volume present variations. It was printed privately for the author by Richard Cotes, and of the four parts has a separate title. The Grenville library is a copy, apparently dedicated to a title-page, with the autograph of Dudley North on the first title thus: "Dud. North." In the second, which I have seen, there was on the first title "Fra. North," and as a sort of second title "Or Rather a Wildnesse." It contained corrections throughout, in the same or a very similar hand. "Or Rather a Wildnesse" was likewise added, in the same autograph, to a copy of this impression once belonging to Park, and afterwards in the Bindley, Heber, and Currier collections. The latter had, besides, a dedication to Elizabeth of Bohemia, peculiar to itself, so far as I have noticed, and two leaves at the end

* Said in the *Bibliotheca Grenvilliana*, rather intemperately to have been the Author's copy; but Dudley Lord North, had a son of the same Christian name.

ed as "cancelled," but which seemed to me in a different type. W. CAREW HAZLITT.

As this title appears in "N. & Q." of about 1845, an interesting article from Mr. Hazlitt, to which I think this may be a pendant.

The library is a copy of Scobell's *Acts*, in a handsome and substantial binding. It is

Scobell's *Acts* and Ordinances of general Use, begun and held at Westminster, 1554, and since to Sept. 1556. In two parts, by Henry Scobell, Esq., Clerk of the Parliament. From the original Records, and now printed by order of Parliament. London, 1658.

The above title-page are autographs; at the top, "Gulielmi Lynch, 1822," and lower that of Sir John Prestwich, Bart.

The first Act in the collection is dated "Anno Regis," and is intitled, "Parliaments to every third year"; and the several clauses of the Act are underlined at emphatic passages, and were directed to be italicised; sundry amendments were made, and proposed additions. In fact this, and this only, in the whole seems to have been a proof sheet. At its bottom is a striking memorandum: "The above was by his Highness Oliver Cromwell, as per memorial to me, Sir John Prestwich, Baronet." The text extends over 186 pages, the end of the world's pages. The year in which it was written that in which Cromwell died.

JOHN D'ALTON.

Edin., Dublin.

REPRODUCTION OF BISHOP KEN.—The wish so often expressed by clergy and laity, that some memorial of this great and good man should be preserved within his diocese, is about to be realised. A list from the original portrait of this great Bishop, in the possession of the Marquess of Eglinton, will be set up in the Town Hall of Taunton, as sufficient funds can be procured. The Marquess in aid of this good work may be approached by Messrs. Roberts, Curtis, & Co.; or to the Earl of Eglinton, Esq., Weston-super-Mare, treasurer of the Ken Memorial Fund. T.

"NOBBLER" AND "BELLTOPPER."—Mr. J. C. Mackenzie's *Dictionary* might easily be swelled by contributions of Australian argot. Our literary community has given the word "nobbler" to literature and current conversation; and at the head of this article are "nobblers" amongst us. The "nobbler" (and unimaginable) is a glass of brandy. "Have a nobbler?" is an invitation to the grog-

shop counter. The "belltopper" (probably derived from a fantastic idea of its shape) is the ordinary black hat of the period. Our diggers affect the loose, easy style of hat—"wideawakes" and the like—and sharply stigmatise any person who wears a black hat as "the swell with the belltopper."

D. BLAIR.

Melbourne.

GRYMES' MONUMENT.—Many men die in foreign lands, dropped like stars out of their sphere. By a hundred casualties, links of a genealogical chain are thus lost. I have often thought of copying some that indicate circumstances of this kind, when sauntering sadly through the interesting and somewhat stately churchyards of Hackney and Clapton.

On this my first intrusion of the kind, however, I have selected one from that part of the Temple Yard thrown open at the late restoration of that venerable church. I allude to the piece of ground between the church and the Strand shops.

Not far from Mr. Selden's gravestone, and near to the raised memorial to Oliver Goldsmith, is a stone with this inscription:—

"The eldest son of John Grymes, Esq., of Virginia, America. June 20, 1740. Aet. 22. His remains are buried under this stone."

This young gentleman was, it is probable, a student of the celebrated Inn where he is interred; and in the lapse of 125 years, the remembrance of where the dust of one perhaps much sorrowed after in his day reposes may have escaped recollection, and this accidental revival may be acceptable.

Although the *y* frequently takes the place of *i* in many names, this is the first instance I have known in this one. All my own family connexions, near or remote, use the *i*. The brother-in-law of Dr. Donne (Sir Thomas Grimes) has his name so spelled by Walton, and by Mr. Collier in his *Life of Alleyne*; so also the Latin biographer of St. Thomas à Becket, but without the *y*, as a correspondent of your own writes his.

J. A. G.

INCISED MONUMENTAL CROSSES.—The following I cut from a local newspaper, thinking that so rare a "find" is worth recording. A very similar lot was discovered at Bakewell, when that church was being restored some years since; but numbers were reburied there before their antiquarian value was ascertained.

If any correspondent of "N. & Q." can give a succinct account of this from personal observation, I for one should be glad to peruse it:—

"CURIOUS DISCOVERY.—Helsston churchyard, near Stamford, is at the present time strewn with sepulchral slabs or coffin lids, and the Rev. J. A. L. Campbell, the Vicar, is inviting students in ecclesiology and archaeology from distant places to examine them, including the Rev.

C. Boutell, of Penge, Surrey, author of *Christian Monuments, Monumental Brasses, &c.* A few weeks ago we announced that an architect had been instructed to examine the tower of the church, and that, as he had pronounced it to be unsafe, it was resolved to take it down and rebuild it with the same materials according to the original plan. On taking down the tower it was found that a very considerable portion of the stone used consisted of monumental slabs of the Early English (thirteenth century) period. More than one hundred of these interesting memorials of the departed must have been removed from the church floors and cemetery to build the decorated tower; some of them are still perfect, their length ranging from 1 foot 8 inches to 5 feet 14 inches. All are enriched with the cross, and many also exhibit very rich emblematical foliage. There have likewise been found two richly sculptured circular headstones, the cross being elaborately wrought on both sides, the edges being moulded: these are extremely interesting examples of inexpensive sepulchral memorials erected six hundred years ago, and the design should be extensively copied at the present day: their height is only two feet, including six inches for the base. Even the grotesque gargoyles are worked out of coffin lids. In addition to these copied slabs there are to be seen other cleverly executed examples of the mediæval carvers' art, which were also found in taking down the tower, including Early English pierced and blank arcades, fragments of Norman arches, caps, &c. Mr. Tinkler, of Stamford, is the contractor for the work."

HENRY MOODY.

Nottingham.

PSEUDONYMS OF AMERICAN WRITERS.—Perhaps you will preserve in your pages the subjoined extract from *The Queen*, September 9, 1865:—

"The New York correspondent of the *Boston Post* unveils many writers in the following interpretation of pen names: The readers of 'Rutledge' may as well know that its author is Miss Marion Coles; the 'New Gospel of Peace' was written by Richard Grant White, who is coming to be known as 'Shakespeare's Scholar'; 'Orpheus C. Kurr' (office-seeker) is Robert H. Newell; 'Artemus Ward' is Charles F. Browne; 'Carl Benson' is Charles A. Bridest; 'Marion Harlan' is Mrs. Virginia Terhune; 'Trenæus' is Rev. Dr. S. I. Prime; 'Jeems Pipes,' Stephen C. Massett; 'Howard Glyndon,' Laura C. Ridden; 'Fanny Fern,' Mrs. James Parton; 'Doesticks,' Fanny Fern's son-in-law, Mortimer Thompson; 'Jennie June,' Mrs. Jennie Croly; 'The Country Parson,' Rev. Dr. A. K. H. Boyd; 'Miles O'Reilly,' Colonel Charles G. Halpin; 'K. N. Pepper,' James W. Morris; 'Barry Gray,' Robert Barry Coffin; the 'Lounge' of Harper's, George W. Curtis; 'Mr. Sparrowgrass,' F. S. Cozzens; 'Ik. Marvel,' Donald G. Mitchell; 'Occasional,' of the *Philadelphia Press*, John W. Forney; 'Burleigh,' Matthew H. Smith; 'Perley and Raconteur,' Major Ben Perley Poore; 'Malakoff,' of the New York *Times*, Dr. Johnson; 'Mace Sloper,' C. G. Leland; 'Josh Billings,' A. W. Shaw; 'Timothy Titcomb,' Dr. J. G. Holland; 'Gail Hamilton,' Miss Abigail E. Dodge; 'McArone,' George Arnold; 'Mrs. Partington,' B. P. Shillaber; 'Ned Buntline,' E. Z. C. Judson; 'Edmund Kirke,' J. R. Gilmore; 'John Phoenix,' the late Capt. Derby; 'Harry Franco,' Charles F. Briggs; 'Misses Wetherell,' Susan and Anna Warner; 'Figaro,' Henry Clapp, Jun.; the '•••' of the *Independent*, Henry Ward Beecher; 'Ariel,' of the *Leader*, S. R. Fisk; 'The Governor,' of the *Atlas*, Henry Morford; 'Ezek Richards,' political *nom de plume* of John Savage; 'Mercurio,' William Winter; 'Asa Trunchard,' H. Waterson; 'Paul Croyton,' J. T. Trowbridge; 'The Bee-hunter,' Colonel T. B. Thorpe; 'Dick Tinto,' S. C. Goodrich, Jun.;

'Hans Yorkel,' Oakey Hall; 'Ton,' E. Kingman; 'John Happy,' J. P. Roberts." W. I. S. HOKES Rugeley.

"BOHIRA AND THE CHURCH AT BOZRAN" (BOSSRA).—The Rev. J. L. Porter, in his recent interesting work entitled *The Giant Cities of Babylonia* (London, 1865), relates the following: "The tradition, still prevalent amongst the Arab tribes, connects with the monk Bohira (or Bahira) who is believed to have assisted Mahomet in writing the 'Koran':—

"Our guide called the building 'the Church of Monk Bohira'; and a very old tradition represents the monk as playing an important part in the early history of Mohammedanism. It is said he was a native of the city, and that, being expelled from his convent, he, by the aid of the Arabic prophet, and aided in writing the Koran, supplying all those stories from the Bible, the Gospels, and the Spurious Gospels, which make up so large a portion of that remarkable book," &c.—P. 71.

This individual, known amongst eastern writers under the name of Bohira, Bahira, and Bahar, seems to be the same person as the monk Bahar spoken of by western authors. (See Sale's *Notes on Chap. XVII. of the Koran*, London, 1733, p. 223; also, Pridaux's *Life of Mahomet*, London, 1712, p. 45, &c.) J. D.

YEOMAN.—The derivation of this word has been considered doubtful, as usually given. I suggest another. There is no question as to the terminal *-man*: the difficulty is confined to the origin of the initial *yeo-*. This, I conceive, is a corruption from the Mæso-Gothic *gair* (pronounced *gaio*), *regio*, or country; as in Luke iii. 3, *desertum Jordanis*, all the cultivated region of Jordan. Similarly, Luke viii. 37, *allius gair*, all the cultivated region of the Galilee. Numerous instances of the Gothic *gair* and *gair* converted into the English *y*, both initial and terminal, are to be found. The sense etymologically, is a cultivator of the soil; and the man distinct from a villain on the one hand, a gentleman on the other—taking gentleman a rank under an esquire, and irreproachable manners.

The comparative philologist will perceive that the Gothic *gair* (pron. *gaio*), and *gair* (pron. *gair*) — Mat. viii. 28, Mark vi. 55, Luke ix. 15 — are related to the Greek *γαῖα*, earth, country. In modern Greek, the initial *γ* is sometimes pronounced *y*, as in *γῆρας* (pron. *yigas*). Its contracted form *γῆ* is nearest to the Sanscrit *gā*, to make, to produce; and *gāis*, earth. It is a corruption of the Greek *γ* = *y* hard, into

* As yesterday, from *gestern*; yawn, from *gäh* yellow, from *gelb*. Yard and garden are from the same root. *Yat* is, in Yorkshire, the name of a gate; as in our old poetry, *gare* means *gate*.

† German adjectives ending in *ig*, make *y* in English.

h j, is very common—as the word George, means, etymologically, “a worker of the the word yeoman meaning, strictly, rather proprietor than the worker of it.

T. J. BUCKTON.

ANECDOTE OF ARKWRIGHT. — There is, I think, told of Arkwright, the inventor of the loom, the exact tenour of which I forget, is to this effect: — Being one day reproach-minded that his father was a barber, he, “If your father had been a barber, you be a barber now.” I almost remember seen the same story told of some other; but at any rate there are many of similar, as for instance, that of Lord Chief Justice den, who gloried in being the son of a

not know whether it ever occurred to any readers that an anecdote is told of Theles, in Plato, *The Republic*, bk. i. ch. iv., if not the original of the above, is pre-similar: —

ἂν τὸ τοῦ Θεμιστοκλέους εἰς ἔχει, ὅς τῷ Σερφίφ μὲν καὶ λέγοντι, ὅτι οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν ἰσοκρίαν, ἀπεκρίνατο ὅτι οὐτ' ἂν αὐτὸς Σερφίφος ἂν δὲ ἐγένετο οὐτ' ἰκέινος Ἀθηναῖος.

A. H. K. C. L.

AL LICENCE.—The vulgar and unauthorised of changing names is justly censured. e, however, the descendants of some of foolish people repent of the error, and wish e their real name, can they after several tions lay aside the assumed name without licence? If not, the issue of the royal would seem to countenance and legalise umption we now condemn. Thus, suppose d assumes the name of Robins, and his lants (no arms belonging to Robins, while d has arms,) see the folly of it, what is est course? Ashford, of course, is their so too the Ashford arms are theirs); but resumed it, they might be ridiculed: yet ve no right to Robins, for their ancestor ully took it. A licence addressed to them ins, giving leave to change Robins for i, would sanction a former illegal and un- ble act?

is, I think, an important point in these f change.

direction in the matter of the arms, or the or both, will be very grateful. H. S.

Supposing the descendants prefer the) name of Robins, (1) can they by royal use the name of Robins with the arms of i? (2) Might not the licence be issued to ceased) ancestor for him and his heirs? y legalising the existing use of Robins, adoning the guilty act of which the de-ts were not the authors.

Queries.

ANONYMOUS. — 1. Who is author of *The Negro Slaves*, a drama, translated from the German of Kotzebue, published at London, 1798; dedicated to Mr. Wilberforce? Mrs. E. Carter, in a letter addressed to Mrs. Montague, makes the following allusion to the translator: —

“Have you seen *The Negro Slaves*, a drama translated from the German by a Lady whom you know, and who has made herself mistress of that difficult language with astonishing rapidity?”

2. Who is author of *Steam to India, or, the New Indian Guide, comprising an Oriental Fragment*, in a series of evening entertainments, 8vo, 1835; London, Cochran? R. INGLIS.

BECKFORD'S “LIVES OF THE PAINTERS.” — I have been asked for a key to Beckford's *Lives of the Painters*, which is supposed here to be a severe personal satire. I remember hearing the same some years ago, when the author was much talked of. I cannot discover any personal application. Watersouchy represents the minute portion of the Dutch school, but in Og of Basan I find neither individual nor general satire. If any one knows more, I shall be glad to be told.* FITZHOPEKINS.

Paris.

BIOGRAPHICAL QUERIES. — Who were the following writers, whose dissertations are contained in the *Thesaurus* of Ugolinius (Venet. 1744-69)? G. F. Meinhard, F. Mayer, Z. B. Pocharus, C. G. Meyer, J. G. Bornhius, D. Millius, N. Polemanus, and — Maius. A. CHALLSTETH.

Gray's Inn.

BRAGA SEE. — What are the armorial bearings of the Archiepiscopal See of Braga, in the kingdom of Portugal? H. W. T.

WM. CARTWRIGHT'S “ROYAL SLAVE.” — In the Catalogue of the Heber MSS. (1043) *The Royal Slave*, W. Cartwright's play, which was acted before King Charles I. at Oxford in 1636 by the students of Christ Church, had the names of the actors. If it is in the hands of any of your readers, perhaps he would have the kindness to give the names of the academical performers.

R. INGLIS.

COVENTRY BOWLERS. — “They are but as Coventry bowlers, who play their best at first.” Is anything known of the origin of this proverb.† J.

DOBBIE OR DOBIE OF STONYHILL, OR BERWICKSHIRE, AND RATTRAY OF LEITH.—Information is sought as to the descent of Robert Dobie, who,

[* For the history of this singular production, see the *Memoirs of William Beckford*, 8vo, 1853, i. 46-127.—Ed.]

[† The query on Dover Court has been explained in our 1st S. viii. 9. See also Nares's Glossary.]

early in the eighteenth century, was factor to Mr. Francis Montgomery of Giffenecastle, Ayrshire, son of Robert Dobie, said to have been of Berwickshire, but in which county no account of the name is found. Robert Dobie, the factor, married Anne Rattray of Leith, and there is reason to suppose his descent was from the Dobies of Stonyhill, or Stainiehill, near Edinburgh, who appear frequently in the printed returns, and that the supposed connexion with Berwickshire is a mistake.

Information is also sought as to and from the family of Rattray, some members of which, in the present day, may have records of the Dobie family.

Address (if not to "N. & Q.") to F. J. J., box No. 62, Post Office, Derby.

ENGLISH MEDALS. — In Walpole's *Anecdotes of Painting* (ed. Dallaway and Wornum, vol. i. p. 187) is mentioned a medal by Stephen of Holland, inscribed "ANNA POINES VXOR THOMÆ HENEAGE, 1562," then belonging to Bryan Fairfax.

Can any of your readers inform me where this medal is to be found?

I should also be glad to know of an example of the following medals, viz., medal of Ferdinand Lord Fairfax, engraved in the *Medallie History*, pl. xxi. fig. 9, and in Vertue's *Works of Simon*, pl. xi. fig. 6. On the reverse it is inscribed "FERD : LO : FAIRFAX : L : GENAL : OF : THE : NORTH."

Medal of Colonel N. Fiennes, purchased at Brown's Sale, 1791, by Mr. Tyssen for 3*l.* 12*s.* 6*d.*, and sold at the sale of the latter for a few shillings.

Medal of Major John Lisle, purchased at Brown's sale by Mr. Tyssen for 5*l.* 7*s.* 6*d.*, and sold at the sale of the latter for 15*s.*

Medal of Sir Edward Nicholas by Simon, *Medallie History*, pl. xxv. fig. 10. An original was said to be in possession of a Mr. Compton. We have a copy. A. W. FRANKS.

British Museum.

ENGLISH POET. — To which English poet does M. Duruy refer in the following passage in his *Histoire de France* (1864), tome i. p. 263? —

"Part de la France dans les croisades. — Ce grand mouvement, qui se continua plus d'un siècle et demi, et qui entraîna tous les peuples de l'Europe, était parti de la France. 'On avait pleuré en Italie,' dit Voltaire, 'on s'arma en France;' et la France fut ce que le grand poète Anglais est contraint de l'appeler: 'le vrai soldat de Dieu.'"

W. I. S. HORTON.

Rugeley.

FISHES AND FLEAS. — May I ask whether any reader of "N. & Q." can throw light on a fisherman's fancy to be met with on the Norfolk coast, to the effect that there is some sort of connexion between fish and fleas; and that a good year (or rather perhaps, from our point of view, a bad

one) for the latter is always a good one for the former?

"Lawk, Sir!" said an old fellow near "times is as you may look in my flannel: scarce see a flea, and then there aint but few herrins; but times that 'ill be ri with 'em, and then there's sartin to be a fish."

A fancy of this sort seldom becomes among practical people without having a tincture of some sort, and it is just possible that some correct knowledge of the conditions of weather likely to agree with fleas, might hint the meaning of the unintelligible sayings and goings of big shoals of herring and mackerel.

If you can spare a corner I should be glad to know whether the belief is peculiar to Norfolk or not.

Junior Carlton Club.

FLORUS. — I can ascertain nothing about the following: —

"L. A. Florus cum notis Cl. Salmaii, acce Ampelius. Neomagi, ex officina Andreæ ab huysen. Anº 1662."

This was a copy given to Robert Jas. D. Henry C. Boisragon, M.D., 1845. On the title page is printed "Edmund Bohun."

Oxford.

GENERALS COMMANDING THE ENEMY: Who commanded the enemy at the subsequent capture of Martinique by the British, Feb. 1800? Also at the capture of Gumbel Jan. and Feb. 1810; Ciudad-Rodrigo Feb. 1812; Badajoz, March 11 and April 1812; San-Sebastian, Aug. and Sept. 1813; Fort Mifflin, N. America, Aug. 1812; and at Capatzen, N. America, Oct. 26, 1813? Who was the British commanding officer, and who commanded the enemy?

The above are victories for which medals have been granted under the General's Orders, dated June 1, 1847.

Liverpool.

THE GYPSIES. — May I ask, 1. Whether Robert Chambers' work on *The Gypsies* has ever passed into a second edition? 2. Whether his opinions as to the gypsies were? 3. Whether it has called for any reply in favour of other opinions as to the origin of that extraordinary people? G.

JACQUES HAUTE is repeatedly mentioned in the Privy Purse expenses of Henry VII. in connection with the court entertainments called *diapers*. His name also occurs in the Privy Purse Expenses of Elizabeth of York, but not after 1502. I am desirous of knowing more about him. S.

[* The fifth edition of Mr. Roberts' work was published in 1842.—F.D.]

HOUR.—Are your readers aware that the word *hour* does not occur in the *Hebrew Scriptures*? It is first found in the Book of Daniel in *Chaldee*. In that book it occurs four or five times. Can you tell me the date of its earliest use, and the earliest author by whom it is used. Can you also help me to conjecture why it is not found in the *Hebrew Scriptures*? II.

ROWLAND JONES.—In the drawing-room at Chirk Castle is a portrait, by Wilson, of Rowland Jones, a Welsh bard. Can any of your readers give further particulars respecting him?

S. Y. R.

DEATH OF THE EARL OF KINGSTON.—Robert Pierrepont, first Baron Pierrepont and Viscount Newark, was created Earl of Kingston-upon-Hull July 25, 1628. He espoused the cause of the king on the breaking out of the civil war, and was captured at the taking of Gainsborough. From that place "he was sent to Hull in a pinnace, which Sir Charles Cavendish pursued, demanding the earl, and when refused, shooting at the pinnace with a drake, it unfortunately killed him and his servant, July 30, 1643." (Collins's *Peerage*, edit. 1735, i. 278.)

This event must have happened on the river Trent, between Gainsborough and Burton-Stather. I am anxious to identify the locality.

K. P. D. E.

LAWRENCE.—In the various pedigrees of Lawrence made public by county historians and others, I have not been able to discover where the original sources of information are to be found for corroborating the following statements, and should be glad of assistance:—

1. That Sir Robert Lawrence of Ashton Hall (ob. 1440) had *four*, and as some say, *six* sons. (Will, where?)

2. That the names of the latter are *positively* known. (Wills, where?)

3. That Sir John Lawrence of Aston Hall fell at Flodden, and was seized of thirty or thirty-three manors in Lancashire. (Inquisitions, where?)

4. That Edmund Lawrence was a brother of the last-named, and father of John Lawrence, Abbot of Ramsey, who ob. 1542. (Will, where?)

5. That Sir John Lawrence of St. Ives, who ob. in 1603, was great grandson of William Lawrence who died at Ramsey in 1538. (Wills and parish registers, where?)

6. That Henry Lawrence, president of Cromwell's council, maintained a friendly correspondence with the Queen of Bohemia, and that their letters exist. (Library, where?)

7. That John Lawrence, a younger son of the president, embarked from England, and touching at Barbadoes, sailed thence to Jamaica, where he

landed in 1676, and that he was son of Henry, the president of Cromwell's council.*

8. That John Lawrence was the only brother of the president, and that he died in 1670. (Will, where?)

If John Lawrence, who died in 1670, or his grandnephew, Sir Edward, who died in 1749, left wills, where are they to be found? Sr.

"**LIBER MUNERUM, PUBLICORUM HIBERNIE.**"—I shall feel much obliged by any reader of "N. & Q.," who is possessed of a copy of the *first* issue of the *Liber Munerum*, &c., letting me know if his copy possesses any pages marked in manuscript "proof," and in what part the insertion occurs. A friend's copy (unique, so far as I know, after an examination of about a dozen copies) possesses several such insertions, of which I append a note:—

Part III. p. 44, usually ends abruptly with the word "appre-," the next page being 52^a. My friend's copy has pp. 44^a, 44^b, 44^c, 44^d, 44^e: the verso of which is blank, and would be 44^f if numbered. 44^e continues the entry from p. 44, above referred to: ["Proclamation for apprehending a pretended King of Ireland." This recital goes on to near the middle of page, both columns. Then follow extracts of memoranda, genealogical and historical, from the Rolls of Pleas from the Common Bench (taken from the collections of the Ulster King-at-Arms at the Birmingham Tower); then go on to middle of 44^e, the rest of which, as well as verso, is blank. The same part, in ordinary copies, ends with p. 148. In the copy above referred to, it ends with p. 154. The list of sheriffs being continued, and marked, as in former case, "Proof." AIKEN IRVINE.

Kilbride Bray.

MRS. MEE.—This lady, the daughter of John Foldson, once enjoyed reputation as a portrait-painter, and her own portrait, when Mrs. Mee, was engraved by White. Her Christian name, also the date of her decease, will oblige

S. Y. R.

MILTON.—MR. BOUTELL refers (3rd S. vii. 504) to a statement in the *Journal of the Archaeological Institute*, vol. vi. p. 199, accompanying a woodcut of a small silver seal used by Milton, and well authenticated as having been used by the great poet, of which there does not seem to have been any question; but he proceeds to say that Mr. Hunter is said to have traced out a connexion between Milton and Thame, in Oxfordshire. What is the bearing of this remark, and has it anything to do

* I do not think that licences to go abroad were continued up to this period, but there ought to be a record of the fact stated for the first time by the late Sir J. Lawrence. The archives of Jamaica throw no light on the subject. Whence then did Sir J. Lawrence derive his knowledge?

with the seal or its authentication? He next states that Sir Bernard Burke gives for Milton of Milton, near Thame, the coat as borne by John Milton, the poet; but upon what authority does Sir Bernard Burke give it other than that of Edmondson, Berry, or Robson?

If there be anything now in the shape of evidence, it would be well to give it. Was there ever any doubt that Milton did use the arms, "Argent, an eagle displayed with two heads gules, beaked and legged sable"? A. B.

ORKNEY AND ZETLAND.—I have before me two quarto pamphlets, concerning which I can learn nothing. I am anxious to know whether they form parts of a series, or whether each is complete in itself:—

1. "Deeds relating to Orkney and Zetland, MCCCXXXIII-MDLXXXI, pp. lxxxvii." [No place or printer's name.]

2. "Acts and Statutes of the Lawting, Sheriff, and Justice Courts within Orkney and Zetland, MDCII-MDCXLIV, pp. xxxiv." [No place or printer's name.]

A. O. V. P.

LADY PACKINGTON.—Would you kindly repeat this question (1st S. ix. 551), which perhaps only needs prominence now to elicit a successful answer, viz., whether the copy of *The Whole Duty of Man*, in the handwriting of Lady Packington found at Westwood after her death, which, according to the *English Baronetage*, "remained with the family" about a century ago, is known to be in existence? Is there any member of the Packington family alive; if not, when did the last die? E. P.

JAMES PRICE, M.D., THE LAST OF THE ALCHEMISTS.—Can any of your readers give me a satisfactory account of the birth, position, and death of this man? The accounts I find of him all vary. In the *Book of Days* (vol. i. p. 602) he is represented as living at Guildford, and having the degree of M.D. given to him by the University of Oxford, and dying on August 3, 1783.

An extract from a newspaper in a scrap-book which I possess made about 1821, quoting from a paper called *The Chemist*, says, "In 1784 he publicly proclaimed that he could make gold." And I also understand from this that he died in that year, which is one year later than stated by the *Book of Days*.

A writer in *All the Year Round* for June 13, 1863, makes the circumstance take place in the year 1787, which is four years later. He says that the discovery was made after years of experiments; whereas the *Book of Days* confines the experiments to three weeks. This writer also makes Mr. Price, Dean of Salisbury, although the other authorities I have mentioned merely state that he was a physician and F.R.S. This account altogether varies in many points from the other two.

Curiously enough Dr. Johnson, according to Boswell, attended a scientific meeting at Sal in 1783 to witness some chemical experiments by a physician. At this meeting (much to Dr. Johnson's displeasure) Dr. Priestley's name was mentioned as an authority, he having written some works on chemistry. Now, Dr. Price succeeded Dr. Richard Price as minister at Weymouth. This Dr. Price, according to the new extract before referred to, was often confounded with the alchemist now under consideration, not the writer in *All the Year Round* mixed facts together? I should like a satisfactory solution of these difficulties. If any of your readers possess *The Chemist* referred to above, it will perhaps help us a little. W. C.

QUOTATIONS WANTED.—

1. "Tho' lost to sight, to memory dear."

This was once queried some thirteen years in your columns, but without result.

2. In Foote's celebrated letter to the Duke of Kingston, he quotes:—

"So mourn'd the dame of Ephesus her lot"

Whence the line, and what the allusion? W. C.

Government House, Hongkong.

"Orlando's helmet in Augustine's cow."

Wanted the locality of the above.

Where is to be found the following lines:—

"The relish for the calm delight
Of rural fields and fountains bright;
Trees that nod on sloping hills,
And caves that echo tinkling rills."

They are quoted by Mr. Dunlop in his *History of Roman Literature*, published in 1824.

THOS. L'ESTRANGE

3, Donegal Square East, Belfast.

ROMAN INSCRIPTION AT LINCOLN.—While digging the foundation of a house about 1821, built in Lincoln, the workman found embedded six feet of sand a tombstone, bearing the following inscription:—

C. SAVFEO.
C. F. FAB. HIR
MILITI. LEGIO
VIII
ANNOR. XXXX
STIP. . . XXII.
H. S. E.

[* It is stated in *The Chemist* of Oct. 9, 1824, that "in 1784 Dr. James Price publicly proclaimed he could make gold;" but this date is clearly incorrect, his death on August 3, 1783, is announced in the *Mag.* of that month, p. 716.—ED.]

[† The story of the widow of Ephesus, whose inordinate grief for her husband was suddenly extinguished by love for a young soldier, is told by Petronius; for subject of a French Fabliau, *De la femme qui se fit sur la fosse de son Mari*; and is alluded to by J. Taylor, in his *Rule and Exercise of Holy Dying*.—"N. & Q."]

little difficulty in the inscription except the line, which seems somewhat obscure. Can CAII. FILIO. FABIORVM. HEREDI. P. me of the readers of "N. & Q." will attend to their consideration.

GEORGE T. HARVEY.

LE BUTTORUM."—In the Pipe Roll, I., are several entries concerning the t, one of which is the payment of one Sale Buttorum," the meaning of which Mr. Sanders remarks:—

as formerly a great quantity of salt made at and other places on the coast, and the old by the salt carts used for carrying it across will exist in the form of deep ruts, now hidden and heather, with here and there an old standing-place; but there appears to be no connection the salt and the word 'butts,' though Mr. of the King's House, at Lyndhurst, has all the information on the subject which his of the forest as ranger, suggested. There are listing in name at Brockenhurst and elsewhere, always been thought to be shooting butts; no difficulty in giving that meaning to the ion of the word, which occurs shortly after accompanied by any allusion to salt."

PHILIP S. KING.

OF THE EMPERORS OF GERMANY: THE EAGLE.—Beneath the fine series of portraits of the German Emperors in the Saal of the Römer, at Frankfurt-on-Main, is arranged a collection of impressions of the great seals of the empire. Two years ago I fully examined this series of seals, for the purpose of determining the reigns in which the eagle, and other armorial bearings, were introduced into the great seals. I think the Emperor Charles IV. was the first in which the eagle appeared; but I have unfortunately forgotten my memoranda, and should be glad if your correspondents could inform me if I am right. The eagle was, I think, single-headed; and on this point also I should be glad of information. Casts of some of the seals are on sale in the Kaiser-Saal. Are they so in England?

JOHN WOODWARD.

Cham.

SPURR, VICAR OF WORKSOP, NOTTS. — Can your readers give me any information about Henry Spurr, Vicar of Worksop, and of East Bridgeford, both in Notts? I am at Hunter (*Founders of New Plymouth*) Richard Bernard was presented to this vicarage in June, 1601; and left it in 1613, for that of Batcombe, co. Somerset. I should like to know if he preceded or succeeded any particulars about this latter: as to his marriage, issue, and death. Especially

I wish to learn if he was like Bernard, one of the Puritan party in the Church.

There is some reason to believe that Spurr was brother-in-law of the Rev. Francis Whitmore, of Kirkby-Wiske, co. York, and Bingham, co. Notts.

This latter clergyman died in 1598, and was buried in the chancel of the church at Bingham. I learn that the chancel floor has lately been covered with encaustic tiles. Among the numerous transcripts of monumental inscriptions, is there any copy of those which were presumably at Bingham? W. H. WHITMORE.

Boston, U. S. A.

WIGTON PEERAGE. — Can any one kindly inform me as to the history of this dormant peerage? I know this—viz. that two generations back a connexion of my own family married Lady Jane Fleming, a daughter of, I believe, the last recognised earl, and within the last few days I have seen her portrait. The estates I understand passed to the Elphinstone family, and as to how this happened I also desire information. I am assured, upon authority, that the grandfather of the present Colonel Hamilton Fleming, late R.M.L.I., pursued his claim to the title with such success that he was styled Lord Wigton by his friends, and that further prosecution of the claim was interrupted by his death, his son, still living, not caring to take it up. The record of the proofs advanced in support of it is, I presume, to be found accessible in some public office or department; and information as to this will further oblige.

Address (if not to "N. & Q.") to F. J. J. box No. 62, Post Office, Derby.

Queries with Answers.

DR. MAYNE. — Some elegiac verses "in obitum Rev. viri D. D. Mayne, Aedis Christi nuper Præbendarii," signed "Rob. Thynne," are now before me. Is anything recorded about Dr. Mayne, and when did he die? THOMAS E. WINNINGTON.

[Dr. Jasper Mayne, whose entertaining comedies have endeared his name to dramatic readers, was born at Hatherleigh in Devonshire in 1604, educated at Westminster, and afterwards at Christ Church, Oxford. Ejected by the parliamentary visitors from the vicarages of Pyrlton and Cassington, in Oxfordshire, he found an asylum under the roof of the Earl of Devonshire, where his learning and wit rendered him a proper advocate for religion against the famous Mr. Hobbes, then a tutor in that family. After the Restoration he was made Canon of Christ Church, and Archdeacon of Chichester. He died on Dec. 6, 1672, and is called by Wood "a quaint preacher and a noted poet." Though orthodox in his opinions, and severe in his manners, he was a facetious companion, and his propensity to mirth attended him in his last moments.]

He had an old servant, to whom he bequeathed an ancient family trunk, telling him that he would find something there which would make him drink after his death. The servant, full of expectation that his master, under this familiar expression, had left him a fair and comfortable competency, as soon as decency allowed, flew to the trunk, when to his great mortification he found the boasted legacy was nothing more than—a *red herring*!—Robert Thynne, the author of the verses, was also educated at Westminster, and afterwards at Oxford, and was instituted on June 21, 1694, Vicar of Flower, or Flore, in Northamptonshire, where he died at the age of sixty-four on Jan. 3, 1716-17. His epitaph is printed in Bridges' *Northamptonshire*, i. 509.]

PIE CORNER.—This was formerly the name of the street between Giltspur Street and Smithfield. May it possibly be derived from the French word *piéd cornier*, used in our old forest nomenclature for a boundary tree? Some mark of that kind may have stood in ancient times as a limit of the space of Smithfield. J.

[We feel pleasure in suggesting that the ingenious derivation of "Pie Corner" from "Pied Cornier," proposed by our correspondent, would seem to be confirmed by the derivation of "Pie Powder." This court, held at fairs, to administer justice and to redress disorders, is stated in our Law Dictionaries (Cowel, Tomlins, Jacob), to have been properly the court of *Pied Poudreux*, or dusty-foot. Now, if Pie powder was *Pied Poudreux*, it seems all the more probable that Pie Corner was *Pied Cornier*. For some account of the Pie-poudre Court consult "N. & Q." 2nd S. vii. 217, 283, 498.]

SIR HENRY BISHOP.—There is no formal Life of this melodious composer. Where is it possible to gather any particulars respecting his most interesting and chequered career? Was any biographical sketch published in the periodicals at the time of his decease in 1855? There is a notice in the *Annual Register* for that year.

JUNTA TURRIM.

[For biographical particulars of Sir Henry Rowley Bishop, Mus. Doctor, consult the *Gent. Mag.* June, 1855, p. 652; *The Athenæum*, May 5, 1855, p. 520, and the *Literary Gazette*, May 5, 1855, p. 285.]

LUSKES.—In Brightman's *Commentary on the Revelations* I find an unusual word, *luskies*—"Let those men that set blinde and beetle-eyed *luskies* over Christe's people," p. 232, of the Leyden edition, 1616. What is the exact meaning of the word? Whence comes it? Is it from the Latin *luscus*, blind of an eye, or what? H.

[Luske is a lazy, lubberly fellow; or, as Mr. Halliwell explains the word, "A lazy, idle, good-for-nothing fellow." "Here is a great knave, a great lyther *lusk*, or a stout ydell lubbar." (Palsgrave's *Acadestus*, 1540.) "What, thou great *lusk*, said I, art thou so farre spent that thou hast no hope to recover?"—Terence in *English*, 1611.]

OBERMAYR'S "PICTURE GALLERY OF CATHOLIC ABUSES."—I have the catalogue of a fine library collected from 1780 to 1810, and transferred on the death of the proprietor. Two of the titles he has added short remarks, which show reading and judgment. One book is *Pictures of Catholic Abuses*, translated from the man of Francis Obermeier, with ten plates. 1780.

The note is, "Puritanical, earnest, weak; good." I cannot find this book in the British Museum. Any information as to it, or the man original, will oblige P.B.E.

[The title of the German original is given in *Index Librorum* (1750-1832), theil iv. p. 511. Obermayr (Jos. Richter) *Picture Gallery of Catholic Abuses*, with eight plates. Vienna, 1784."]

CANNING'S LATIN POEMS.—Have the Latin poems of the Right Hon. G. Canning ever been published? I possess in MS. two in hexameter verse called "*Iter ad Meccam*," and "*Ode*" with some elegiac stanzas.

THOMAS E. WINTER

[We are inclined to think that George Canning's poems are only to be found in miscellaneous collections, as for instance, the "*Iter ad Meccam Religiosum Susceptum*," is printed in *Muse Oxoniensis*, or *Premiis Cancellarii Academicis Donata, et in Sheldoniano recitata*, Oxon. 8vo, 1810, vol. ii. p. 2. A poem was recited by Mr. Canning in the chamber on 26, 1789, on the occasion of Lord Crew's anniversary commemoration of benefactors to the university. There are at least two English translations of it.]

Replies.

BROWNE, VISCOUNT MONTAGUE, OF COMPTON PARK, CO. SUSSEX.
(3rd S. viii. 103.)

Will you kindly allow me to inform your correspondent Mr. JUSTIN BROWNE, through your pages, that I have a copy of Henry Browne's claim, 4to, 1851, by H. Pruter. The octavo was 1849, referred to in Mr. Sims' *Handbook of Genealogists*, was the private case. A copy was given to my solicitor, Mr. Henry Karlisle Carlton Chambers, by Messrs. Begbie & White, who took up the case for Mr. Henry Browne, the death of his brother John Browne, the previous claimant in 1848. It was handed by me to Mr. Sims for his perusal, and in his process I have allowed it to remain. If Mr. J. Browne is desirous of seeing the work, application should be made to Mr. Sims at the British Museum.

With respect to the wish expressed for continuation of the pedigree of "*Browne of Sturminster, or Storrington, co. Sussex, since 1820*," I have

no doubt these particulars could be got from Messrs. Jones & Arkoll, of 112, Tooley Street, the solicitors acting for Mr. H. Browne at the time his claim was set down for hearing in 1852. The material question, in the pedigree of the "Steyning and Storrington Brownes," is the connecting link between George Browne of Ripley, co. Surrey, second son of John, the second grandson of Sir Anthony Browne, first Viscount Montague; and Charles Browne, described as a porter living in Fishmonger Alley, Southwark, in 1600. The evidence adduced by the claimant Henry Browne, to prove that the Charles Browne referred to was the son of George Browne of Ripley, is an entry recorded in the Register of Baptisms at Storrington, in 1641, made in these terms:—

"1641. Charilus filius Hon^{ble} Georgius. et Annæ Browne de Parham, Febr."

The truth and genuineness of this entry is a matter of great doubt and suspicion. The objections raised to it previous to my petition to the House of Lords in 1853, to be permitted to oppose the claim of Henry Browne to the dignity of Viscount Montague, were (1), the occurrence of the word "Charilus" in it; (2) that no transcript of the registers of Storrington for 1641 is found among the bishop's transcripts of parochial registers at Chichester; (3) that the entry is not found in Sir William Burrell's MSS. of Sussex; and (4) that these ancient registers were for many years out of the custody and possession of the incumbents of Storrington, and in the hands of parties employed by John Browne, the father of Henry Browne; who presented a petition to the crown for the restoration of the dignity of Viscount Montague, to him the said John Browne, in the year 1815. During the years 1815, 1816, 1817, 1818, and 1819, Mr. Randle Lewis, a conveyancer, and a Mr. Pacy, a solicitor, were employed by John Browne in collecting evidence necessary to support the said claim. And on the 1st of September, 1822, the ancient registers referred to were taken to Storrington, and delivered to the Rev. H. Dixon by the said Randle Lewis. All the circumstances relating to this transaction have been given to me in writing by Mr. Dixon; and it has enabled me to get from other parties most important evidence and admissions, to disprove the authenticity of the entry of 1641, referred to in these registers.

Mr. Henry Prater, barrister-at-law, and the son-in-law of the claimant Henry Browne, has evinced the most unwearied research and industry in his printed case, which shows him to be a man of the highest ability in dealing with matters of this nature.

It is fair that I should also state, that Sir John Romilly's Report, dated the 27th March, 1851, is highly favourable to Henry Browne's claim; and

refers it, with the statement in support of it as it then stood, to the adjudication of the House of Lords; but it is equally fair and desirable to add that, since my petition in 1853, no further proceedings have been taken in the matter.

The dignity to the Viscounty of Montague was created by Letters Patent, bearing date 1 & 2 Philip and Mary, A.D. 1554; and was limited to Sir Anthony Browne, K.G., Standard Bearer of England, and the heirs male of his body lawfully begotten. The said Sir Anthony Browne married first, Jane, daughter of Sir Robert Ratcliffe, Earl of Sussex, by whom he had a son Anthony; and, secondly, Magdalen, daughter of Lord Dacres of Gillingham, by whom he had five sons—Philip, William, George, Thomas, and Henry. Anthony, the eldest son, married Mary Dormer, and died in the lifetime of his father, leaving three sons, viz. Anthony-Maria, John, and William. Anthony-Maria, the first grandson of the first Viscount, became second Viscount. The male descendants of Anthony-Maria terminated in George Samuel, eighth Viscount Montague, who was drowned at the falls of Schaffhausen on the Rhine, in 1793. And in the year in which he died, and only a few days previous to it, the fine old mansion at Cowdray, built in the reign of Hen. VIII., was burnt down.

John Browne, the second grandson, left by his wife Anne Giffard two sons—Stanislaus and George. The descendants of Stanislaus are believed to have terminated in Mark Anthony, ninth Viscount Montague, who died in 1797.

Assuming this to be so, the heir male of George would be next entitled to the dignity. George resided at Ripley, in Surrey. The early registers of baptism of Ripley have mysteriously disappeared. It is from this George that Henry Browne claims to be descended.

The first claimant was John Browne, a solicitor at Storrington, the father of Henry, who died in 1825.

The second claimant was John, the eldest son; who died suddenly in 1848.

Henry, the third claimant, is I believe still living.

A person of the name of Mitchell was for many years employed in collecting evidence for the two first claimants. He was a man of extensive antiquarian research; but there was always a strange mystery by what means he obtained his evidence. If any of the readers of "N. & Q." can give me any information of Mr. Mitchell, they will greatly oblige me.

THOMAS SELBY.

19, Westbourne Square, W.

CHARTULARY OF WHALLEY ABBEY.

(3rd S. viii. 198.)

In answer to the inquiry of MONASTICUS respecting the phrase *Actionibus in factum* occurring in a chartulary (3rd S. vii. 376), BIBIOTHECAR. CHETHAM. explained by a quotation from Cowell, that the term *Actio in factum* was frequently used by civilians to designate what was called by our common lawyers *an action on the case* (3rd S. vii. 508.) In a communication very much to the same effect as that of BIBIOTHECAR. CHETHAM., I pointed out that the phrase, *Actio in factum*, was borrowed from the ancient law of Rome (3rd S. viii. 36.) In answer to this communication, MR. IRVING wrote to inform us that the use of the word *actionibus* in connection with *in factum* was erroneous.

This piece of information he supported by a passage that he quoted from the *Institutes*, in which occurs the phrase "*Exceptio — in factum composita*;" and he relied on this phrase as showing that *in factum*, being a ground of defence, was not a cause of action (3rd S. viii. 76.) In my reply I quoted the *Explication des Institutes* by Ortolan, to show that in the Roman law actions as well as exceptions might be conceived in *factum* (3rd S. viii. 158.)

In a subsequent communication MR. IRVING states—without, however, giving any authority for the statement—that an action founded on an innominate contract was called *actio ad factum præstandum*; and from this supposition he draws the conclusion that the *in factum* of the Chartulary should, in strict civilian language, be *ad factum*. With respect to the quotation that I had given from Ortolan, he intimates that the work being written in French, perhaps I may have misunderstood it; and, to show the possibility of such an occurrence, he relates an incident that once happened to himself. Having met with the phrase, "*comme dit Paul*" in a French work, he found a difficulty in identifying the person referred to with his old friend Paulus of the *Corpus Juris*. Who on earth else he could have taken him for, it might be profane to guess. But in order to guard against any such mischance on the present occasion, I shall carefully avoid all writers in French.

The first authority I have to appeal to is that of the *Digest*, lib. xix. tit. 5, where the rubric or heading runs thus: "*De præscriptis verbis et IN FACTUM actionibus*."

In commenting on this chapter Heineccius expresses himself as follows: "*Actiones in factum varie accipiuntur*."

He then enumerates four different kinds, to the last of which I beg to draw attention, as comprising the class of actions spoken of by MR. IRVING under the title of actions—*ad factum præstandum*.

"Denique (4^o) quæ ex contractibus innominate nascuntur, dici solent actiones *in factum*."—Heineccius, *Elementa Juris Civilis secundum ordinem Pandectarum*, pars iii. § 346.

To this I will only add, that Warnkœfer's *Institutiones Juris Romani* (1834), p. 1, quotes in a note a passage from Gaius, § 4. 4 to the following effect:—

"*In factum actio ex eo dicta videtur quod omnis formula in factum erat concepta*."

Let it be borne in mind that Gaius died some half century or so earlier than MR. IRVING's friend, Paulus of the *Corpus Juris*, and let it be remembered that the readers of "N. & Q." will have no difficulty in coming to the conclusion that, in using of *actiones in factum* as a term belonging to the ancient law of Rome, I have committed a blunder. P. S.

COACH.

(3rd S. viii. 254.)

I take it MR. TRENCH will be glad to see my reply than is appended in the foot-note of my answer to his query. From the dates given it can be no doubt these coach-dinners were a ship that brought Charles II. from Holland to England at the Restoration; and it was from another passage in Pepys's works, that, on the same occasion, communicating to me the interesting account of his escape at the battle of Worcester. Pepys says, "I dined in a manner at the coach table to-day," it is the president in the "Cuddy," or general dining room on board ship, where the captain usually sits at the head of the table, but in his absence one of the principal passengers is *pro temp.* president. The "cuddy" (from chewing a cud, or quail, Jack tar would say) is fitted up like a coach with cushions, and the guests are accommodated in the manner of a Roman banquet, with sofas for their meal. The *salle à manger* at a *Coache d'hôte* is none other than the coach or dining room on board ship. And at Baden the Grand Duke presides at the table as captain. "Dined in a manner of state, the royal company by themselves in a coach." This was May 28, 1660, the day that the king landed in England. We may suppose that Charles, with all his familiar manners, and his love of social chatting, would not have been so important day—

"Big with the fate of empire and of Rome."

wish to dine alone with his counsellors, & the "cuddy" to himself for a cabinet council would be possible, no doubt, by historical research to find out of whom this cabinet council was composed, and to what high offices in administration any of them were appointed after Charles II. actually in power. We may safely set

d Clarendon) as one in the coach on en. He lived at Antwerp, and in 1657 (titular) Chancellor of England. At the time the Seals of that high office were given him by Charles II. He was also Chancellor of Oxford, and advanced to the title of Baron Hyde, of Hindon. He was created Earl of Clarendon. Pepys secretary to the Navy, and afterwards to the same post in the Admiralty. "a deal of state, &c." Does this imply he was included in the royal company in the 28th? That Charles should have told he escaped from Worcester, as a circumstance fixed in the royal memory, is contrary to the historian:—

At the restoration, the king sent for Richard Pennington, calling him 'Friend Richard,' made him give an account of all their adventures together, escape from Boschobel. This the old man did, to the entertainment of all present, telling them, that a sorry jade for the king, with a bad saddle, and how his majesty complained of his steed; and brother Humphrey said the King should not ride with the poor animal, for it had never before the weight of three kingdoms on its back, &c."

Was brother Humphrey the original of this hackneyed pun, which has now become stock witticism in all jest-books, from *Punch*, with his dog Toby?

QUEEN'S GARDENS.

"THE BLACK DWARF."

(3rd S. viii. 249.)

The Dwarf was a weekly journal established by Thomas Jonathan Wooler. It was not stamped, and news then could not be inserted except on stamped paper. I think it was anterior to that suggested by me: probably it was 1817—that great year of social agitation. According to my recollection it was exclusively a political paper, and aimed to learn that dramatic pieces appeared; but perhaps they were written to political purpose. Leigh Hunt followed it, and period with a *Yellow Dwarf* (the title from a Parisian publication), in which it competed with politics. Wooler was a compositor in a printing-office. He was a remarkably fluent speaker—an accomplished debater in those days of "public meetings," but he got him into notice. He became a comedian, and practised as an attorney. He had a certificate. He succeeded Cobden as editor of *The Statesman*, an evening paper, but then fallen into the sere, and was issued under his management.

The Black Dwarf.

Make a note here, which may interest readers. About the period

above referred to, when the Stamp Act was in force, more daily newspapers were published in London than appear now. The morning papers then published were—*The Times*, *Chronicle*, *Herald*, *Post*, *Advertiser*, *British Press*, *Public Ledger*, and *New Times*, eight in all. There was, I believe, another called *The Day*, but being in doubt, I do not include it in the number. There are eight published now, including penny papers. The evening papers published then were—*The Courier*, *Pilot*, *Sun*, *Star*, *Globe*, *Statesman*, and *Traveller*, seven in all. At present six only are published. At the earlier period, the price of every daily paper was sevenpence. C. Ross.

In "N. & Q." for last week the question is asked, who was the author of a political publication called *The Black Dwarf*, which appeared some time in the year 1819. The author was Thomas Jonathan Wooler, a printer. It was published on Sunday morning in Sun Street, Finsbury. Mr. Wooler studied the Common Law, and retired from the printing business, and was for some years employed by Samuel Harmer of Hatton Garden, the Old Bailey lawyer. WM. COTTERELL GEE.
4, Bouverie Street.

FACINGS OF REGIMENTS.

(3rd S. viii. 251.)

1. The facings worn by the infantry regiments at present are, with very few exceptions, identical with those they have had from their first embodiment. The 60th, "red, facings blue," were clothed in "green, facings red" when they became "Royal Rifles" instead of "Royal Americans." The 41st, raised as a regiment of Invalids in 1719, wore "red, facings blue," till they became a regiment of the line in 1787. All the commissions of the officers were re-dated Dec. 25, 1787, and they assumed the *white* facings when they received into their ranks the most renowned soldier that ever served in the regiment—"the Hon. Arthur Wesley," whose commission, as junior lieutenant, bears the same date. The heavy cavalry remain much the same: the 2nd Dragoon Guards have returned from *black* to the old *buff*; the 3rd Dragoon Guards have exchanged *white* for *yellow*. The light cavalry have changed considerably.

3. The first great disbandment dates in 1712, at the close of Marlborough's campaigns. No cavalry below the 8th, no infantry below the 39th, survived this period. A multitude of Marlborough's veterans still remained on the half-pay list in 1755, the date of the earliest army list I have met with, but their regiments were named after the colonels, and not numbered. The second great disbandment was at the close of the continental war in 1748-9. No cavalry below the 14th, no

infantry below the 49th, survived it. The marines were raised at the opening of the seven years' war, and hence take rank after the 49th; and for a short time the "Royal Regiment of Artillery" was numbered as the 52nd, just as the rifle brigade was once the 95th. The third great disbandment at the close of the war in 1703, reached to the 18th cavalry and 70th infantry, each of those regiments surviving it. The 85th Royal Volunteers, and 88th Highland Volunteers were raised in 1759, and shared the fate of all the other corps, from the 71st to the 124th, in 1763. The next great disbandment was at the close of the American war, of the present regiments, after the 70th, the 71st and 72nd alone surviving it. Then came the great war with France; a vast number of regiments were raised in 1794, and numbered up to 135th; most of them being remodelled or reduced in 1795 and 1802. The York Light Infantry Volunteers, a foreign corps, was raised in 1803, served in the West Indies, and ceased to exist at the peace. They were rifles not fusiliers.

SIGNET.

1. There were several colours worn as facings in the army, which have now disappeared. For instance, the 35th had orange facings, but this being susceptible of misconception in Ireland was abolished. The 13th had "Philomel yellow," the 54th popinjay green, the 59th purple; all these colours have been supplanted by more simple hues.

2. Second lieutenants have existed in the army for a great length of time. I think the title was used in King Charles I.'s army, though I cannot remember where I have seen it.

3. The 85th and 88th, that existed in 1763, were disbanded the same year. SEBASTIAN.

HARD TACK: BLACK BREAD OF DAUPHINÉ (3rd S. vii. 134.)—I can answer from personal experience the question concerning the black bread of Dauphiné. It is baked in large round flattish cakes, which are often kept for at least six months. It is not bad when soaked in milk; but when dry, it is about as pleasant food as a mouthful of mahogany chips and sawdust would be. The baking "with the refuse of the fields" no doubt refers to cow dung, which, in the upland districts where wood is scarce (pine forests being unfrequent in many parts of Dauphiné), is dried and used for fuel. I saw the walls of chalets covered with "pats" of dung drying for this purpose between the Col de Goleon and La Grave. I have mentioned this bread in *Outline Sketches in the High Alps of Dauphiné*, Longmans, 1865. See also *Peaks, Passes, and Glaciers*, Second Series, vol. ii. p. 217; and Forbes' *Excursions in Dauphiné*

(*Norway and its Glaciers*, p. 294.) The use of this bread is not, however, confined to Dauphiné; it may be met with in most of the unfrequented districts of the Alps. T. G. BONSH.

St. John's College, Cambridge.

ATLANTIC CABLE TELEGRAPH (3rd S. viii. 5.) Lest any of the readers of "N. & Q.," not having the means of ascertaining for themselves, I suspect that there is any basis of truth in Mr. PINKERTON's article, I take the liberty of stating that at all events *one* message from St. John was transmitted through the cable of 1858, at the announcement of a collision between a steamer in Europa and Canada, two of the R.M. steamers of the Cunard line, which was the means of preventing the alarm and anxiety that the consequent delay in the arrival of the homeward-bound steamer would have caused. I write from my own recollections of the occurrence, but any reader of "N. & Q." can ascertain the particulars by referring to the newspaper files of the period.

Perhaps MR. PINKERTON will give some of the "very best reasons" and "numerous facts" which confirmed his belief in the commission of gross fraud. R. M.

Liverpool.

85TH AND 88TH REGIMENTS (3rd S. viii. 5.) 85th Royal Volunteers, * raised 1750; sent to Portugal 1762, disbanded 1763; again raised 1764, disbanded 1784. Raised as Bucks Volunteers 1793; served in Holland, at Flushing, in the Peninsula, at Bladenburgh, and New Orleans: Light Infantry, 1808; King's Light Infantry, 1821.

88th Campbell's Highlanders, raised 1759; served in Germany at the battles of Fellinghausen and Grabenstein 1761-1762; disbanded 1763; again raised 1780; disbanded 1783. Raised in Ireland 1793 by Col. the Hon. Thomas de Burgh (Earl of Clanricarde); assumed the name of Campbell's Rangers; received for its number 88, viz. the new regiments were numbered from 78: wards. GRIS.

Liverpool.

EPITAPHS ABROAD (3rd S. viii. 244, &c.)—There are, if I remember rightly, some rather curious epitaphs on members of British families in the Münsterkirche at Aix-la-Chapelle.

Perhaps some tourist would be so good as to make copies of them for the benefit of the readers of "N. & Q." Copies of the inscriptions on the tombs of James, Duke of Douglas; and of the Earl of Angus, in the church of St. Germain des Prés, at Paris, would probably also be acceptable to others besides myself. J. WOODWARD.

FOREIGN HERALDIC WORKS (3rd S. viii. 20.) The best works on the heraldry of Scandinavia which I know of are the following:—

* Vide Colburn's *H. S. Mag.* April, 1851.

Cedercrona, Sveriges Rikes Ridderskaps och Adels Wapen Bok, folio, Stockholm, 1746.

Lexicon over Adelige Familier i Danmark, published early in the present century.

Magazin til den Danske Adels Historie, Kjöbenhavn. 1784, 1785.

The German heraldic books are legion; Spenser's *Opus Heraldicum*. Folio. Frankfort-on-the-Main, 1714, &c.; and Siebmacher's *Wappenbuch*, 6 vols. folio, Nürnberg, 1734, probably contain all that is wanted.

None of the above are translated into English or French. J. WOODWARD.

ROMAN CATHOLIC GENTRY IN LANCASHIRE (3rd S. viii. 252.)—Your correspondent JAYTEE will find a copy of the "lords'" order of Dec. 10, 1580, in Peck's *Desiderata Curiosa* (lib. iii. no. xxvi.) with a more correct list of the names than he gives from Gregson's *Fragments*. Orrell should be Orrell; Firth is Forth. Thomson and Nelson are stated to be of Lancaster; Sherborne of Aughton; Chiswell should be Chiswall, &c. A large if not a complete list of Roman Catholic Gentry of Lancashire at different periods could be constructed from the following and other sources:—

"A Catalogue of the Lords, Knights, and Gentlemen that have compounded for their Estates" (Chester, 1633; London, 1655.) This is alphabetical, and to most of the names the residences are appended, e.g. "Gerrard, Tho^d of Ince, Lancashire, gentleman."

Then of the period of the great Civil War, there is "A Catalogue of those Catholics that died and suffered for their Loyalty." This is printed in *The Catholic Apology*, &c. (3rd edit. 1674.) It is in ranks—Nobles, Knights, Colonels, Lieut.-Colonels, Sergeant-Majors, Majors, Captains, inferior Officers and gentlemen volunteers. Another list is entitled "More Catholics that died for their Loyalty."

A third, "Catholiques whose Estates, real and personal, were sold in pursuance of an Act made by the Rump, July 1651, for Delinquency."—"Other Estates sold under the Acts of Aug. 4, 1652 and Nov. 18, 1652."

Then after the Rebellion of 1715, the Roman Catholic gentry were required to register their estates, with the value thereof; and in Baines's *History of Lancashire*, vol. iv. p. 768, Appendix vi. s. a "List of Papists who registered their Estates, and the respective Values thereof, in Lancashire, in 1718" as reported to Parliament by the Commissioners appointed under the Act of 1st Geo. I. This is perhaps the most complete list of Lancashire Roman Gentry of that period, as it contains the names of about 400, but omits their residences. CRUX.

MAESMORE (3rd S. vii. 67; viii. 268.)—By way of supplement to the answer of T. W. on this sub-

ject, let me observe, that many years ago I used to visit a place called *Maes Mawr*. It is situated in the parish of Guilsfield, in the county of Montgomery, and is now, according to Burke's *History of the Landed Gentry*. p. 234, the seat of Thomas Curling, Esq. Not being acquainted with the Welsh language I cannot give the meaning of the term, but I recollect as a boy being much impressed with the gloominess of the place, situated in a deep dingle, on the banks of a large deep pool, and fancying that the name was in some way or other derived from the situation. A "massy more" was, according to Scott, a pit, or prison vault, and many of your readers will recollect mention of it in the fine description of Crichton Castle, in *Marmion*:—

"And, shuddering, still may we explore,
Where oft whilom were captives pent,
The darkness of thy massy more;
Or, from thy grass-grown battlement,
May trace, in undulating line,
The sluggish mazes of the Tyne."

Canto iv. stanza xi.

OXONIENSIS.

WASPS (3rd S. viii. 226.)—Like MR. TRENCH I have observed the scarcity of wasps this summer, having seen only one. The following explanation, agreeing with MR. TRENCH's statement, is from Kirby and Spence's *Entomology*, i. 350, 7th edition:—

"It sometimes happens that when a large number of female wasps have been observed in the spring, and an abundance of workers have been expected in the summer and autumn, but few have appeared. . . . In this vicinity (Barham) numbers make their nests in the banks of the river. In the beginning of October (1816) there was an inundation, after which not a single wasp was to be seen. The continued wet that produces an inundation may also destroy those nests that are out of the reach of the waters."

I have curtailed this extract, but have given the substance, so as not to make it too lengthy. The heavy rains we had in the early part of last month (when the eggs would be in the nests unhatched), have no doubt operated as surmised by Mr. Kirby.

MR. TRENCH observes, that flies, in his neighbourhood, have not been more numerous than usual; but here it is the contrary. The enormous number of small flies, filling the air, renders it positively disagreeable to walk a short distance in the suburbs. I attribute their production in such quantities partly to the present exceedingly hot weather occurring immediately after several heavy rains. W. C. B.

Hull.

BIBLICAL VERSIFICATIONS IN ENGLISH (3rd S. viii. 201.)—MR. BARHAM does not mention in his article on this subject, William Hunnis, who was chapel-master to Queen Elizabeth, and a contemporary of Christopher Tye, whose versification of

the Acts is referred to by Mr. BARHAM. Hunnis versified several of the Psalms, part of Deuteronomy, and the Book of Genesis. I possess a versification of the whole Book of Daniel, by a presbyterian minister, Edinburgh; no date, pp. 72. I give the first verse as a specimen:—

"When Jehoiachim was king of the Jews,
Then Nebuchadnezzar did Salem attack;
And God gave him over to Babylon's king,
Who partly the city and temple did sack."

As Mr. BARHAM says, the versification of the Psalms are too numerous to mention, but I think those by Addison ought not to be forgotten. The paraphrase by Dr. Johnson of part of the fourth chapter of Proverbs; and by Thomson of part of the sixth chapter of St. Matthew might also be noticed.

W. C. B.

MARY CLARE WARNER (3rd S. viii. 267.)—I beg leave to inform your correspondent, THUS, that Sister Mary Clare Warner was in the world Elizabeth Warner, and was sister-in-law to the Lady Warner, whose name in religion was Sister Clare of Jesus.

F. C. II.

SALMON AND APPRENTICES (3rd S. viii. 107, 174.) There can be no doubt that indentures of apprenticeship do exist, in which clauses restricting the eating of salmon are to be found. In the town of Christchurch, Hants, there is a spot called Bargate, where anciently stood a small lazaret house, or hospital for lepers, dedicated to St. Mary Magdalen, but the building has long since been destroyed. The revenues of this foundation arise from small pieces of land, some cottages and garden ground, and amount to something like thirty pounds per annum, and are now applied to charitable uses. Frequent mention is recorded of the large quantity of salmon with which the rivers Stour and Avon abounded in former times. The prevalence of leprosy at that period may have been occasioned by partaking too freely of fish. A remarkable fact connected with this subject is the restriction imposed upon masters receiving apprentices in this town under its charities, by which the former were bound not to permit the youths entrusted to their care to eat "red fish" oftener than at stated times therein specified. I am not at this moment able to get access to the documents in the corporation chest of the town, but I will endeavour shortly to obtain an extract from one of the indentures with the exact words employed.

BENJ. FERREY.

MARSHAL SOULT AND THE BATTLE OF TOULOUSE (3rd S. viii. 252.)—Colonel Cook and Colonel St. Simon left Paris on the 7th of April, 1814, to inform Wellington and Soult of the proposed abdication. They were arrested, and detained on their way, and did not reach the contending armies till the 11th—the day after the battle was fought. Even after they had received the in-

formation, the French Marshals did not consider it sufficiently authentic, and did not lay down their arms for some days; in which period they took prisoner Sir John Hope. (See Baines's *History of the Wars of the French Revolution, 1817*, vol. ii. pp. 330, 340.) I have given these particulars towards elucidating this important point, in order to set the matter more fully before your readers. I should like to have Lord Wellington's justification of Marshal Soult; but at the same time, as the news was sent to each camp on the same day, and reached them also on the same day, part of the blame (if any) would attach to Lord Wellington.

W. C. B.

SIR THOMAS SUTTON (3rd S. viii. 252.)—Sir Thomas Sutton, the founder of the Charter House, was born at Knaith, in Lincolnshire. His father was, I believe, steward of the Courts belonging to the corporation of the city of Lincoln. Will this in any way assist your correspondent LEAL-LAWD? A reference to the various registers of the city of Lincoln might perhaps be of use, or perhaps those of Knaith, if any such there be.

W. C. B.

LIONEL, DUKE OF CLARENCE (3rd S. viii. 243.)—I do not write in answer to the first part of the query contained in the last number, respecting the sex of this Prince's child or children; but your correspondent also says—"Where was Comney Abbey?" There is a place called Campsie, near Glasgow; but whether there is or was an abbey there, I do not know. It is a place of some antiquity. Allow me to ask, in connection with this subject—How many children had Edward III.? Some say twelve, others thirteen. All admit that two sons died young, and that he had five daughters.

W. C. B.

INN SIGNS: "DRY LODGINGS" (3rd S. viii. 176.)—An impression has obtained for many years, on the part of tourists and others who visit the "sister iale" and see "Dry Lodgings" and "Good Dry Lodgings" advertised at the entrances to underground apartments, and on the windows of ground floors, in the old back streets of Dublin, Cork, and other places, that the announcement includes the certainty of a well-aired bed. This, however, is as it may be, for no such guarantee is intended. "Mine host" merely intends to intimate that he does not supply malt drink or spirits.

WILLIAM BLOOD.

Liverpool.

"THE CHRISTIAN YEAR" (3rd S. viii. 249.)—In answer to your correspondent, I may state that I have in my possession a letter from an eminent London publisher to the following effect. *The Christian Year* was offered to Messrs. Parker, Oxford, and they refused it; the then Mr. Coleridge either gave or lent the money to Mr. Kohl-

the book, which has proved not only a specimen of modern Christian poetry, but a great commercial success. Mr. Keble enabled to fill all the windows of Hurst with stained glass, which has been by the proceeds arising from the sale of said (Christian) addresses.

ANTI-TEAPOT.

JOHNSON: "WHICH" (3rd S. viii. 264.)—He is, strictly speaking, posterior in date to the word; and it is needless to say that referring to persons, is common in Scripture in the Lord's Prayer, Luke iii., &c.; and Johnson himself quotes instances.

LYTTELTON.

Stourbridge.

NO EYEBROWS (3rd S. viii. 272.)—In *the Enone*—

"The charm of married brows,"

and, means this.

LYTTELTON.

Stourbridge.

MOXON'S "MAY QUEEN" (3rd S. viii. 267.)—A part of this poem is in Moxon's two editions of 1842; and I think not before.

LYTTELTON.

Stourbridge.

ZEUS (3rd S. viii. 266.)—Zeus in his *Grammatica*, p. 8, says "Druid" is the Welsh form from *druw*, the oak. In Irish the male is the female *druith*. (*Id.* p. 754.)

T. J. BUCKTON.

BIBLE (3rd S. viii. 226.)—In answer to the query of B. H. C., I have to state,—1. That the editions of the Douay Bible will be found in the *General Introduction to the Sacred Scriptures*, by Dr. Dixon, the Catholic Archbishop of Armagh, vol. i. p. 197, and in Dodd's *Church of England*, vol. ii. p. 121.

The New Testament was published at Rheims; the Old at Douay in 1609 and 1610. The Testament was afterwards published in French form at Antwerp. In 1750, Dr. Challoner's edition of the whole Bible, with the text modernised, was published in London; and the Douay Bible generally in use by English Catholics.

This edition consequently is considered the

original editions of both Old and New Testaments received the approbations of the Ecclesiastical authorities and theological doctors of the Universities of Douay and Rheims, which are given to all the editions: the later editions had the approbation of Dr. Challoner and other Catholic Bishops of England; and various other editions with approbations of English Catholic Bishops.

F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Extracts from the Journals and Correspondence of Miss Berry, from the Year 1783 to 1852. Edited by Lady Theresa Lewis. In three Volumes. (Longman.)

Pope and Twickenham are not more closely associated in our minds, with

"The fair-haired Martha and Theresa brown,"

than Horace Walpole and Strawberry Hill with Mary and Agnes Berry, whose "good sense, information, simplicity and ease," even more than their personal advantages, won the admiration and affection of that most fastidious of mortals. Their intimacy with him contributed largely to the happiness of his latter days; and to his influence may reasonably be ascribed many of those charities which won the hearts of the grandchildren and great-grandchildren of the friends of their youth. Very gracefully does Lady Theresa Lewis show us what connecting links these ladies were between our own days and

"The old time when George the Third was King."

From the age of seventeen or eighteen, to that of nearly ninety, Miss Berry and her sister Agnes (one year younger than herself) lived constantly in society both at home and abroad: they had seen Marie Antoinette in all her pride and beauty, and they lived to regret the fall of Louis Philippe, for whose prudence and abilities Miss Berry had for many years conceived a high respect, and with whom she was personally acquainted. Born in the third year after the accession of George III., she lived to be privately presented to Queen Victoria a few months before her death." Soon after the death of Lord Orford, Miss Berry adopted the resolution of making memoranda of the remarkable circumstances and characters that passed under her notice, and as she continued this practice for nearly half a century, spent among associates of the highest personal character and position, it will readily be imagined what a mass of curious and amusing anecdote, pleasant gossip, and private history are contained in the three volumes of her *Journals and Correspondence*, which Lady Theresa Lewis has given to the world. This duty had been at one time entrusted by Miss Berry to the late Mr. Charles Greville; but no one can peruse the book before us without rejoicing that that gentleman so readily fell in with Miss Berry's later wish to place them in the hands of the present Editor. Lady Theresa, from her own nature, high character, and accomplishment, must necessarily be a more sympathising editor; and there are two or three incidents in Miss Berry's life, such as her engagement to General O'Hara, and the question, did Walpole himself ever entertain the idea of offering her his hand?—which could only be properly written with the "crowquill" of a lady. Whether for their pictures of our social progress, or the glimpses which they give us of all our notabilities from Walpole to Macaulay, these volumes are as welcome now, as they will be valuable hereafter.

Oxford Lent Sermons, 1865. With a Preface by Samuel, Lord Bishop of Oxford. (J. H. & J. Parker.)

A series of polished, earnest, and thoughtful sermons, addressed last Lent to the young academics of Oxford; setting forth in various aspects the great Conflict of the Church of Christ with the Sin of the World. We would single out from among them Mr. Claughton's and Mr. Randall's Sermons on the Luxuries of the World; and Mr. Burrow's on the Impurity of the World, as perhaps the most forcible of the series. And Mr. Liddon's Sermon

on the Undue Exaltation of Intellect in the present day, is a most just and wholesome one.

A Corner of Kent; or, Some Account of the Parish of Ash-next-Sandwich, its Historical Sites and existing Antiquities. By J. R. Planché, Rouge Croix Pursuivant. (Hardwicke.)

Let the reader spread out before him the Map of England, and say he can lay his finger upon a more interesting corner of a more interesting county than that which has called forth this able volume from the facile pen of Rouge Dragon. It lies on the Rutupine shore alluded to by Lucan, is closely connected with Richborough, and was the scene of those successful excavations which formed the celebrated Faussett Collection, and furnished Douglas with materials for his *Venia Britannica*. A spot so rich in historical associations, described by so good an antiquary as Mr. Planché, could not fail to produce a volume of great value to Kentish collectors, and which might be run through with interest even by the general reader.

Ancient Pillar Stones of Scotland: their Significance and Bearing on Ethnology. By George Moore, M.D. (Edmonstone & Douglas.)

All who are interested in the sculptured stones of Scotland, which are among the most remarkable in the world, should read this little volume on that which is the most singular among them—the so-called "Newton Stone;" which, according to Dr. Moore's reading of the inscription, is a monument erected when the worship of Baal either still predominated, or had been suddenly revived in Northern Scotland.

BOOKS RECEIVED.—

A Dictionary of Science, Literature, and Art. Edited by W. T. Brande, D.C.L., and the Rev. G. W. Cox, M.A., assisted by Gentlemen of Eminent Scientific and Literary Acquirements. Parts V. and VI. (Longman.)

We have already spoken at such length of the merits of this useful and compendious Cyclopædia, that we may now content ourselves with announcing its steady progress towards completion.

An Enlarged and Illustrated Edition of Dr. Webster's Complete Dictionary of the English Language, thoroughly revised and improved. By Chauncey A. Goodrich, D.D., LL.D., and Noah Porter, D.D. To be completed in Twelve Monthly Parts. Parts IX. and X. (Bell & Daldy.)

We are glad to see this excellent Dictionary so rapidly approaching completion. The tenth part reaches to the word "Utilitarian." Two more parts will complete the alphabet, and include the various supplements, which will add so much to the utility of the book.

The Gossiping Guide to Jersey. By J. Bertrand Payne, F.R.G.S. Sixth Annual Issue. (Adams & Francis.)

The words "Sixth Annual Issue" testify to the recognised utility of this Guide to Jersey.

"Despatches of the Duke of Wellington." We are informed that it is intended to include, in the next volume, a complete Index to this important collection.

Messrs. Longman, as we learn from their useful Monthly List, have nearly ready for publication, in addition to numerous medical and other scientific works, "The Life of Man symbolised by the Months of the Year in their Seasons and Phases, with Passages selected from Ancient and Modern Authors," selected by Mr. Pigot, accompanied by a series of twenty-five full-page illustrations, and many hundred minor ones, from original designs by John Leighton; an illustrated edition of the First Series of the "Recreations of a Country Parson;" a new volume

of Dr. D'Aubigne's "History of the Reformation in Europe in the Time of Calvin;" "Mozart's Letters," translated by Lady Wallace; a "History of the City of Rome," by Mr. Dyer, author of the article "Rome;" Dr. Smith's *Dictionary of Greek and Roman Geography*; a Second Series of "Legends of Iceland," by Mr. de la Eirike Magnusson; "Travels in Egypt and Asia," by Mr. S. S. Hill; *Transylvania, its Products and its People*, by Mr. Boner; and a new "Life of Isambard Brunel," by his Grandson.

Messrs. Moxon's announcements for the approaching Season include a quarto edition of Mr. Tennyson's "The Arden," illustrated by one of the most prominent artists of the pre-Raphaelite school—Mr. Arthur Hughes; a novel, entitled "See-Saw," by Francesco Abati; a new volume of Poems by Mr. Stigant; a "Life of Charles Lamb," by the veteran Barry Cornwall; an issue of "Mrs. Fanny Kemble's Poems," with as never before printed; "Selections from the Works of William Wordsworth," and a critical essay on the works of the late Laureate, by Francis Turner Palgrave; "Lancelot," with sonnets and verses, by William Ford, M.A.; and a re-issue of illustrated editions of Tennyson's "Princess," "Keats' Poems," and "The Proverbial Philosophy."—"Chastelard," a tragedy, by Algernon O. Swinburne; and a new and cheap edition of "Atalanta in Calydon," by the same author.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

INTERESTING FACTS RELATING TO THE FALL AND DEATH OF MURAT, KING OF NAPLES, by Francis Macdonald. Edinburgh, 1817.

*** Letters stating particulars and lowest price, cash or by post, to Mrs. W. G. Barrett, Publisher of "NOTES AND QUERIES," 32, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent to the gentlemen by whom they are required, whose addresses are given for that purpose:—

HODSON (REV. GEO.). THE CHURCH OF ROMÉ'S TRAPDOORS. London: Hamilton & Co. 1838.

GREEN (REV. T. L.). THE TACTS, THE WHOLE TACTS, AND NOT THE TACTS, &c. London: Kessell & Co. 1832.

SCHLEIERHOFER (J. G.). AUGMENTATA LITTERARUM. 1806. 12mo. 1735. HISTORICAL ET ECCLESIASTICAL.

Wanted by Rev. Aiken Irvine, Kilbride, Berw.

SONGS OF CHRISTIAN CHIVALRY.

Wanted by Dr. Fisher, 5, Appian Way, Upper Leamington, Dublin.

Notices to Correspondents.

A FEW WORDS ON THE PASTOR LETTERS IN OUR NEXT.

W. M. M. Lorraine's work on the Inquisition is in 4 vols. The respondent, Mr. S. Henry, published a work on the "History of the Inquisition under the title of Shakespeare's Garden (Longman, 1894), which is in "N. & Q." of April 30, 1894.

PRIMMER PVS. Tetchy and touchy are the same word, different Shakespeare's.

"Tetchy and wayward was thy infancy" surely corresponds with "Tetchy and Fletcher's."

"You're touchy without cause."

C. D. L. The line—

"The labour we delight in physics pain," is in Macbeth, Act II. Sc. 3.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, OCTOBER 14, 1865.

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NEW WORDS ON THE PASTON LETTERS.

article in the *Fortnightly Review* of the 1st Septem- which Mr. Herman Merivale lays before the of that journal, "not a disproof of the authenticity famous PASTON LETTERS, but some reason at all for entertaining doubts of their genuineness," has the antiquarian world from its propriety; and uthless call forth some champion ready to do or the honour of Sir John Fenn and the genu- of these remarkable documents.

Merivale is so obviously actuated by an honest o have the doubts which have suggested them- o his mind satisfactorily set at rest, that he will, sure, give such attention as they deserve to the three suggestions which we think he has not tly considered.

Mr. Merivale compared with the PASTON LET- ot only the documents of similar age and charac- Sir Henry Ellis has printed in his valuable ons of Letters, but also the very curious volume PTON CORRESPONDENCE, printed by the Camden and edited by that accomplished antiquary the Stapleton? Will not such a comparison incline reconsider the question? Surely the PLUMPTON s are an answer to that part of Mr. Merivale's ich rests on the fact he has assumed, that, "since 1 Fenn's time, nothing has been disinterred at all ing his compilation."

One of Mr. Merivale's doubts arises from a point which he wishes his readers to bear especially in mind, that there is not a word in the Preface to the first two volumes "to announce to the public that the bulk of the originals were not published, or that the editor had still any portion of consequence in his hands. Nay, more than this, he seems to say (p. xxii.) that it had occurred to him to print only 'a select number of the letters,' but that he thought it better to give the whole." But though the passage to which Mr. Merivale refers certainly sanctions the inference which he draws from it, surely the following throws sufficient doubt upon its meaning, and would justify the opinion that the editor did not intend to say he had given the entire collection to the press: —

"The editor has sometimes found great difficulty in judging *what letter or part of a letter to omit*, when he has thought it of no consequence as being neither historical nor delineating any feature of the times: considering that, though it might not appear to him to convey any information, yet that it might be useful to other antiquaries in their particular investigations. When any letter or part of a letter, therefore, appears trifling to any particular reader, he hopes this consideration will entitle him to indulgence."

That more letters did exist than were printed in the five volumes, we know from what the editor of the five volumes tells us in his Preface: —

"The originals of the five volumes I have not been able to find. *Some originals I have*, which appear not to have been intended by Sir John Fenn for publication."

Mr. Merivale urges, that there is something remarkable in the rapidity with which a second edition of a work of this character was called for; but there is one fact connected with the publication of the second edition which tells greatly in favour of the authenticity of the Letters, namely, that that second edition has "Notes and Corrections" by George Steevens. Puck, the Commentator, was certainly not a very unlikely man to play off a hoax upon his literary brethren; but about the last of his generation, we should think, on whom any of his contemporaries would try to palm off fabricated documents.

Sir John Fenn speaks of his obligations to Walpole, Sir John Cullum, and Edward King; upon which, Mr. Merivale remarks, there is no evidence in the Preface to show that these distinguished persons, or any one else, had ever cast eyes on the originals themselves. That is very true; but we have pretty good evidence of what one of these distinguished persons thought of these letters; and that he was not one to be readily deceived, Chatterton found to his cost. If Fenn mystified Walpole, the mystification was very complete: for, writing to the Countess of Ossory on the 1st February, 1787, at the very moment of their publication, Walpole says: —

"The Letters of Henry VI.'s reign, &c., are come out: and, to me, make all other letters not worth reading. I have gone through above one volume, and cannot bear to be writing when I am so eager to be reading. There is one of *Sir John Falstaff*, in which he leaves his enemies to *White Beard* or *Black Beard*, that is, he says, to God or the Devil. There are letters from all my acquaint-

tance—Lord Rivers, Lord Hastings, the Earl of Warwick, whom I remember still better than Mrs. Strawbridge, though she died within these fifty years. What antiquary would be answering a letter from a living Countess, when he may read one from Eleanor Mowbray, Duchess of Norfolk?"

There is one point on which Mr. Merivale insists, but which we think is untenable—viz. "that the Letters have never been seen by any individual." Sir Frederic Madden pointed out in this *Journal* ("N. & Q." 2nd S. vii. 108), that on the 23rd May, 1787, the editor attended the King's Levee, and "had the honour of presenting to his Majesty, bound in three volumes, the ORIGINAL Letters of which he had before presented a printed copy," when his Majesty conferred upon him the honour of knighthood. It is difficult to conceive that any man would have had the audacity to play off such a hoax upon his sovereign, as Sir John Fenn—who is described as being "of strict and scrupulous punctuality and veracity"—must have been guilty of, if the documents he presented were spurious.

But there is every reason to believe that these documents had, before their presentation to the King, been seen and examined by scholars competent to form an opinion of their value. In the first volume of the *PASTON LETTERS* in the library of the Society of Antiquaries is a letter to the then President, the Earl of Leicester, from the editor, which has the following postscript:—

"P.S. If it be agreeable to the Society, the original letters shall be left for one month in their library for the inspection of such gentlemen whose curiosity may be excited to examine them."

The book and the accompanying letter were laid before the Society at their meeting on the 1st February, 1787, when, as we learn from the Minute Book in which the proceedings of that meeting are recorded—

"The Society returned thanks to their worthy Member for this kind mark of his attention and favour, and expressed their satisfaction in having the originals deposited in their library for the purpose mentioned in his letter."

In the face of this proposal on the part of Mr. Fenn, and its acceptance on the part of the Society of Antiquaries, is it reasonable to suppose that the Letters were neither deposited in the library, nor examined by any of the Fellows of the Society?

We have not entered into a defence of the *PASTON LETTERS* from internal evidence, or on philological grounds. That will probably be undertaken by other hands more fitted for the task, and we have no doubt satisfactorily. But, while we feel that the disappearance of the originals is a great loss to literature, we should be sorry to see that loss aggravated by a successful attack on their authenticity. We have therefore thrown together these few hints for Mr. Merivale's consideration, in the hope that they may contribute to remove his doubts, and the doubts of those, if there be any, whose faith in the authenticity of the *PASTON LETTERS* have been shaken by that gentleman's ingenious speculations.

Notes.

AUTHENTICITY OF THE PASTON LETTERS.

There are few collections of papers of the descent is more correctly traced than the *Paston Letters*, the authenticity of which of late been so unexpectedly impugned. They said to have passed from the library of the Earl of Yarmouth to that of Peter Le Neve, then that of T. Martin of Thetford, part of whose collections came into the hands of Mr. Worthington of Diss, in Norfolk. That very many of Neve's MSS. *did* pass through the hands of successive possessors is an undoubted fact; and though on searching through the sale catalogue of Le Neve and Martin, I have not been able to find any distinct entry of the letters in question, yet, as various sale-lots are in several places described in general terms as being original letters and "Papers," it is more than probable that these, as well as others, passed in an unguished bundle. When the last volume of the series was printed in 1823, the editor (Mr. Master of Downing College) stated that some originals, not included in the printed volume, were then in his own hands, and that the first number of a great part of the whole collection, Dalton, was still living at Bury St. Edmunds.

External evidence in favour of the genuineness of the Letters, appears indeed to be almost unpeachably strong; and with regard to the internal evidence, the very words alleged as being suggestive of imposture from the seeming sense in which they are employed, turn out upon examination to be proofs of authenticity. Several examples of this kind are pointed out in a letter (signed "R. H.") which appeared in the *Reader* of Sept. 16; and I send herewith a transcript of a letter, which gives still more convincing evidence. Douce MS. 303, in the Bodleian Library, contains various original letters addressed to John Paston himself (which are described in Mr. Coxe's Catalogue of that collection); amongst others, there are twelve from John Vere, Earl of Oxford; who is found a frequent correspondent in the printed collection. They agree very closely in style and language with those published by Sir J. Fenn, and corroborate the genuineness of the latter beyond a doubt; but the one which I subjoin affords in particular a very satisfactory instance of the use of some amongst the supposed modern phrases, which would perhaps sound in many ears as the doubtful of all, viz. the speaking of a person's residence as "my place." Two instances of

[* This article reached us just as we were making the present Number. We have therefore thought it advisable to insert it as supplementary to our own remarks.—Ed. "N. & Q."]

expression are given from Bp. Beckett's *Correspondence*, in the communication noticed above; but it is still more conclusive evidence to find it employed in an existing original letter, from one of Paston's own correspondents. It is worth noticing also, that the terms "una placea," and "placea terræ," are of not infrequent occurrence in early Latin deeds.

"Douce MS. 393, f. 86.

"Right worshipfull and right intierly belovyd, I commaund me hastily to you. And whereas your broder William my servaunte is so trounbelid with sekenes and crasid in his myndes that I may nat kepe hym aboute me, wherfor I am right sory, And at this tyme sende hym to you praying especially that he may be kepte surely and tendirly with you to suche tyme as God fortune hym to be bettyr assurid of hymselfe and his myndes more sadly (sic) disposid whiche I pray God may be in shorte tyme and preserve you longe in gode prosperite. Written at my place in London the xxvj day of Juyne.

"OXFORD.

"To the right worshipfull and my
right intierly welbelovyd Sr
John Pastone, Knyght."

W. D. MACRAY.

GREEK ETHNOLOGY.

Mr. Grote, in his *History*, having abandoned the question of the pre-historic origin of the Greeks (*Hist.* ii. 349), Mr. Gladstone has taken it up with great critical acumen, in his first volume of *Studies on Homer*. Both writers, as well as their chief authorities, K. O. Müller and Donaldson, have failed, I conceive, from disregard of the Shemitic branch of Oriental literature. The connexion of the Greeks and the Phœnicians is the point to which these authors have not given the requisite attention. The influence of the Sanskrit element, unfortunately termed the Pelasgic by Marsh and his German teachers, can no more be doubted, as respects the Greek language, than that of Anglo-Saxon on the English. But Anglo-Saxon will not explain all the names of rivers, country districts, mountains, &c., in England, for which we must search the languages of the ancient Britons and their Celtic brethren. So in Greece there are names of which the origin is not discoverable in its own roots, or in the Sanskrit, from which such roots are drawn. The Greeks borrowed the names of their alphabetic characters from the Phœnicians, which are almost identical in Hebrew, Samaritan, Syriac, Arabic, Ethiopic, Amharic, Persian, and Coptic, although the last-named may have borrowed their alphabetic names (*alpha*, *beta*, &c.) from the Greeks in a comparatively recent age. Then as to the form of the alphabetic character, the Phœnician, the ancient Greek, the ancient Italic, and the Etruscan are clearly derived from the demotic, hieratic, and hieroglyphic forms of the Egyptian alphabets.

The meanings of the Phœnician and Hebrew names of their alphabetic characters, and consequently those of the Greeks, are to be found depicted in the Egyptian hieroglyphics, which represent such alphabetic characters (Ballhorn's *Alphabete*, 8, 9). The Sanskrit alphabet has an entirely different arrangement and different names for the letters. Many of the words respecting which etymological doubts have arisen in Greek begin with the letter *p*. Now in Egyptian and Coptic *p*, and its aspirate *ph*, are the definite article *the*. This is well known to biblical critics in the name Pharaoh, in Hebrew פֶּרֶה (*par-ho*). Applying this Egyptian article to a few words of dubious origin, we have the following result:—*Phœnicia* = *ph-anak*, that is the *anak-im*, called in Hebrew *yeldi-Anak* (= children of *Anak*).^{*} This furnishes a key to the ἀναξ ἀνδρῶν, so oft recurring in Homer (*Od.* xiii. 223).†

Pausanias represents Asterion, whose tomb is said to have been discovered in Lydia, as a son of *Anak*, and of enormous size. Ἐλναι δὲ Ἀστέριον μὲν Ἀνδάκτος. Ἀνδάκτα δὲ ῥῆς παῖδα . . . δὲντᾷ ἐφάρη τὸ σχῆμα περιέχοντα ἐς πέντε, ὡς ἐστὶν ἀνδράπων· ἐπεὶ διὰ μέγεθος οὐκ ἐστὶν ὅπως ἀνθρώπων. (i. xxxv. 6, 7.) Palestine and Philistine = *p-ellas-ti* and *ph-ellas-ti* respectively, where the root *Ellas* is found, as in *Pelasgi* = *p-ellas-goi*, or the nation of *Ellas* (1 Chron. ii. 39, 40),‡ identical, etymologically, with *Helli* and *selli*. If this etymology is supported by history, as I conceive it is, then the attempt to distinguish the Pelasgic element from the Hellenic in Grecian ethnology is vain, unless the Pelasgic be used as equivalent to the Sanskrit element.

The words of most difficult etymology in Greek are Δαναοί, Ἀργεῖοι, and Ἀχαιοί. By aid of the Phœnician element, however, these words are easily resolved into *Dan* = a judge, *Iar-goi* = mountaineers, and *Achi* = brethren. So Καδμείοι is resolved into *Kadem* = ancient, east. *Idores* is *Javan* = new people (Fuerst, p. 1278), the name by which the Greeks are spoken of in the Targums and Mishna. Δωριεὶς is *Dör* = a dwelling, a generation; Φεργαί is *Feleg* = division or partition of race; Γραιά is perhaps derived from *Gera* = a stranger, a foreigner.

The Egyptian feminine article *t* or *th*, and the plural of both genders, *ni*, may also be made useful in ancient Greek etymology, on the hypothesis that Egypt was the channel through which oriental names reached the Greeks, independently of such as came to them more directly through Ionia and Lesser Asia.

T. J. BUCKTON.

* B.C. 1451. Num. xiii. 28, Deut. ix. 2, Jos. xi. 21, 22.

† Damm, Mure, Scott, and Liddell, are all at fault on the origin and meaning of ἀναξ. (Gladstone, *Hom.* i. 445.) The word *anak* in Arabic means long-necked.

‡ From *Helez* = liberation, or from *Elassah* = whom God made.

THE DUEL OF JUNIUS.

Turning over the pages of *The London Magazine* for 1772, a short time since, in pursuit of some information on a very different subject, I met with the following reference to Junius. In the belief that there are many who think the inquiry into the identity of Junius a matter still worth pursuing, and believing all contemporary allusions to the Great Unknown to be of value, I venture to hope you will find space for it in "N. & Q." I had first proposed only to send an extract, but the article, which occurs on pp. 113 to 115 of the *London Magazine* for March 1772, is not, I trust, too long to be transferred entire to your columns:

"THE DUEL OF JUNIUS; A DREAM."

"It is amazing what a connected train of ideas will often present itself to the mind in sleep. Philosophers differ very much in their solutions of the faculty of dreaming; and none of them indeed have been able to give us such an explanation of it as is not liable to considerable objections. The most ingenious and pleasing one that I have ever met with is that which Mr. Baxter gives in his essay *On the Immortality of the Soul*. He supposes that dreams are suggested to the mind by the interposition of invisible agents, of spirits of good or bad dispositions, who are perpetually hovering around us. This thought has something in it exceedingly pleasing to the imagination. How fine is that passage in Milton!—

"Millions of spiritual creatures walk the earth,
Unseen, both when we wake and when we sleep."

"I had lately a most singular and extraordinary dream about that very celebrated political writer Junius. Methought there appeared in the *Publick Advertiser* what was entitled 'A Challenge by Junius.' It was in these words: 'I have been accused of cowardice: Sir William Draper has dared me to the field; and it gave me pain to resist the invitation of a scholar and a soldier. I answered him, however, from the firmest persuasion both of his honour and the rascality of others, that although he would fight, there were others who would assassinate. I have paid no regard to numberless other addresses of the same kind, which have appeared in the publick papers; for I should not think that he who would expose himself to the bravos of our wicked ministry could be considered as having wisdom sufficient to expose to the people of England, with a steady and unsparing hand, the abandoned conduct of that ministry. Even one of the plebeian Scotchmen, who hailed John Eyre, had the gross insolence to propose that he should fight me. Those North-Britons, as they call themselves, when they have been a little while amongst us, absolutely forget what kind of beings they are. They put us in mind of the farmer's ass, who would needs fawn upon him as he saw the spaniel do. Junius must be much debased indeed before he puts himself on a level with a Scotch pedlar.

"But, as the generous people of England are fond of courage to a fault, altho' my passions are better reined than theirs, I am unwilling that Junius, who has obtained their honest regard, and in whom they place entire confidence as in a tried friend, should be suspected of a deficiency in what they highly value. I am therefore resolved to yield to them so far, and for once to expose my life in their presence. If I survive, I shall be doubly endeared to them, and be able to lead them on to their true interest and happiness with renewed vigour. If I

fall, I hope that, as the blood of the martyrs has called the seed of the church, so from the grave of his patriotism will spring with a luxuriant growth.

"This publick notice then is given to the king's council, that, upon any day which shall be fixed by at one week's notice in the *London Gazette*, Junius be ready to engage in single combat with any one of his friends not under the rank of a Duke, provided he may fight in a mask; that he shall reveal himself to the man who shall be brave enough to meet him; that their honour shall be secretly pledged that no attempt shall be made to discover him; and that he shall proceed in open day before the people of England.

"The place is indifferent to him; but if, on some occasion, a little pleasantry may be allowed, he will mention Tower-hill to the ministry, as then he would be meeting them on their own ground.

"To such a pitch was my imagination carried, that I actually thought the proposal was adopted; methought I was present in council at the deliberation. His Majesty, with great propriety, declared that on his own part he was ever mindful of the Christian precept 'forgive your enemies,' and so far as concerned personal insults which he had received from that man, he did not wish any notice to be taken of them; but that, if their Lordships should be of opinion that the dignity of the crown and of the sovereign might be vindicated by an acceptance of the challenge, he might be so determined; and he expressed great confidence in the wisdom of their deliberations. The Earl of Talbot swore, that if the challenge was accepted, the insolence of Junius would be exposed, and the people, already so amazingly interested in the admiration of the rebellious villain, would then be as exalted into a hero; he was therefore clear that it should be taken at his word. He said that he, had he been a duke, would willingly have undertaken to fight him; but although that he was persuaded that a royal master would confer that high title upon him, he recollected that he had already fought once with a peer of opposition on Bugshot-leath, and that he thought it as highly becoming to have some economy in his rage. All concurred and resolved that the challenge should be accepted; but it was a matter of no small difficulty to fix who should be the man to meet the extraordinary foe. All regretted that the Duke of Devon was gone, as they were persuaded that the credit which he had received from Junius would have been embraced with pleasure on an occasion of taking revenge by his own hands. It was once proposed that a duke should be brought forth, like the Dukes of Angouleme and Normandy at the coronation; but it was considered that Junius was a personage of too great importance to be trifled with, and that the very nature of this most uncommon proceeding would be frustrated if any attempt should be made to treat it as a farce. It was expected that the Duke of Grafton would have stepped out; but his grace very wisely represented, that his life was of so much consequence, that it would be venturing too high a stake. After many hints, war-halfoffers, and many speeches beginning in fire and ending in smoke, it was at last settled that the Duke of St. Alban's should be the man. His grace being, as well as the Duke of Grafton, a branch of the royal house of Stuart, against which the keen pen of Junius had but so often directed with unrelenting violence. And besides, his grace had peculiar advantages in the science of defence, having been so long at the academy of Flanders.

"It was accordingly announced in the *London Gazette*, that on a certain day mentioned, at twelve o'clock at noon, his Grace the Duke of St. Alban's would be ready to

Junius in single combat, with sword and pike-park, and that every condition specified by his challenge should be inviolably observed.

The time arrived, words cannot describe the London. For my part, I found myself most usefully placed among the thick branches of one in Hyde-park. A grand canopy was erected, oh the king and council were placed. All the of guards, both horse and foot, formed a circle of enormous extent; and the astonishing crowd of ho were assembled and closely compacted to pressed the imagination with an idea of the day nt. The Duke of St. Alban's was the first upon and, while we were all in a state of the utmost, we at last heard a shout from the extremity e next to Kensington, which approached still nearer, till at last Junius came in view on one lest horses that I ever beheld, of a dark dapple-of spirit, but easily checked by the hand of his e dress of Junius was a suit of plain grey d the mask which he wore was of an olive a Roman nose, and eyes of the clearest lustre. accompanied by a gentleman on each hand, the richest embroidery; and three livery-followed behind. When Junius was arrived o where his majesty was placed, he made a the Duke of St. Alban's to advance. He then d; and, giving his horse to one of the servants, duke without the line, and pulled off his mask. rom where I was placed perceive the utmost t in his grace's behaviour at this discovery. rned to the centre; and upon a wave of the hand, the signal to engage was given by a impets, the sound of which, joined with the very olemnity of the occasion, roused my feelings any thing that I can recollect.

uel fairly began; and the Duke and Junius arged a pistol without any consequence. Lord 1, who officiated as the duke's second, and an gentleman of a most uncommon aspect, who s the second of Junius, presented each of them pistol; when they advanced within ten feet of er, and both fired again at the same time. s unhurt; but a ball from his pistol grazed the f the duke, who gave a slight groan, but ap- b be animated with new vigour instantly drew

Junius did the same. Upon which they came to one another, and fought for about the space r of an hour, during which many wounds were y both the parties. At last his grace of St. ade one determined lounge, and run Junius e body, but drew out his sword again as quick g. The blood of Junius streamed largely from and sprinkled the ground where he stood,

'Making the green sod red.'

ough seemingly quite worn out with fatigue, with loss of blood, was preparing again to at-combat. But his majesty, with a benignity rous, called out, 'No more, no more!' and this led by an universal acclamation of the people; h the gentleman who acted as Junius's second, is other friend, came up and supported him off while the three persons, who appeared as ser- ivery, but whose air and mien proved them to f considerable rank, followed them with the is impossible for me to express the strong h the foregoing scene had upon my imagin- ae and space are annihilated in sleep; and the luxuriant fancy is like a play of Shakespeare, by no rules, and comprehending a wide stretch

of time. For without any inter-m-~~ission~~ of re-~~laxation~~ of re-~~laxation~~, there passed in my mind before the morning light glanced through my windows, such a ~~series~~ of scenes as could not have existed in actual life but in a ~~very~~ space of time; and yet I was not sensible of the extra-~~ordinary~~ gance of the transitions. Methought several persons, full of patriotick zeal and self-interest, had carefully taken up, in little phials the blood of Junius which had been shed in the cause of liberty. One person made a large sum of money, by exhibiting a phial of it, while the gaping crowd of spectators beheld it with a veneration almost equal to that of the Neapolitans, when they view the blood of St. Januarius. The publick papers were filled with advertisements of labels inscribed with the word 'Liberty' in the original blood of Junius, which were to be sold at five guineas only a piece; and Rampager, and other humorous essays, told us that, as the wood of the mulberry-tree of Shakespeare had been so often counterfeited, so there was not a blackguard shop whose sign bears, 'I shave for a penny, and bleed for two-pence,' but had those precious labels stuck up in their windows. Before the duel many jokes had been flying about. It had been said that Junius would charge his pistol with potatoes; and that his sword would have a beautiful blade. His fixing on a Duke for his antagonist was also made a rich handle for playing upon words. But after the duel not a witticism appeared. Even the patriotick paragrapher was silent. It was observed that all and each of those who had ever been mentioned as the authors of *Junius* took care that they should not be seen that day, nor that even their nearest relations or most intimate friends should know where they were that day. This was well contrived in many views. It was preserving their own consequence with the multitude who admire Junius. It was preventing the bloodhounds of administration from being certain as to the scent which they should pursue. The next idea which occurred to my agitated fancy was a letter from Junius in the *Publick Advertiser* after the duel; what it was I cannot remember; but the dream affected me so strongly that, whenever I shall see the previous notice of Junius in our next, I shall be more impatient than I can express."

That the "mask of an olive hue, with a Roman nose," and the "eyes of the clearest lustre," refer to Chatham, there can be little doubt; and this passage may confirm those who hold him to have been Junius. While the "pistol charged with potatoes," and "the beautiful blade," show that in public opinion, as reflected by the Dreamer, Junius was an Irishman.

T. D.

MS. NOTES BY JOHN HENNING, SCULPTOR.

I copy from the fly-leaves of *The Independent Whig* [London, 1732,] the following notes in the autograph of the late John Henning, sculptor. They are especially interesting from the anecdote related of the Princess Charlotte of Wales:—

"The reign of George the First was much embittered by the audacious pretensions of priestianity. Soon after the arrival of his Majesty, the Convocation sent a message to him entreating him to put the Schism Act in force. The King said, 'Gentlemen, I will never suffer persecution in my reign;' and he is reported to have added, 'Gentlemen, for the future you may meet to say prayers, but no more to legislate.' The act alluded to forbade Dissenters to educate their own children. The

spirited answer of the King roused the ire of the priesthood: Dr. Sacheverel for the High Church, and Bishop Hoadly for the Government, were so bamboozled by the parsons of the Church of England, that they employed two gentlemen, Gordon and Trenchard, to write down High Church. It was these gentlemen who wrote the *Independent Whig*; jointly they also wrote *Cato's Letters*, and a *Cordial for Low Spirits*.

"Although the people of Scotland, by the Act of Union, were entitled to all the privileges of the British Constitution, the instant that a Scotch family entered England the parents were liable to prosecution by the Attorney-General if they dared to educate their own child. However, the priesthood of the time dared not to act on this infamous law. Notwithstanding, this act disgraced the Statute Book till 1812, when it was repealed through the perseverance of Wm. Smith, M.P., of Norwich. In Oct. 1812, in a conversation with the late Princess Charlotte of Wales, I highly praised the wisdom of George the First, which led to a lengthened talk on the subject of dissent, which excited her attention so much, that she resumed it often on future occasions; in fact, at last she requested me to give her a list of books that would inform her of the Reformation, the Revolution, and the Accession of the Hanoverian Family. I gave her a list of books, and I put a copy of *The Whig* into her hand; and I advised her to read the paper entitled the 'Enmity of the High Clergy to the Reformation, and their Acts to defeat it;' and papers on 'High Church Atheism.' The next time that I saw her was at Warwick House: she told me that I had done her a great favour by putting the *Independent Whig* into her hands; adding, 'Mr. H—, I am not indulged with that kind of reading.' M^r Crie's *Life of Knox* throws a new and very interesting light upon the Scotch Reformation; and the details of Scotch History from the Accession of James to the Revolution of 1688, gives a most awful picture of the unbridled licentiousness of a lordly priesthood.

"JOHN HENNING, Senr.,
"1834."

Mr. Henning was born at Paisley in 1771. He was bred to the business of his father, who was a carpenter, and by-and-by began to model likenesses in wax. Soon after he adopted modelling as a profession, went to Edinburgh, and subsequently to London in 1811. The Elgin Marbles were then newly brought to England, and he enthusiastically drew from them, and studied the principles which guided their execution. The idea of making reduced copies of the grand Panathenæic frieze, with the lost parts restored, was "suggested to him by the Princess Charlotte," the conversation with whom he reports in the above note.

JAMES J. LAMB.

Underwood Cottage, Paisley.

MOLIÈRE.

"Where can we find a more playful hit at the modern philosophers than in the two scenes of the *Marriage Forcé* between Sganarelle and the learned Panurge and Marphurinus? 'Notre philosophie,' says the latter, 'ordonne de ne point énoncer de proposition décisive, de parler de tout avec incertitude; et par cette raison vous ne devez pas dire, "Je suis venu," mais "Il me semble que je suis venu." 'What!' cries Sganarelle, 'Is it not true that I am here?' 'It is uncertain,' says Marphurinus,

'and we must doubt everything.' May we not say we are listening to the conversation of some matter-of-fact citizen with a professor of the *bonne Kant*? It is true that this may be accounted for; knowledge that it was the system of Descartes which *lière meant to satirize*. 'Listen to me,' cries he to Panurge. This is more than the presumes philosopher and philologist can take upon himself; the world is overturned,' cries he; 'it is horrible, and I cannot, will not suffer that a man shall say *Je suis* a hat (*la forme d'un chapeau*); it is a *proposition* damned by Aristotle.'"—*Molière*, par M. J. Bury, p. 110, London, 1846.

I am not very familiar with the doctrine of Kant, but such of them as I know do not seem those of Marphurinus. Did Molière mean the system of Descartes, in what either of the philosophers says? Are Marphurinus and his representatives of individuals, and if so of what?

Molière has a hit at the occult *quadrille* third *intermède* of *Le Malade Imaginaire*, and Argan is made an M.D.:—

"*1re Docteur*. Demandabo causam et rationem.
Opium facit dormire.
Argan. Mihi a docto doctore
Demandatur causam et rationem.
Opium facit dormire.
A quoi respondeo,
Quia est in eo
Virtus dormitiva,
Cujus est natura
Sensus assoupire."

Close to the above I have come upon which has been used by one of the *The Rolliad*, and which may be as well here as in a separate note. Argan, then, faculty for his degree, says:—

"Vobis, vobis debeo
Bien plus qu'à natura et qu'à patrie
Natura, et pater meus,
Hominem me habent factum,
Mais vos me, ce qui est bien plus,
Avertis factum medicum."

In the "Probationary Ode of Dr. Mac Archbishop of York," he says:—

"More to my king than to my God I owe;
God and my father made me man,

But George without or God or man
With grace endowed and hallowed me Archbishop
Fitzmaurice

Paris.

EPIGRAM: COALITION EXTRAORDINARY.—If you have opened your columns to many epigrams, may I contribute the following from *Bristol Mercury*, signed J. P.:—

"On the Lords Derby and Palmerston's Gait.
"The Premier in, the Premier out,
Are both laid up with *podal agout*,
And no place can they go to;
Hence it ensues, that though of old
Their differences were manifold,
They now agree in *totu*."

JOSEPH

PEEN. — The following explanation of this occurs in a MS. written, if an opinion from its writing can be formed, between 1730 and 1740.

It consists of notes taken in relation to antiquities and customs during a conversation between the writer and a "clergyman in arms, where I was once cast away in a ship." The reverend gentleman is throughout "Doctor," and his communications on High-ness and games are curious: —

"poor harvest-men who now pass in troops from Ireland are called Spalpeens, with a show of respect or disrespect in using the word. Anciently the spalpeen meant a hero, a champion, or errant adventurer, and took its rise in the British Isles, from the younger sons of Irish kings, nobility, and who passed in times of war to England and Scotland volunteers to assist in defending those nations from the invasions of each other, but more especially of the English, when their own country was at rest. Many of these gentlemen are now remaining in both Ireland and England descended from these adventurers or Spalpeens. The word Diablishe is now used, as a synonymous phrase for a clever fellow of strength and activity."

J. M.

is. — The following advertisement, showing numerous species of wigs, appeared in *The Gazette* of Sept. 29 to Nov. 3, 1724: —

ph Pickeaver, Peruke Maker, who formerly liv'd lack Lyon in Copper Alley, is now remov'd under Coffee-House, — Where all Gentlemen may be furnish'd with all sorts of Perukes, as Full-bottoms, Tyes, Ministers'-Bobs, Naturalls, Half-Naturalls, Greys, Curley-Roves, Airy-Lavants, Qu-Perukes, and eggs. He is likewise furnish'd with all sorts of the only noted Hair Merchants in England land. Buying at the best and cheapest Hand, men may be furnish'd as reasonable and fashionable in London."

WM. LEE.

[S. PERSEUS. — Being recently on board in of war in this harbour, I was attracted by a circumscription on the wheel, which ran — "PERSEUSUSVINCIT." I was naturally curious by what seemed to me without meaning, as not plain why H. M. S. Perseus should boast of a victory over the apparently inferior us, whoever we might be. However, it once set right by the lieutenant on duty, showed the motto to comprise four words: PERSEUSUS VINCIT; a truism to which fifty per cent will occur to your readers, though they miss the application in this particular case. I wish to quote its quaintness as a naval motto.]

W. T. M.

nment House, Hong-Kong.

NECCA." — This term occurs frequently in words, and is believed to be the derivation of the word "smack." Among the national manuscript in process of being taken by photo-zincography, a descriptive list of which has been prepared by Mr. William Basevi Sanders, are from Pipe Roll, 2 Richard I., in which

reference is made to the expences of the king's "esnecca," — "When the Queen and the French king's sister, the Countess of Albemarle, Philip de Columbers, and other of the King's lieges crossed over with the treasure." There is also an item regarding the pay of Alan Cleave-the-sea, for piloting the "esnecca" from Southampton to Shoreham. (See 26th Report on Public Records, App. p. 57.) PHILIP S. KING.

A CARD. — The following is a copy of a document which issued from the printing press of Mr. Timothy Driscoll, of Old Market Place, in Cork. It was printed in the good old times, when the schoolmaster was not abroad in the land as now: so that all due allowance must be made for any slight typographical errors. The postscript is of rather a startling character, and may require explanation; as Mr. Lynch intended to inform his customers that he held Coult's, i. e. "handy men," or carpenters who had only served half their time, in the most supreme contempt: —

"PETER LYNCH,
Old Bridewell Lane,
Cabinet Maker and Upholsterer,
(Sine of the Mahogany Bedstead!)

Humbly takes leave to petition the patronage of the Aristocracy and public in particular (who don't want to wait their money), in regard of the 1st quality of his work in the above line.

"P. Lynch defies competition for cheapness and decent treatment over and above any other workshop in Cork.

"Postscript.

"P. L. contaminates Coult's and their rotten Work, and all belonging to them, which are only fit for Work-houses and Auction Buzars. A constant supply of new and 2nd hand Coffins to fit all Customers, more cheaply than Undertakers.

"N.B. The lowest price axed at worst, and no huxtrin. A murning Car for hire, with 2 wheels and 4 springs, warranted to go any road without joultin; and a Black Horse trained for Berrins.

"Printed by Timy Driskil, Old M— P—."

R. D.

Cork.

THE JEWISH MEZUZAH. — A few years ago, a very fine specimen of a *Mezuzah* came into my possession. It is known that the Jews are accustomed to write in Hebrew short portions of the law upon a slip of parchment; and placing this within a case of metal, reed, cane, or glass, they fasten it on the right hand post of the outer door of the house, or place it in some recess or cavity of the same. The one I have contains two passages from Deuteronomy, from chap. vi. verses 4 to 9, and from chap. xi. verses 13 to 21. When folded up, it fits into a metallic case, in which a square opening is left, through which can be seen the single Hebrew word indorsed on the outside: *Shaddai*, "Almighty." The *Mezuzah* was made according to a literal interpretation of the command in Deuteronomy vi. 9.

This specimen, beautifully written and well

preserved, was taken from a door-post of the house of a Jew in London, after the Great Plague. It fell into the hands of a learned gentleman in Ohio, U.S. He presented it to Count Delafield, who gave it to the friend from whom I received it.

F. C. H.

TOPOGRAPHICAL DICTIONARIES.—All the publications of this kind that have ever come under my hand labour under what appears to me a very great defect. They give, it is true, the names of parishes, but they do not give the names of hamlets, or other subordinate districts, included within a principal parish. Often and often have I been at a loss to find, in the county in which I live, where such and such a village or hamlet was. It happened not to be a parish of itself, and consequently the Gazetteers do not condescend to notice it. So with other counties. I have just been writing a letter to Ascot, a place not unknown to fame. Not being sure whether it was a post-town, or what its post-town might be, I turned to my Topographical Dictionaries. In Capper's, no Ascot; in Lewis's (for which, at the time of its first publication, 1831, I paid as many guineas as I have fingers), again no Ascot! none at least to my purpose. This, methought, is a grievance, a literary grievance; and it is high time it should be mentioned in "N. & Q."

J.

Queries.

BOOK-PLATE: R. A., WOOD-ENGRAVER.

In the present day, when every effort is made to recover illustrative evidences of the progress of art in earlier times, your readers may be interested in the description—which I now beg to submit to them, with a query—of an elaborate book-plate: the execution of which, in wood-engraving, is as beautiful as the history connected with its position in the volume which it adorns is singular. I have in my possession a copy of the works of S. Ambrose, edited by the celebrated Erasmus, and printed at Basle ("apud inelytam Basileam") by Frobenius, A.D. 1527. It is divided into four volumes; but bound up in two, in thick folio, in the oak "boards"—covered with thin leather, stamped, and adorned with brass clasps and corners—which constituted the general style of monastic binding of the period. The work is dedicated to the celebrated John à Lasco.

Pasted on the inner side of each "boarded" volume is a book-plate of the following character:—In a wood-engraving, ten inches by seven and three quarters, is a beautifully executed coat of arms, with helmet, crest, mantling, and supporter—all contained within an arch made of two branches joined near the middle, and springing from two quasi-Ionic pillars. The shield is quar-

terly: 1st and 4th, a gridiron; 2nd and 3rd, a chain per bend, sa. and Barry of four (unmarked). At the four corners of the shield, the latter shield, together with three others, are engraved, all inclining towards the centre, the cocks addorsed sa.; two goose's heads ad arg.; and three roses in bend, sinister.

Over a helmet, furnished with most elaborate and flowing mantling, is a demi-nun as crest, as the sole supporter, the figure of St. Lawrence, with nimbus, holding in his right hand a shield, the gridiron; and in his left, the palm of martyrdom. (The reason for this arrangement will appear when I state the particulars connected with the ownership of the book-plate.)

Beneath this engraving are four lines of text, which I transcribe exactly as they stand in the original:

למחורים כל סודו

ΠΑΝΤΑ ΚΑΘΑΡΑ ΤΟΙΣ ΚΑΘΑΡΟΙΣ

OMNIA MUNDI MUNDIS.

D. HECTOR POMER PRÆPOS. S. LAURENTII.

This motto is—in Hebrew, Greek, and Latin—the aphorism of St. Paul (Tit. i. 15): "Pure all things are pure."

The last line of all explains the personage on the shield and supporter above referred to: Hector Pömer (the friend of Erasmus), who has the volumes now before me were a monk, and a copy, having been, if I recollect right, the abbat of the church of St. Laurence at Leidenberg.

I beg to enclose a hasty tracing of this remarkable example of wood-engraving: the boldness and flowing ease of which will stand comparison with the well-known "Red Head Coat of Arms," by Albert Dürer. In the right hand corner are the initials of the engraver, with the date, thus: "R. A., 1525."

Can any of your readers inform me who the engraver was?

H. W.

THE REV. DAVID BLAIR, SCHOOL ACTOR.—Would MR. TIMES be good enough to inform the namesake of this once famous school author whether the Rev. David Blair was a real living actor, or only one of the shadowy *utanas* of the multifarious Sir Richard Phillips? Five-and-twenty years ago every schoolboy knew Blair's *Latin Preceptor* and *Class Book*.

D. BLAIR.

CAMBRIDGE SIZARS.—Can any of your readers inform me what public schools have now, and formerly (say 200 years since or more), the custom of sending up sizars to Trinity College, Cambridge?

J. RICHARDSON.

CLEANING OLD SILVER COINS.—Is there anything equally or more efficacious in cleaning silver coins than ammonia or diluted cyanide?

potassium? These are very serviceable in removing ordinary dirt and incrustations, but do not appreciably operate upon a certain *black patination* (if the word may be so applied), nor upon the reddish one, which seems to be oxydation, or some chalybeate, caused, perhaps, by the coins having been long buried in soil impregnated with iron.

Are there any chemical means of removing these without injury to the silver?

Both ammonia and cyanide of potassium undoubtedly act too much as mordants upon the silver.

I have seen copper coins completely silvered by being placed for a short time in those liquids after silver ones had been left and washed in them.

What is the best and safest detergent for old gold coins and for old brass or copper? C. D.

MAJOR COCKBURN: REPRODUCTION OF SCENERY. The following is from Spohr's *Autobiography*, vol. ii. p. 33:—

"In a second vehicle which accompanied us travelled an Englishman, who was possessed of an extraordinary skill in taking of fine views in a few minutes. For this purpose he made use of a machine, which transmitted the landscape on a reduced scale to the paper. . . . We saw the whole method of his procedure, which afforded great pleasure to the children. He showed us afterwards his collection of views, of which he had upwards of two hundred of Naples and its neighbourhood alone. He gave me his address: 'Major Cockburn, Woolwich, near London.'"

Who was this Cockburn, and what was his process?

A Major James Pattison Cockburn published, about 1822, several volumes of Swiss scenery from his own drawings, engraved by Heath, &c.; but there is no mention of any remarkable method of rapidly transferring scenery to paper. The several views are beautifully drawn, evidently with a true hand, and well engraved.

JUXTA TURRIM.

SIR WALTER COVERT.—His letter-book (1583–1627) forms MS. Harl. 703, the description of the contents occupying more than nine columns in the printed catalogue. He was long resident in Sussex, of which county he was sheriff, but eventually settled at Maidstone, being sworn a freeman of that town Oct. 31, 1627. When did he die?

S. Y. R.

THE FERMOR PEDIGREE.—Will any reader give me the clue to a good pedigree of this family? Whom did Sir Philip Hobby marry? Was it a Fermor? Burke's *Extinct Families* is very poor regarding the Hobys. Why do the Fermors bear as a second title "Baron Lempster"? The title was given in 1692: query, on what grounds? The Fermors once bore the name of Richards; the family estates appear to have been situated in the

counties of Northampton, Bucks, Oxon, and Gloucester. This family married into that of Lord Vaux, who, I think, held Richards' Castle, near Ludlow. Any information will greatly oblige.

C. N.

Hereford.

ROBERT FISHER.—An Englishman of this name was an early correspondent of Erasmus. Who was he?

S. Y. R.

"FOREIGN."—The word "foreign" is used in a peculiar sense in certain local districts, and assumes the substantive character of a noun, as the Foreign of Kidderminster, Walsall, Tenbury, &c., distinguishing the town parish from the district without (*foris*.)

Is this an archaic word locally preserved, or a simple conversion of the adjective into a substantive to supply a want in the language?

THOMAS E. WINNINGTON.

HENRY HAWTE was Rector of Great Cressingham, Norfolk, 1491; but seems to have vacated that benefice before his death, which occurred Jan. 30, 1507–8. Additional information touching this person, who is described as a man of considerable erudition, will be very acceptable.

S. Y. R.

LOCKING THE GATES OF CHURCHYARDS.—May I be allowed, as a rather overworked Londoner, to whom a frequent ramble in the pleasant country round the metropolis is almost a necessity of life, to protest against the practice of keeping the gates of churchyards locked. This evil practice is confined to the county of Surrey, and is, I suspect, done without the sanction of the clergy, but no doubt by parish clerks for the purpose of increasing their fees. Is this practice legal?

JUXTA TURRIM.

LOWCEY ARMS.—To whom were the arms granted, and by whom borne, which I find in both Edmondson and Berry's works on heraldry, but in no other, as belonging to the Lowceys family: Ar. a chevron, gu. between three hearts? Is there any family of the name now in existence?

L.

SIR JOHN MASON AND "KINGS' PICTURES."—In 1551, says Horace Walpole in his *Anecdotes of Painting in England* (3rd ed. 1782, vol. i. pp. 206, 207), Guillim Strete was paid fifty marks for three great tables painted by him; two were portraits of King Edward VI., the third of the Earl of Surrey, which, at the time of Walpole's writing, was in the possession of the Duke of Norfolk. The pictures of Edward VI. were sent one to Sir Thomas Hoby, ambassador abroad, the other to Sir John Mason, English ambassador at the court of France, and first lay Chancellor of the University of Oxford.

In 1780, the picture given by Edward VI. to

Sir John Mason, seems to have been bequeathed to Mrs. Elizabeth Maryan, widow; for Samuel Mason, a descendant of Sir John, leaves in his will "to the said Eliz. Maryan all my jewels, plate, king's pictures," &c. Walpole refers to but one picture given by Edward VI. to Sir John Mason, Samuel Mason to "Kings' pictures." However, one of these portraits of Edward VI. appears to have come into Mrs. Elizabeth Maryan's hands in 1730. Is it known if the two portraits of this king painted by Stretes are still in existence; and if so, in whose possession they are?

Was Sir John Mason an author? Particulars of him and his descendants for several generations are required—viz. from 1500 to 1700.

To former queries no replies have appeared. Something must be known of a man whom Dr. Doran calls "the eminent statesman of five reigns." Letters of Sir John Mason are in the State Paper Office, some of which are quoted by Miss Strickland.

He bore for his arms or, a double-headed lion, az. Was this coat granted to him? The arms are given in Cott. MS., Claud. C. iii. fol. 157 b, quarterly, thus—1. Mason; 2. Langston; 3. Radley; 4. Mason. Was the double-headed lion borne to signify service to two countries?

SAMUEL TUCKER.

20, Doughty Street, Mecklenburgh Square.

PORCELAIN MANUFACTORY AT LEITH OR EDINBURGH.—I have in my possession several cups and saucers of a fine blue and gold Worcester pattern made at Leith towards the close of the last century. A manufactory is said to have been established there about that time by some of Wedgwood's people to utilise the clay found in the neighbourhood, but was discontinued after a year or two, being found commercially unsuccessful. For the truth of this I am indebted only to the hearsay evidence of the lady, for the marriage of whose father and mother the set was bought. Can any of your readers state the facts of the case, as no mention of potteries at Leith or Edinburgh is in the *Geological Museum Catalogue* or in the *Encyclopædias*, *British*, *Rees's*, or *Britannica*?

W. C. J.

14, Alma Road, Highbury, N.

RESOLUTIONS OF IRISH ROMAN CATHOLIC BISHOPS, 1781, &c.—In August, 1781, a meeting of the Roman Catholic bishops of the province of Armagh was held at Drogheda; I have before me extracts from a letter of the Cardinal Prefect of Propaganda, dated "Roma, 30 Marzo, 1782," in which the judgment of the Congregation of Propaganda on the resolutions passed the previous year at Drogheda, is finally given. Where will I see this letter in full? It is addressed to Dr. Troy, Roman Catholic Bishop of Ossory, as Administrator of Armagh. I would be also glad to get any

reference to the decrees or rather resolutions themselves.

AIKEN LEIGH.

Kilbride, Bray.

SCARAS FAMILY.—The family of Scaras, formerly of Sussex, claim descent, I understand, from a Norman house named Scaras. Can any of your readers inform me if this claim be well founded? I also wish especially to have some particulars to the history of the Norman family of Scaras. At what time did it settle in England, and what was its subsequent history?

STRABISM.—I shall be much obliged if a medical reader of "N. & Q." will give me the name and place of residence of the foreign oculist who first cured strabism by means of a vanism. I should also like to know if the operation is adopted by any English oculist of eminence, and if so, by whom?

DEAN.

COIN OF TIBERIUS.—I have in my collection a second brass coin of Tiberius, with the following legend:—Obv.: "TI. CAESAR . DIVI . A . AVGVS . IMP . VIII." Sinister profile of "M. TULLIUS . IVDEX . H . VT . C . VIRGO . PR . COS . III." in the field "M . M . L . (or) . Seated figure with hasta and patera. Taken from whom I obtained it, informed me that it had been found at Beyrout. I have consulted the numismatic works to which I have access, but can ascertain nothing about it. Perhaps your correspondents will kindly give me information on the subject. Is it rare? E. Oxford.

"TREES" AND "QUARTERLANDS."—Can any of your numerous correspondents throw light on the meaning and origin of the terms "Trees" and "Quarterland?" In the Isle of Man two principal divisions of land exist under the above designations, the nature of which are lost in antiquity. The number of trees are 180, and usually contain from three to four quarterlands, though some have but two, and others even less. Anciently each tree had a small chapel or place of worship attached to it. Quarterlands, which are estates of inheritance, vary in size, and contain from 120 to 140 acres. Of this species of property, there are between 700 and 800 examples. Could the origin and extent of quarterlands be ascertained, the nature of tree lands would follow. In the Manx language, the word tree is defined to be a township, dividing tithes into three. In this respect it corresponds with the arrangement made by Olave I., who divided tithes into three parts: one for the clergy, another for the bishop, and a third for the abbey of Rushen.

J. H. O.

Douglas, Isle of Man.

SIR JOHN WATTS of Mardock, in Ware, now in service at Cadiz, Rhe, and Rochelle, and on the breaking out of the civil war took up arms for

Charles I., by whom he was constituted governor of Chirk Castle, receiving the honour of knighthood Sept. 23, 1645. He assisted in the defence of Colchester, commanded at the battle of Worcester, and was implicated in the rising under Sir George Booth. He was repeatedly imprisoned; once at Montgomery, had to compound for his estate, and was eventually necessitated to sell the same. Soon after the Restoration he was appointed receiver of the counties of Essex, Hertford, and Middlesex. He was buried at Hertingfordbury, in the church of which parish there is or was the following inscription:—"Near this place lyes buried in one Grave, those Loyal and Worthy Gentlemen, Sir John Watts, and Captain Henry Hooker." I hope the date of the death of Sir John Watts can be supplied by some correspondent. S. Y. R.

Queries with Answers.

MEDAL OF CLEMENTINA.—I should feel grateful if you could favour me with any information respecting the following medal in my possession. It is of silver, very massive, and the subject, in high relief, finely executed, represents a half-length portrait of a young and handsome woman, the hair in curls, falling over the back, is surmounted by a plain tiara, and confined behind by a string of pearls. The legend CLEMENTINA . M . BRITAN . FR . ET . HIB . REGINA. The reverse, a female figure, seated in a chariot, driving two horses; in the background several large buildings, a ship in full sail, and the sun sinking in the horizon. The inscription, *Fortunam Causamque Sequor*. In the exergue, *Deceptis Custodibus*, MDCCXIX. [MDCCXIX.]

I imagine this to have been struck in honour of the wife of the so-called Pretender, but should be glad to learn to what particular event it refers. The medalist's name is Otto . Hamepani . F.

R. H. HILLS.

[This medal was struck to commemorate the romantic adventure of Clementina, daughter of Prince James Sobieski of Poland, and wife of James Frederick Edward Stuart, only son of James II. When the Princess was travelling from Poland to Italy to meet the Pretender, to whom she was affianced, she was seized, by order of the Emperor, and confined in a convent at Innspruck. This step, it is said, was taken at the instance of the ministry of George I. Charles Wogan and Major Misset, two Irish gentlemen, gallantly determined the rescue of Clementina, whom they looked upon as their future queen. For this purpose it was arranged that Chateaufort, a gentleman-usher to the Princess, should escort into the convent a servant of Mrs. Misset, a smart and intelligent girl. At night the Princess disguised herself in the hood and cloak of the young female who was to play her part.

She was then led by Chateaufort to the gate of the convent, where he took leave of her with a voice sufficiently sonorous to apprise Wogan, who was lurking in the neighbourhood, that his charge was at hand. An engraving of the medal is given in the *Gent. Mag.* lviii. (ii.) 677. Consult also the following work: "Female Fortitude Exemplify'd, in an Impartial Narrative of the Seizure, Escape, and Marriage of the Princess Clementina Sobiesky, as it was particularly set down by Mr. Charles Wogan (formerly one of the Preston prisoners) who was chief manager in that whole affair. London: Printed in the Year 1722," 8vo, pp. 56.]

"**CONFESSION OF ST. PATRICK.**"—Some five years ago there was published in Dublin by the late Ven. and very Rev. John Hamilton, D.D., Roman Catholic Archdeacon of Dublin, a pamphlet entitled *The Confession of St. Patrick*, said to have been translated from a MS. more than one thousand years old. Where is the MS., or can any one tell anything of it? S. REDMOND. Liverpool.

[There are several manuscripts extant of the Confession of St. Patrick. One is contained in the Book of Armagh, assigned by some to the seventh, by others to the tenth century. There is another in the Cottonian library (Nero, E. i.) of the eleventh century. It has been published in the original language several times: by Sir James Ware, *Opuscula Patricii*, Lond. 1656; by the Bollandists, *Acta Sanctorum*, Mar. 17; by Dr. O'Connor, *Scriptores Rerum Hibernicarum*, vol. i.; and by Sir William Betham, in the *Irish Antiquarian Researches*, 8vo, 1827. It has also been recently translated into English by the Rev. Thomas Olden, A.B., with an Introduction and Notes, Dublin, 1853, 8vo.]

MARSHAL SOULT'S PICTURES.—Where can I find an account of the prices realised at the sale of the Marshal's pictures in May, 1852? I am anxious to know what were the prices given for Murillo's paintings, especially for the "Conception" of the Blessed Virgin. I have read somewhere that it realised 586,000 francs. Is this correct? Who was the happy purchaser? J. DALTON.

Norwich.

[The following notice of Marshal Soult's sale appeared in the *Gent. Mag.* for July, 1852, p. 66: "One of the most memorable picture sales that has ever taken place has been that of the collection of the late Marshal Soult, which he formed chiefly from the spoils of the convents of Spain. The great struggle was for the Conception of the Virgin, by Murillo, for which the competitors were the Queen of Spain, the Emperor of Russia, the Marquess of Hertford, and the President. The last was determined not to allow it to depart from France, and it was knocked down to the Director of the Louvre for the immense sum of 586,000 francs, or 23,440l." Consult also Chambers's *Book of Days*, i. 658. In "N. & Q." 2nd S. iii. 110, the picture is stated to have realised 24,612l.]

SOOTHEY'S SALE CATALOGUES.—I remember reading a statement that Messrs. Sotheby, the auctioneers, had presented the priced Catalogues of a long series of years to the library of the British Museum. Could a reader inform me what number or reference will find them in the British Museum Catalogue? ASCHAM BROWN.

Spring Gardens.

[As Messrs. Sotheby's Catalogues, from some cause or other, have not been entered in the General Catalogue of the British Museum, we would recommend our correspondent to present a ticket endorsed "Sotheby & Co.'s Catalogues," with the name of the owner of any particular library, and the date of the sale, and we have every reason to believe the volume will be laid before him.]

DEEBLE.—In the Supplement to Berry's *Encyc. Herald.*, and repeated in Burke's *General Armory*, is "az. three deebles arg." What is a deeble? J. W. P.

[The word *deeble* is usually spelt *dibble*, a pointed instrument used in gardening and agriculture to make holes for planting seeds. To dib or dibble is to *dip*, as in Walton's *Angler* (part ii. ch. vii.): "These, I think I told you before, we commonly dape, or *dibble* with." Compare the wood-engraving of the Dibble in Ogilvie's *Imperial Dictionary*, with the Deeble family arms.]

Replies.

KNIGHTS TEMPLAR IN SCOTLAND.

(3rd S. viii. 150, 213, 234.)

I cannot fancy on what grounds MR. COOKE should suppose I asserted that Professor Aytoun, from whose sword I received the accolade, had anything to do with the French Order. My statement was surely sufficiently clear: "I may state, in regard to the Knights Templar in Scotland, that a most capital account of *their* history was written by the late lamented Professor Aytoun."

Indeed, Aytoun frequently expressed to me his great doubts of the validity of the French Order. MR. COOKE's information as to its Russian origin makes the doubt a certainty.

It is a remarkable fact that the Czar should assert himself to be the head of the Orders of the Temple and St. John, which it is well known originated in the Latin part of Europe long after the great separation between the Churches of the East and West; but Russian Orders are most singular in many respects.

MR. COOKE is quite correct in stating that the Scotch Templars were at one time a Masonic body; but he is ignorant of the fact that the conclave, some twenty years ago, decreed that the connection should cease. The reason was simply this, that the original Knights were all Jacobites; and that the jealousy of the government induced

them to ally themselves with the Masonic of which the Hanoverian family have always been great supporters. The necessity for such a union having entirely ceased, the conclave at the time I refer to formally declared that the order should have nothing to do with the Jacobites.

A new code of rules were issued; and the divisions of two Knight Commanders were instituted to inspect the Preceptories in their respective districts.

It fell to my lot to visit that of Douglas town endeared to every Scotchman from its historical associations. The astonishment of my brother Inspector myself may be conceived cannot be described. We found waiting for us a guard of honour, with Masonic regalia, and armed with wooden swords, who conducted us to a room where the other members were assembled. Before proceeding to business we were requested to accept a collation, which consisted of whisky toddy. Toasts were proposed for the purpose of doing honour to *whisky*. The room was furnished with one of the wooden tables. With these we found we were to have a theatrical one-two-three combat with our neighbours in succession.

We were next told that our proper drink, when drinking a toast, was to cross our legs over the statues on monuments, which have been erroneously supposed to indicate that the person who sleeps below had been in the habit of drinking while it really indicates that he held the office of sheriff, or something analogous.

It is almost needless to add, that the history of Douglas disappeared from the roll of the conclave.

GEORGE VERNER.

P.S. I was wrong in stating that Sir Milne bought the collar in Paris. He bought it at the sale of the Duke of Sussex's effects, which was H. R. H. who bought it in Paris.

MARSHALL.

(3rd S. viii. 190, 258.)

I wish, with your permission, to offer some remarks on the derivation of this word, the origin usually ascribed to it, sanctioned by the greatest authorities, such as Wachter, Hagen, Minsheu, and others, is, as MR. H. states, *mar*, equus, and *skalk*, servus, i. e. a horse tender, — and in this sense it occurred in the laws of the Alemanni, and Salian Franks, e. g. "Si quis *mariscalus* foret, fabrum ferrarium . . . furaverit, pœniderit . . . sol xxxv culpabilis judicetur." statement of your correspondent H. A. K. that the word is "a Teutonic Latin word adopted by the Normans, and signifying a

of horses," is a very unfortunate guess. It has, in its original meaning, nothing whatever to do with the shoeing of horses; nor is there any thing of Latin about it, except when Romanised by the termination *us*. The term "*maréchal ferrand*" for a horse shoer, is a comparatively late French compound. With the Frankish conquest of Gaul the word was introduced, and *mareskalk* became Frenchified into *maréchal*. By this time the office had altered as well as the name. The household servants of the long-haired Merovings became elevated into high officials, and took their place amongst the feudal nobility; and the humble horse-tender of Frankreich was translated into "*Dominus Mareschalcus, prefectus equitum*." Thus metamorphosed, the office and word were introduced into England at the Conquest.

The two words *mare* and *scal* were in common use amongst the Anglo-Saxons, as separate terms for *mare* and *servant*, but I have never met with them in combination. In Archbishop Alfric's vocabulary of the tenth century, the word for groom is *hors-hyrde*.

Now as to the derivation of *mar*. My friend MR. ELIOT HODGKIN scarcely displays his usual perspicacity, in deriving *mar* from the Celtic *march*. As the word *mar*, or *mare*, certainly existed in all the Teutonic tongues as an indigenous term, what possible reason could exist for borrowing from abroad? But let us look a little further. *March*, or *mark*, undoubtedly belongs to the Celtic as well as the Teutonic families with the sense of "horse." Pausanias, in his *περιπλους*, refers to the word *μαρκας* as signifying "horse" amongst the Galatians in the second century. *Ménage says* :—

"Le mot Teutonique *mar*, qui signifie *cheval* . . . est plus simple que *march* et *mark*, qui veulent dire la même chose; et qui sont des termes Celtiques. Je conclus que *mar* est un mot très ancien. Je crois même le reconnaître dans la langue Chinoise quoiqu'elle soit si différente de toutes les autres. *Ma* en Chinois signifie un cheval de même que *mar* en Celtique. Les Chinois auront retranché de ce dernier mot la lettre 'r' qui n'est point en usage dans leur langue."

The coincidence is curious, to say the least.

Let us now see whether the Sanskrit language, which has afforded a clue to the solution of so many philological difficulties, will assist us in this. The ordinary names for the horse in Sanskrit, though very numerous, give no indication of any affinity with *mar*. There is one term, however, which, though not much used, seems to throw some light on the subject. मरुद्रथ, *marudratha*, which signifies literally "the chariot of the wind," is a poetical name for the horse, derived from मरुत्, *marut*, the wind. The swiftness of the horse, which is its most striking

characteristic, would, in the metaphorical language of the early ages, naturally take the wind as the readiest illustration of the quality. The metaphor of one age becomes the matter-of-fact appellation in another; and I have little doubt that the radical in *marut*, the wind, is the same as that in *mar*—the horse. J. A. P.

Sandyknowe, Wavertree.

HEAD OF CHARLES I.

(3rd S. viii. 263.)

I was personally acquainted with the plumber, at Eton, who was employed in opening the leaden coffin found in St. George's Chapel, Windsor, April 1, 1813. The report which I got from him may be worth recording in "*N. & Q.*," as a corroboration of Sir Henry Halford's statement:—"When I opened the upper part of the lead coffin, there appeared another of wood inside. The wood was perished, and crumbled into dust when handled. On sweeping away the *débris*, the face of the corpse was distinctly visible, with features strongly resembling the visage of Charles I. in his portraits by Vandyke; and there were traces also of the pointed beard, as described in those pictures. The pictorial image, however, was very transient: for when the external air was let in upon it, the image gradually vanished like the passing picture in a diorama." :—

"So fades the glimmering landscape on the sight,
And all the air a solemn stillness holds."

Such was the substance, as far as I can remember after forty years, of the plumber's report of the fleeting likeness. He added, the head lay separated from the trunk; which bears out Sir Henry Halford's statement: "it was found to be loose, and without any difficulty was taken up, and held to view." Thus held up, I suppose, by Sir Henry himself for the inspection of the Prince Regent, the Duke of Cumberland, &c. The head, as well as the body, was wrapt up in cere-cloth; and perhaps this is all that is meant in the narrative in *State Trials*: "after embalming, his head was sewed on." But even taking "sewed on" literally, would not the strings have entirely perished in two centuries of decay? Or they might have been severed—the last links broken: "when the head, entirely disengaged from the attachments which confined it, was found to be loose." The sudden glimpse of the sombre sallow visage of Charles I., after lying more than two centuries in the silent grave, must have roused strangely interesting feelings in the future George IV., then Regent—through the terrible calamities of his aged father, more painful than death. Similar sensations were wont to creep over Charles II. in pensive moments snatched from his voluptuous career. It is a well authenticated

fact, that Shirley's dirge, "Death's Final Conquest" (in a drama published in the reign of Charles I.), was the favourite poetry of the "Merrie Monarch" in transient moments of melancholy retrospection; and he would repeat again and again the opening stanza:—

"The glories of our birth and state
Are shadows, not substantial things;
There is no armour against fate:
Death lays his icy hands on kings:
Sceptre and crown
Must tumble down,
And in the dust be equal made,
With the poor crooked scythe and spade."

How far he profited by the moral in the close of this touching dirge, history shall declare—not I: *de mortuis*, &c.

"All heads must come
To the cold tomb;
Only the actions of the just
Smell sweet, and blossom in the dust."

QUEEN'S GARDENS.

MR. KENNEDY will find, in Wood's *Festi Ornienses*, under the date May 19, 1649, the following account of the man who sewed on the head of the murdered king. Part of the account was afterwards copied by Walker (*Sufferings of the Clergy*, part i. p. 142), but he gives no farther particulars. The narrative of the burial, in *England's Black Tribunal*, published 1660, agrees with Sir Thomas Herbert's relation, and makes no mention of the sewing on of the head:—

"Thomas Trapham, Chyrurgion to the General of the Parl. Army, was then actually created Bach. of Physick, while the said general Cromwell, and the aforesaid officers, were seated in their Gowns in the Doctors' seats. This person, who was the son of John Trapham of Maidstone, in Kent, and had been licensed by the University to practice Chyrurgery, an. 1633, did practise it in these parts for some time before the grand rebellion broke forth. Afterwards he turned tail for profit sake, practised in the parliament army, and became a bitter enemy to his Majesty King Charles the first; to whose body, after his decollation in the latter end of January 1648, he put his hand to open and embalm; and when that was done, he sewed his head to his body: and that being done also, he said to the company then present, *that he had sewed on the head of a Goose*. Afterward* he was Chyrurgion to Oliver Cromwell at the fight at Worcester against King Charles II., was a great man among his party, and got what he pleased. After his Majesty's return, he retired to the fanatical Town of Abendon (*sic*) in Bucks; practised there among the Brethren, and dying an absolute Bigot for the cause in the latter end of Dec. 1683, was buried on the 23 of the same month in the presence of a great number of Dissenters in the church yard of S. Helen there, close under one of the windows of the Church."

Connected with the speech put into this man's mouth, it may not perhaps be out of place to mention, that in *Letters from the Bodleian* (vol. i. p. 152), is an account of a dinner held on the

30th of January, 1706-7, "in ridicule and contempt of the memory of the Blessed Martyr," which "woodcocks formed the chief part of the entertainment, whose heads they cut off in formal manner." Dalton (a sad fellow) who have had calves' heads, but it seems he could get the cook to dress them.

J. HENRY SHORTER.

QUOTATIONS WANTED (3rd S. viii. 290).—

"So mourn'd the dame of Ephesus her loss." There is something curious connected with the history of this line. The line is generally as Shakspeare's, and is supposed to occur in his *King Richard III.*, but when looked for, not to be found there. A search, however, in *Tragical History of King Richard the Third Reviv'd, with Alterations*, by Mr. Cibber, will be more successful. In Act II. of *King Richard III.*, p. 19, the line will be found. The line in question, with the passage containing it, used to be most effectively delivered by Henry Kean, in his performance of the "impious Richard." With still more telling effect, the same performer, in the same character, delivered the well-known line—

"Off with his head! So much for Buckingham!" which is also Cibberian, not Shakspearean, as generally supposed.

"Orlando's helmet in Augustine's coat" occurs in the eighth stanza of *Cui Bono?* in the edition of Lord Byron in *Rejected Addresses*, 1847, p. 25.

EDWARD PRITCHARD.

RUBENS AT SHREWSBURY (3rd S. viii. 189). My attention has been directed, on my return to town, to a question regarding the existence of evidence of Rubens having visited Shrewsbury, which I am asked to reply. While engaged in my *Life of Rubens*, I took every pains to trace all his doings during his nine months' residence in England between May, 1629, and February, 1630. The whole of this time he was "entertained" by Gerbier, at whose house Rubens took up his abode. The only evidence that I am aware of, which, by the way is presumptive, is a very fine portrait of old Parr, which I saw some time ago at the house of the late Mr. Munro in Hamilton Place, Piccadilly, and which is stated to have been painted at Shrewsbury by Rubens. I am told this portrait has been engraved; but whether it be really a portrait of old Parr, and painted at Shrewsbury, I cannot determine. Rubens most probably visited several parts of England. There is evidence of his having been to Cambridge in company with Lord Holland, the Chancellor of the University, the French Ambassador, Henry

Brandt, his brother-in-law, and others. A brilliant assembly of noblemen and gentlemen was there at the time, many of whom, together with Rubens, had the honorary degree of Master of Arts conferred upon them. On a previous visit to Greenwich, Rubens was nearly drowned through the upsetting of the boat which he, his chaplain, and others were in. W. NOEL SAINSBURY.

SIR HENRY RAEURN (3rd S. viii. 225, 278).—I thank W. R. C. for his reply. Such a note would, in the *History of Peebles*, have met my wishes. I had no intention of condemning the omission, or supposed omission, of the Rev. John Hay's name; but simply of suggesting an opportunity of using an otherwise obscure personage as a convenient link between Peebles and so celebrated a Scottish artist as Sir Henry Raeburn.

W. R. C. is well informed on the subject in question; and I should, therefore, be glad if he could explain who (Count) James Leslie of Deanhaugh was, beyond the fact of his having been Lady Raeburn's first husband.

In a recent notice of Deanhaugh House, in connection with another eminent artist, the late D. Roberts (*Illustrated London News*, 1864), no mention is made of its former proprietor James Leslie. The latter had a daughter named Jacobina Leslie, who became the first wife of the last Mr. Vere of Stonebyres, in Lanarkshire,—a gentleman, I believe, of ancient lineage; but who lost his patrimonial estate, and ultimately died in comparative poverty.

(Count) James Leslie succeeded, I have heard, as heir-at-law of a nephew who was drowned at night off Leith, on his return from dining on board a ship of war; but I am not quite sure of the identification, as there was another family of Leslie also connected with Sir Henry Raeburn by the marriage of his wife's sister with a Mr. Inglis, the son of another Mr. Inglis, by one of the daughters of the celebrated Colonel Gardiner. The late Henry David Inglis ("Derwent Conway"), a well-known author, was the son of Inglis who married Lady Raeburn's sister.

W. R. C. will no doubt observe that my suggestion was intended to make way for some curious matter likely to be of use to other Scottish historians; as many families, owing to their having drifted out of their original possessions, would have been utterly forgotten but for their adventitious connection with the name of a man of genius.

I hope W. R. C. will do justice to my motives, as no one more than myself values and appreciates such an addition to a neglected branch of Scottish history as the work which has given occasion to these remarks. Sp.

P.S. Sir Henry Raeburn's elder son was named Peter, and I well remember the Latin inscription

on his monument in the north-east angle of the West Kirk Cemetery, Edinburgh; but I am informed that the whole epitaph has been erased, thus consigning to oblivion the person to whom the stone was raised. I hope this is not the case, for the sake of the principle of preserving in their integrity what are generally considered to be reliable records.

THE REV. JOSEPH FLETCHER (3rd S. viii. 268.) The epitaph of the Rev. Joseph Fletcher, rector of Wilby, seems to require a little further explanation of its epigrammatic allusions. In the line—

"The first was True by name, Fletcher in deed," the word before printed "indeed" should evidently be made two, the meaning being that the former rector was True by name, but Fletcher was true in deed. Probably the name of the former rector had been Vere; if so, *Verus* in the third Latin line should have a capital. And do not the subsequent lines allude to some other "booke" published by Fletcher, under the title of *The True Way*, &c. ? J. G. N.

[A copy of this epitaph in Davy's Suffolk MSS. (Wilby) has *Verus* in the third line with a capital; but "indeed" as one word. We have not been able to trace any work by Fletcher entitled "*The True Way*," &c. Davy, however, has the following additional note:—"Under a gravestone, Joseph Fletcher, late Rector here: he died 1687, ætat. 60. The same stone covers the body of VERE, who was Rector there before him."—ED.]

JOHN BAILEY (3rd S. viii. 266.)—The following story was told me about nine years since, by one whose name is of note. John Bailey, the celebrated coachman, had not long been dead. The squire of the parish where he lay buried was visited by a friend. It was Sunday; the two country gentlemen were going to church. Passing through the village churchyard, they stopped at the new tombstone. "Ah!" said the stranger-squire, "so Jack Bailey is dead;" and he read the epitaph some wag had composed. There had, as it happened, been coachmen bearing the names Newton and Locke; of the authors of the *Principia* and the *Essay concerning Human Understanding*, the squire was blissfully ignorant. He read the words measuredly:—

"Epitaphs there are on Newton, Locke, and Paley;
Why should there not be one on poor John Bailey?"

"Well," said he, "I've heard of Newton, and I've heard of Locke; but who the d— was Paley?"

Now my impression has been that the narrator of this story laid the scene of it at North Aston, or, if not there, at Steeple Aston (the former is about two miles and a half south-east of Deddington, the latter about one mile and a half south of the former); but on inquiring of an enthusiastic antiquary in those parts, I am informed "that, after a diligent search in the churchyards both of Steeple Aston and North Aston, and conversations with ancient inhabitants

of both parishes, no John Bailey whatever can be heard of." Probably, however, his tombstone is in that neighbourhood; the story was told me on my speaking of North Aston.

JOHN HOSKYNs-ABRAHAM.

Combe Parsonage, near Woodstock.

EPIGRAM ON BISHOP TOMLINE (3rd S. viii. 226.)—

"Not what I do, but what I say,
My Brethren, must be noted;
Be ye immovable alway,
While I move off promoted.
' Indeed, my Lord, your reading looks
Like modern variation.'
' Tut, tut, my friend, shut up your books,
This is the true translation!'"

The point of this is, that the Bishop always set his face against frequent changes and removals amongst his clergy. B. B. A.

TOLAND (3rd S. vii. 55.)—Your correspondent ABHRA will find a variety of information respecting Toland, and probably the answer to his special inquiry, in the following works:—

Leslie's Works, fol., vol. i. p. 124.

Mosheim, Eccles. Hist. (edit. Maclaine) vol. ii. p. 159

seq.

Leland's Deistical Writers, p. 29 seq.

Rev. P. Skelton's Works, vol. iv. p. 502.

Parker's Bibliotheca Biblica, vol. ii. pp. 166—179 (edit. Oxford, 1722).

Bibliotheca Literaria (Wasse and Jebb), No. V. (edit. 1722).

Rosenmüller, Comm. in Exod. xiii. 21.

Deylingii Observ. Sacr. et Misc., 4to, pars iv. pp. 743—761.

Vitringa, Observ. Sacr., lib. v., cap. 14, p. 156.

Myers, Huls. Prize Essay for 1830, p. 40 (Cambridge, 1831).

H. W. T.

DEVONSHIRE HOUSEHOLD TALES (3rd S. viii. 222.)—This is an English version of an Irish story, of which there are several variations. One of these versions I put into shape for my late friend P. F. Gallagher, the world-renowned ventriloquist; who, in consequence of his admirable acting, and the flexibility of his voice, and his wonderful power of change, told the story to much advantage and the delight of thousands. It was printed in the *Lamp*, when that publication was edited by Mr. Bradley and published at Derby, and was entitled "Frank Kennedy, or the Gray Horse a Soldier." S. REDMOND.
Liverpool.

SIR JOHN DAVIES (3rd S. viii. 250.)—Is it possible that your correspondent refers to Sir John Davies, the poet: who was made Solicitor-General of Ireland by James I., in the first year of his reign. He was son of a legal practitioner in Wiltshire. There was also a man of this name connected with the Earl of Essex's insurrection in 1601. W. C. B.

ANONYMOUS WORK: "EBRIETATIS ENCOMIUM" (3rd S. viii. 265.)—If MR. LEE will turn to "N. & Q.," 2nd S. ii. 403, and xi. 502, he will find his book ascribed, on sufficient evidence, to Robert Samber, a prolific writer of the period. A. G.

THE ROMANCE OF "FLORICE AND BLANCHE FLOUR" (3rd S. vii. 440.)—The French text: this beautiful romance has appeared as follows:—

"Flore und Blancheſor, Altfranzösiſcher Roman, aus der Uhländischen Abschrift der Pariser Handschrift: 6987, herausgegeben von Immanuel Bekkar. Bk. 1844." 8vo.

GEORGE STEPHEN

Cheapinghaven.

CHARADE (3rd S. vi. 407.)—I beg leave to suggest the following solution of the charade attributed to the late Archbishop Whately, who appeared at the above reference:—

"Ignis, or fire, all men will own
Essential to the life of man;
Fatuus, a fool, has been, 'tis known,
Curse and abused since time began.

"Some *Ignis fatuus*, Will-o'-wisp,
Not seen by day, nor used by night,
Men love, and for their phantom leap,
When 'tis unseen, but hate its sight."

F. I.

SOCIETY FOR COMPILING A GENERAL INDEX (1st S. x. 356.)—Will some member of this society (if still in existence) kindly communicate to the readers of "N. & Q." a note of what it has already issued to its members, and to inform them of how the prospectuses, published &c., may be obtained. The specimens of a library index furnished by your valued correspondent, BIBLIOTHECAR. CHETHAM, I am sure, many of the readers of "N. & Q." anxious to know all about the labours of the "literary brotherhood" who are engaged upon it.

ALKEN LEVIN

Kilbride, Bray.

FOREIGN DRAMATIC BIBLIOGRAPHY (3rd S. x. 300.)—For Sweden I can mention *Sveriges Dramatiska Litteratur till 1803*. Bibliografi af G. L. Klemming." 8vo. Stockholm, 1804. This part goes to 1793. The second part is shortly expected.

GEORGE STEPHEN

Cheapinghaven.

BAROMETRIC LEECHES (3rd S. viii. 249.)—OLDUK may probably find what he requires in *An Essay explanatory of the Tempest Prognosticator*, &c. By George Merryweather, M.D. London, 1851. 8vo.

JOSEPH RIX, M.D.

St. Neot's.

DR. P. BROWNE'S "FASCICULUS PLANTARUM HIBERNICÆ" (2nd S. vi. 310.)—The inquiry of ABHRA for the MS. of Dr. Patrick Browne on the Irish plants observed by him, has only this day attracted my attention; how it escaped me at the

ime I cannot conceive, as I had long been in search of this MS. Catalogue of Irish Plants, and in 1851 I addressed a query about it to the readers of "N. & Q." (see 1st S. iv. 175). A friend, since deceased, who was an ardent Irish botanist, informed me that this MS., with others of Dr. Browne, were in the library of the Linnean Society, a fact I mentioned when I heard it (1st S. i. 518), hoping that some one who had access to that library would give an account of the MS. May I repeat this request, as an effort now making to compile a Cybele Hibernica would render any account of the MS., if still in existence, valuable?

AIKEN IRVINE.

CHRISTENDOM (3rd S. viii. 266.)—The termination *dom* corresponds with the German *thum*: thus, *Judenthum* means Judaism, *Heidenthum*, heathenism, and *Christenthum* means Christianity. Our word Christendom is translated into German by *Christenheit*, meaning "all Christian men: the aggregate," as *Menschheit* means "mankind." The Latin equivalent is *Christiani*, the French *Chrétienté*, and the Italian *Cristianità* and *Cristianesimo*; for Christianity is not fixed in any country specially; but under various designations Christians have occupied, and do occupy, every quarter of the globe. The whole collectively might be justly termed *orbis Christianus*. The word Christendom as applicable only to that part of Europe over which the Bishop of Rome claims pre-eminence, appears to be a misuse of the term. The English terminals *-dom*, *-ism*, *-hood*, *-ship*, *-y*, *-ness*, &c., have not preserved their appropriate meanings so well as the German corresponding terminals. The German *thum* appears to be the proper affix to substantives to give them a collective meaning, as *Heidenthum*, heathenism; *önigthum*, royalty; *Priesterthum*, priesthood; *Reichthum*, wealth; *Irrthum*, error. Their termination *heit*, corresponding to our *hood*, is added to words to represent an abstract quality, as *Kindheit*, childhood; *Gottheit*, Godhead; *Thorheit* and *Irreheit*, folly; as well as to give a collective sense, *Menschheit*, mankind; and *Christenheit*, Christendom.

T. J. BUCKTON.

"FAIR PLAY IS A JEWEL" (3rd S. viii. 267.)—This saying is or was to be found in Kent, as part of a longer formula:—"Fair play is a jewel! Icy, let go my hair." Here the "young outlaw" is supposed to be in conflict with his sister. Against his mother however, according to the anecdotal of the same parts, he managed differently:—"A brave boy, and a bold un! cut off his hair to fight his mother." SCHIN.

GAUGE (3rd S. viii. 265.)—This word is correctly written by *The Times*, supported by Parliament on the celebrated broad and narrow-gauge question, by general usage, and by its derivation from the French, *jauge*. The *gauger* (= *jaugueur*)

is still well-known in our liquor stores as an officer of excise and customs. Birth is the usual spelling for the place where a ship is brought to anchor or moorings, for the cabin or compartment where the officers of a ship assemble, and for the space where a seaman's hammock is hung. Berth, as the word is pronounced by seamen, conformably with its derivation from the Anglo-Saxon *beorthe*, is more convenient in order to distinguish it from *birth*, bearing or bringing forth.

T. J. BUCKTON.

BENEDICT (3rd S. viii. 210, 276.)—Without entering upon the question of the origin of the name Benedict, as applied to a newly-married man, I wish to observe that SCHIN is quite mistaken in his idea of the nuptial benediction being given to the bridegroom only. The custom of the primitive Church was to impart the benediction to both bridegroom and bride. Thus the 4th Council of Carthage says: "Sponsus et sponsa cum benedicendi sint a sacerdote, a parentibus vel paranymphis offerantur." And St. Basil defines matrimony to be a yoke which is taken up with a benediction: "Ὁ δὲ τῆς εὐλογίας ἵνδός. (*Hom. 7 in Heraem.*) But the nuptial benediction, so far from being withheld from the bride at the actual nuptials, was, and always is given in the Catholic Ritual, and directed to her principally; as may be seen in the usual "Ordo ministrandi Sacramenta," &c. But it is never repeated in the case of the woman marrying a second time.

F. C. H.

"INVENI PORTUM," ETC. (3rd S. viii. 199.)—It may be interesting to note that these lines have been adopted by Lord Brougham as an inscription over the gate of his chateau near Var, in the South of France, with a slight variation to render them appropriate:—

"Inveni portum; Spes et Fortuna valeat.
Sat me lusiis: Iudite nunc alios."

ARTHUR R. CARTER, M.A.

Farrington Gurney.

The distich mentioned by MR. NORGATE is recorded by Le Sage, as set up over the gate of Gil Blas, but with a difference (and improvement, I think,) in the pentameter:—

"Sat me lusiis: Iudite nunc alios."

E. L. S.

PURGATORY OF ST. PATRICK (3rd S. viii. 68, 111, 255.)—When I said that the legend of St. Patrick's Purgatory did not appear in any "authenticated" Life of the saint, I meant any Life to be depended upon as a work of authority for its historical facts. MR. PINKERTON mistakes the nature of the approbations which he quotes. Such approbations do not guarantee the veracity of historical statements; but merely certify that a work contains nothing contrary to Catholic faith, or to morality. Having never seen the *Vida* of

Montalvan I can give no opinion of its contents; but I cannot suppose that the murders, robberies, and seductions in it are related with approval; and if not, the work could no more be open to censure than the inspired Scriptures themselves.

F. C. H.

As there is some question respecting an "authenticated" Life of St. Patrick, it may be worth inquiry whether any allusion to this legend finds a place in Villanueva's Life of the saint, prefixed to his *Works*, published in Dublin about the year 1836.

H. W. T.

ALLNUTT'S REGIMENT (3rd S. viii. 135).—The present Thirty-sixth Foot was known as Allnutt's Regiment from 1706 to 1708. I cannot discover anything about Lieutenant Joseph Walsh, stated to have belonged to the above regiment, and to have been taken prisoner. He is not in the list of prisoners at the fatal battle of Almanza on the 25th April, 1707.

THOMAS CARTER.

House Guards.

EARLY TOMBSTONES (3rd S. vi. 40, 503).—If I rightly recollect, I saw a statement some time since in "N. & Q." asserting the belief of the writer that no tombstone or monument could be found in churchyards earlier than the seventeenth century. Stopping a short time in this parish, I have examined the churchyard, and find the oldest decipherable dates in 1633, 1634, 1638, being on a stone to the memory of Mary, Richard, and John, children of Richard Kilburn of Hawkeherst, gent., and Elizabeth his wife. At Rolvenden churchyard, however (near Tenterden), I found an old tomb made of very massive stones bearing the date 1572; the original figures had crumbled away, and the new ones were cut close by. With some difficulty I made out the following portion of the inscription:—

"Here . lyes . buried . Marye . Mapliden . Mayden .
Darter . of . Jarvia . Mapliden . Yeyman . and . Ana .
his . Wife . now . dwelling . in . Batel . in . the . conty .
of . Sexex And . being . their . only . child . left .
bath . brovght . her . hither . to . lye . amongst . her .
Kynsfolk Her . other . brother . and .
syster in . the . year . of . ovr . Lord . God .
1572."

The unreadable portion appears to refer to a brother and grandfather and their merits.

J. RICHARDSON.

Queen's Hotel, Hawkburst, Kent.

Strolling through the churchyard of Heptonstall, in Yorkshire, I found a part of a tombstone bearing the date of 1613, and with the assistance of the parish clerk I succeeded in discovering the remaining half. It appears that it had been broken by the fall of a part of the tower. The inscription upon it was deeply cut, and in letters two or three inches long. The following is an exact copy:—

"Bridgett Horsfall Wife of Richard Horsfall of
ley Dyied the fourth day of May Anno Dni 1613"

I referred to the register of burials for that year and found the entry to correspond with the inscription. As this is a very early instance of churchyard tombstones, perhaps you will record it.
"N. & Q." H. FLEWELL

IMMACULATE CONCEPTION (3rd S. viii. 287).—The decree of the Council of Trent is as follows:—

"Declarat tamen hac ipsa S. Synodus, non esse intentionis, comprehendere in hoc decreto, ut de ipsa originali agitur, Bentam et immaculatam Virginem Mariam Dei genitricem; sed observandas esse Constitutiones felicitis recordationis Sixti Papae IV. sub penis et sanctionibus contentis, quas innovat."—*Sess. IV. c. 1.*

This decree does indeed command the observance of the Constitutions of Sixtus IV. on the subject of the conception of the Blessed Virgin. But those Constitutions made no decision on the question whether her conception was immaculate. The first of them is in the following terms:—

"Debitum reputamus universos Christi fideles, et in potentia Deo de ipsius immaculata Virginitate conceptione gratias et laudes regerant, et instituta in Dei Ecclesia Missas, et alia divina Officia pro illis intersint."—*In sua Extrav. Cum excois.*

The other Constitution referred to, is in the following "Extravag." of the same Pope. It condemns, under pain of excommunication, those who should affirm it heretical to deny the immaculate conception of the Blessed Virgin. But as the doctrine was not yet defined, the Pope equally excommunicated those who condemned the opposite opinion as heretical. These Constitutions, with many others of succeeding Popes in favour of the doctrine, may be seen in *Papal vol. i. sect. 1, art. 1.*

Thus it will be seen that though Sixtus evidently favoured the opinion, and even applied the term *mira* to the conception, he never defined the doctrine as *de fide*; and that so far from having declared those heretics who should deny the immaculate conception, he expressly forbade any one to call them so under pain of excommunication.

F. C. H.

This is from Sleidan's *Commentaries*. I transcribe the passage:—

"Post sunt decreta de peccato, quod vocant, et de culpam ejus omnem tolli dicunt per baptismum; necne quidem in baptisatis fontem peccati, seu originis peccentiam; et licet hanc Paulus aliquando peccatum vocet, hoc tamen eo fieri, non quod revera sit et per se peccatum, sed quod ad peccatum inclinet: hoc autem decreto non comprehendit virginem Mariam, et ob hoc dum esset, quod in eo quondam statuit Sixtus papa ejus nominis IV. proximo deinde confestim dies dicitur 29 Julii diei. Porro, Sixtus IV. anno sui pontificatus XIII. decretum fecit, quo sacris interdixit illis, tanquam hereticis, qui virginem Mariam in peccato fuisse crediderint tam originali, quod vocant, et ejus circumscriptis membris

consecratum diem ab ecclesia Romana, non esse celebrandum docent. Decretum hoc extat in ea juris pontificii parte, quam dicunt extravagantem."—Edition of 1610, p. 469, under date 1546.

W. C. B.

NAPOLEON BUONAPARTE AND THE NUMBER 606 (2nd S. i. 148, 276, 421; ix. 242.)—Some years ago I reprinted in "N. & Q." a handbill relating to this foolish craze. It was purchased by my father at the time of its publication in 1808, and is now in the collection of broadsides belonging to the Society of Antiquaries. That this absurd belief was widely spread I have long known; I was nevertheless surprised this morning by finding a letter seriously advocating it in a publication which has usually preserved its pages pure from the taint of the passing follies of the time.

As a specimen of educated superstition it is worth embalming in your pages:—

"Mr Urban,

"The following singular coincidences may furnish matter for reflection to the curious. It has been generally admitted, that the Roman Empire, after passing under seven different forms of government (or seven heads, was divided into ten kingdoms in EUROPE (the ten horns of DANIEL and JOHN); and that, notwithstanding the various changes Europe has undergone, the number of kingdoms was generally about ten.

"It is not a little surprising, that the *Heads of the Family of Napoleon*, who has effected such a change in the same Empire, are exactly seven, viz.:—

- "1. NAPOLEON.
2. JOSEPH, King of Italy.
3. LOUIS, King of Holland.
4. JEROME.
5. MURAT, Duke of Berg and Cleves.
6. CARDINAL FESCHI.
7. BEAUHARNOIS, the adopted son of Napoleon.

"And also that the *Members of the New Federation* are just ten; viz.:—

- | | |
|----------------|------------------|
| 1. Bavaria. | 6. Ysembourg. |
| 2. Wirtemberg. | 7. Hohenzollern. |
| 3. Baden. | 8. Arenberg. |
| 4. Darmstadt. | 9. Salm. |
| 5. Nassau. | 10. Leyen. |

"It is also remarkable that in the man's name NAPOLEON BUONAPARTE, there are precisely three times six letters:—

NAPOLE	ON BUON	APARTE.	
6	6	6.	666.

"And in his name is contained the name given by JOHN to the King of the Locusts, who is called 'Apoleon,' or 'the Destroyer'!"

EDWARD PEACOCK.

Bottesford Manor, Brigg.

HEDIOCK (3rd S. viii. 205, 274.)—It is a curious fact that the red poppies that grow in cornfields in Ireland, are in the counties of Carlow, Wexford, Wicklow, and Waterford, called "Head-aches," and are particularly obnoxious to females, the more so to unmarried young women, who have a horror of touching, or of being touched by them. The flower is sometimes used with log-

wood and copperas to dye wool and yarn black, but otherwise the weed is considered poisonous.

S. REDMOND.

THE FAMILY OF PINGO (3rd S. viii. 267.)—In Nichols's *Literary Illustrations of the Eighteenth Century*, vol. vi. p. 356, is a brief memoir with some letters of Benjamin Pingo, York Herald. It is there stated that he was the fifth son of Thomas Pingo, assistant engraver of the Mint, and that he had two brothers, Lewis and John, who were both eminent in their father's profession, as engravers to the Mint, and executed several excellent medals.

J. G. N.

Miscellaneous.

NOTES ON BOOKS, ETC.

Men of the Time: a Biographical Dictionary of Eminent Living Characters of both Sexes. A New Edition, thoroughly revised, and brought down to the Present Time; with the Addition of a Classified Index. (Routledge.)

This is not only an enlarged, but also an improved edition of a work which is destined to take a permanent place among our standard books of reference. It is enlarged by the addition of some hundred of new memoirs, which have been prepared expressly for its pages; and it is improved by the correction of those errors inseparable from all the earlier editions of works of this character, and by the omission of all expressions of opinion: and now claims to furnish (and does what it professes to do) an authentic record of the leading facts in the lives of some two thousand five hundred individuals, who have in one way or another won for themselves the name of public characters.

A History of England during the Reign of George the Third. By the Right Hon. William Massey. Second Edition, revised and corrected. In Four Volumes. Vol. I. 1745—1770. (Longman.)

In the preparation of this *History of George the Third*, Mr. Massey had the advantage of using the voluminous materials for the Life of that monarch, which were collected with the sanction of the Royal Family, and with the assistance of many distinguished persons, by the late Mr. Commissioner Locker of Greenwich Hospital; and Lord Bolton also permitted him to refer to the extensive correspondence of his grandfather, the first peer, who was in confidential communication with Mr. Pitt during the earlier years of his administration. The information derived from these, and other private sources, furnished Mr. Massey with many new, curious, and interesting particulars respecting the public transactions and private history of this eventful period. Mr. Massey has told the story of those times in a graceful and very pleasing manner; and this new, revised, and cheaper edition of his book will prove, we doubt not, acceptable to a large class of readers.

The Catechist's Manual. With an Introduction by Samuel, Lord Bishop of Oxford. (Oxford: J. H. & J. Parker.)

A very carefully composed manual of catechetical matter, exactly following the order of the Church Catechism, of which it forms a full explanation. The Bishop praises it highly for the excellence of its illustrations, its judicious selection of Scripture proofs, and its emphatic statement of dogmatic truth; which latter characteristic is especially valuable at a time when too many "dissolve truth into a mist, revelation into a mythology, and God into a mere pervading anima mundi."

Post-Medieval Preachers: some Account of the most celebrated Preachers of the Fifteenth, Sixteenth, and Seventeenth Centuries, with Outlines of their Sermons, and Specimens of their Style. By S. Baring-Gould, M.A. (Livingstone.)

The present volume is fairly described by its author as possessing a theological, biographical, and bibliographical interest. It brings before the reader a class of preachers remarkable for their originality, depth, and spirituality; but who are scarcely known, even by name, to the majority of theological students. The biographical sketches of these preachers, the bibliography of their works, and the specimens of their sermons, form—with the author's introductory Essay on Sermons, Preachers, &c.—an interesting volume; which deserves a place in the library by the side of Neale's *Medieval Preachers* and Haweis' *Sketches of the Reformation*.

The County Families of the United Kingdom, or Royal Manual of the Titled and Untitled Aristocracy of Great Britain and Ireland: containing a brief Notice of the Descent, Birth, Marriage, Education, and Appointments of each Person, his Her Apparent or Presumptive; as also a Record of the Offices which he has hitherto held, together with his Town Address and County Residence. Third Edition, greatly enlarged. By Edward Walford, M.A., late Scholar of Balliol College, Oxford, &c. (Hardwicke.)

We are among those who trust the days are far distant in which "fraternity and equality" shall reign throughout the land; and until those unhappy times arrive, such books as Mr. Walford's *County Families* will be called for and valued. Mr. Walford has obviously taken great pains to secure for the present edition that accuracy which gives value to works of this character; and judging from the tests to which we have subjected it, we think we may promise that those who are in search of information, respecting what Mr. Walford happily terms the "Titled and Untitled Aristocracy of England," will not search for it in vain when they turn to his *County Families*.

Mr. Murray's announcements for the forthcoming Season give promise of many works of great interest. Among which we would particularly notice—"The Correspondence of George the Third with Lord North, from 1769 to 1782," edited by Mr. Donne; "An Expedition to the Zambesi and its Tributaries, and the Discovery of Lakes Shirwa and Nyassa, 1858—1864," by David and Charles Livingstone; "The Harvest of the Sea, a Contribution to the Natural and Economic History of the British Food Fishes," by James G. Bertram; "Memoir of the Life of the late Sir Charles Barry, R.A.," by his son, Dr. Alfred Barry, D.D.; "History of the Jewish Church," Part II. Samuel to the Captivity, by the Dean of Westminster; "Lives of Boulton and Watt (principally from the Original MSS.), comprising a History of the Invention and Introduction of the Steam Engine," by Samuel Smiles; "Notes on the Battle of Waterloo," by the late Gen. Kennedy, K.C.B., with a brief Memoir of his Life and Services; "A History of Architecture in all Countries—from the Earliest Times to the Present Day," based on "The Handbook of Architecture," revised, augmented, and re-arranged, by James Fergusson, F.R.S.; "The Agamemnon of Æschylus and Bacchanals of Euripides," together with passages from the lyric and later Poets of Greece, translated by the Very Rev. Dean Milman; "Memoirs Illustrative of the Art of Glass Painting," by the late Charles Winston; "Chinese Miscellanies," by Sir John Francis Davis; "Peking and the Pekingese, during the First Year of the British Embassy at Peking," by D. F. Rennie, M.D.; and "Studies of the Music of Many Nations," by Henry F. Chorley.

Messrs. Macmillan—in addition to many new or successful books, such as Palgrave's "Journey Central and Eastern Arabia"; "Lady Duff Gordon's Letters from Egypt"; "Mr. Bryce's—Holy Roman Empire &c.—announce for the coming season "An Attempt to ascertain the State of Chaucer's Works as they are at his Death," by Henry Bradshaw; "Popular Literature of the Middle Ages," by Mr. Ludlow; "Spiritual Philosophy founded on the teaching of the late Samuel Coleridge, by the late J. H. Green, with a Memoir of the Author's Life," by John Simon; "A Defence of Mental Truth, being a Review of Mill's Philosophy," by Dr. M^r Cosh; many important Theological Works, new editions of Standard Authors; new Poems, and new of Fiction.

DEATH OF DR. RICHARDSON.—We recently regret the death of a very early contributor to "Q." Dr. Charles Richardson, the author of the *New Dictionary of the English Language*—a work which will always preserve his memory among English lexicographers. Dr. Richardson, who died at Fitcham on the 6th instant, had reached the advanced age of 81.

NATIONAL PORTRAIT EXHIBITION IN 1864.—Particulars of the Arrangements approved for this Exhibition, which will be opened early in April, have been printed. We propose calling the attention of our readers to the subject next week.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, &c., to the gentlemen by whom they are required, whose addresses are given for that purpose:—

FABRITIUS (J. A.), *Salutaris Lex Evangelica* 1700, 10 s. 6 d. 1731.
RAM GRATIUS EXPOSITIO, 10 s. 6 d. 1731.
JONES (THOMAS), *Notes and Additions to the Cambridge Book of the English People*, 2 vols. 1731.
KIRKING (J. R.), *De Pura Uno in Tarsus*, 1731.
SIGNED A ROMANUS CONVICTUS, &c. (1731).
Wanted by Rev. Allen Irvine, Kilmelie, Strath.

ARMSTRONG'S NUMERICAL MAPS.
PERRINSON'S WORKS, 8vo. Vol. III. 1784.
PIET PROMPT, by Josiah Forster, 12mo. 1629.
R. WARE'S DISCOURSE AGAINST THE DECEITFULNESS OF THE
G. FOR'S EPISTLES, fol. 1629.
MARGARET PELL'S WORKS, A brief Collection of remarkable
20, 8vo. 1710.

A CATALOGUE OF THE LORDS, KNIGHTS, AND GENTLEMEN
COMPOSED FOR THEIR ESTATE, 8vo. 1636.
Wanted by Mr. Henry T. Wolfe, Corkwood.

GOUGH'S CITATIONS FROM THE OLD TESTAMENT IN THE
Wanted by Rev. W. F. Humphrey, Stock With Farmington.

ASTROPHYSICAL REVIEW, Nos. 1, 2, 3.
ASTROPHYSICAL, Vol. XXXVI, Part II.
Wanted by Mr. Edward Peacock, Bottenford Marsh.

SHERIDAN'S ANTHROPOLOGICAL SOCIETY'S TRANSACTIONS, Vol. 2,
and Vol. II, Part I.
Wanted by Mr. Francis, "Athens" Office, 29, Wellington
London, W.C.

THE GENTLEMAN'S MAGAZINE (New Series), from 1830 to 1864.
Wanted by Mr. Benjamin Kimpton, a Sutherland Square,
London.

Notices to Correspondents.

WASHINGTON NOT AN INFIRMITY IN OUR CASE.
W. S. J. Some interesting articles on the arms of the city of
appeared in our 2nd S. I. 60; II. 12, 32.

WALTER SCOTT. The query respecting the authorship of
Reverend Theodore, 1731, was inserted in our 1st S. 161. We
time a copy of this work has turned up in the Catalogue of a
Museum, which gives no clue to the writer.

JOHN BROWN, Jun. "Hudson's chain." App. 1864.
"N. & Q." 1st S. VII. 422; 2nd S. I. 475; II. 57; p. 158, 159.
EMERSON.—3rd S. VIII. p. 379, col. II. line 7, for "vol."
"vol. IV."

LONDON, SATURDAY, OCTOBER 21, 1865.

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ies on Books, &c.

NATIONAL PORTRAIT EXHIBITION.

It is with unfeigned satisfaction that we hear that the arrangements have at length been determined upon for trying out the National Portrait Exhibition suggested Lord Derby. What that exhibition is proposed to be met to be better described than in his Lordship's own words:—

"I have long thought that a National Portrait Exhibition, chronologically arranged, might not only possess great historical interest by bringing together portraits of the most eminent contemporaries of their respective ages, but might also serve to illustrate the progress and condition, at various periods, of British Art. My idea therefore would be to admit either portraits of eminent men, though by inferior or unknown artists, or portraits of eminent artists, though of obscure or unknown individuals. I have, of course, no means of knowing, or estimating, the number of such portraits which may exist in the country; but I am persuaded that, exclusive of the large collections in many great houses, there are very many scattered about by ones and twos and threes in private families, the owners of which, though they could not be persuaded to part with them, would willingly spare them for a few months for a public object.

"The question of one, two, or three exhibitions in consecutive years, would, I apprehend, be mainly decided by the result of future inquiries as to the probable number of pictures which could be obtained, and the space which could be found for their exhibition. But whether the period over which each exhibition (if more than one) could range, be longer or shorter, the point on which I could set the greatest value, in an historical, if not in an artistic point of view, would be the strict maintenance of a chronological series. I shall be very happy if any

suggestion of mine should lead the Committee of Council to take up seriously, and carry out, with such alterations of detail as experience might suggest, a scheme which I think could hardly fail of being generally interesting; and I should have much pleasure in placing temporarily at their disposal any portraits from my collection at Knowlsey which they might think suitable for their purpose."

It is difficult to imagine any Exhibition which would be more generally popular; it is impossible there could be one of greater interest to the readers of this Journal.

When Addison tells us that "A reader seldom peruses a book with pleasure until he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition," &c., he only describes one phase of that natural curiosity—that wish felt by every reader of history, that he could see, in their habits as they lived, not only the chief actors in the stirring scenes which he is contemplating, but—

"These and a thousand more of doubtful fame,
To whom old Fable gives a lasting name."

This wish will be gratified to a great extent by the proposed Exhibition, which will be opened in April next, at South Kensington, in the spacious brick building used for the Refreshment Rooms in the International Exhibition of 1862, fitted up especially for the purpose.

The following Regulations define more precisely the special objects of the Exhibition:—

"It will comprise the portraits of persons of every class who have in any way attained eminence or distinction in England, from the date of the earliest authentic portraits to the present time; but will not include the portraits of living persons, or portraits of a miniature character.

"In regard to art, the works of inferior painters representing distinguished persons will be admitted; while the acknowledged works of eminent artists will be received, though the portrait is unknown, or does not represent a distinguished person.

"The portraits of foreigners who have attained eminence or distinction in England will also be included, with portraits by foreign artists which represent persons so distinguished."

That the words—"every class who have in any way attained eminence or distinction in England"—will be widely interpreted, we cannot doubt: and in a Gallery of Portraits, which shall illustrate our history, Fenton must have his place as well as Buckingham; and Joan of France and English Moll must figure together on the walls of the National Portrait Exhibition, as they do in the verses of Butler and Swift.

That is to say, if authentic portraits of such "worthies" are to be found? And this brings us to the more particular object of the present article, namely, to urge upon the readers of "N. & Q." what good service they will be rendering to this great national object by pointing out, either through our columns, or directly to the Secretary to the Exhibition, the existence of any portraits of great historical interest, comparatively unknown, which may exist in their respective neighbourhoods. Inquiries after such portraits have been frequently made in these pages, and often with the best results. Lord Derby has well remarked, that there are many such portraits as

it is now desired to collect together at South Kensington, "scattered about by ones and twos and threes in private families, the owners of which, though they could not be persuaded to part with them, would willingly spare them for a few months for a public object." Many such must be known to the numerous readers of "N. & Q." scattered throughout the country. We venture to hope that, by their assistance, they will soon be known to the Committee of the NATIONAL PORTRAIT EXHIBITION.

We propose to return to this subject very shortly.

Since the foregoing observations have been in type, we have received the following communication upon the subject:—

"To the Editor of NOTES AND QUERIES.

"Science and Art Department, London, W.
17th day of October, 1865.

"SIR,

"The Lords of the Committee of Council on Education have directed that a copy of the announcement of the proposed National Portrait Exhibition shall be forwarded for publication in your Journal, and have desired me to request that you will invite the attention of your readers to it, as being a class of persons especially likely to have within their knowledge the existence of portraits not generally known, or mentioned in publications generally accessible; and of which portraits they might perhaps, at your instigation, be willing to send notice to *Notes and Queries*.

"My Lords feel that considerable public advantages would be likely to be conferred on the Exhibition, if the readers of *Notes and Queries* would send to that publication the notices above alluded to, and will be obliged for your assistance in promoting this object.

"I have the honour to be, Sir,

"Your obedient servant,

"G. F. DUNCOMBE,

"For the Secretary."

We need scarcely add, after what we have already written, that we shall be glad that "N. & Q." should be used to promote in every way the success of the NATIONAL PORTRAIT EXHIBITION.

Notes.

ARCHBISHOP TENISON'S LIBRARY.

Excepting a brief paragraph in William Oldys's "Account of London Libraries," and an editorial foot-note thereunder, I am not aware that anything has appeared in "N. & Q." respecting TENISON'S LIBRARY. A short account is contained in Mr. Edwards's very valuable work, *Memoirs of Libraries* (vol. i. p. 761); but I find inaccuracies in both these notices.

As the library itself has now ceased to exist, a short historical and bibliographical memoir will probably be acceptable to your readers. For the facts I am indebted to the printed *Report of the Select Committee of the House of Commons on Public Libraries*, 1840 (p. 64, *ante et seq.*); to "An Act for confirming a Scheme of the Charity Commissioners for the Administration of Archbishop

Tenison's Charity," &c. (23 & 24 Vict.): to the printed Catalogues of the books and manuscripts in the "Valuable Library formed by Archbishop Tenison," sold by auction by Messrs. Sotheby & Wilkinson, in 1801; and also personally to the vestry clerk of the parish of St. Martin-in-the-Fields; and to Richard Sims, Esq., of the Museum.

Without farther special reference to my authorities, or to the inaccuracies in the accounts of Oldys or Edwards, I now proceed to the character, history, and dispersion, of this rare literary collection.

In the year 1685, Dr. Tenison, then Vicar of St. Martin's-in-the-Fields, communicated to the parish vestry his desire to found, at "his costs and charges," a school for educating young, and a library to furnish reading for adult parishioners. With the full consent of the vestry, but uncontrolled, he erected a "fabrick" in Castle Street, near St. Martin's Lane, to contain the school and library; in the latter about 3000 volumes of printed books, more than seventy manuscripts, and furniture convenient for the establishment. To provide salaries for schoolmaster and librarian, &c., he gave the munificent sum of 1000*l.*; and, for the government of the foundation prepared, either by personal direction, or with his own hand, a set of "Orders and Constitutions" of the school. The management was vested in trustees comprising the vicar, churchwardens, and parishioners. According to the "Orders and Constitutions," the "bookes" were to be "for public use;" but especially for the use of the vicar and lecturer of the said parish. There was express provision for the admission of parishioners was in favour of the king's chaplain ordinary. One of the reasons stated for the foundation was, "that there is not in the metropolis (as in London) any one shop of a sufficiently furnished with bookes of various languages," &c.

At the time of the foundation, the parish of St. Martin comprehended all the district now comprised by the parishes of St. Martin, St. Andrew, James, and St. George, Westminster; and the public right of admission to the library was extended beyond, but always included, all the inhabitants of the original district, with the exception above referred to. No others could be admitted except by courtesy.

The library contained a considerable number of Latin, and some Greek classics; a very valuable collection of versions of the Holy Scriptures, &c.; volumes of Sermons; theology; but not in so large a proportion as might have been expected; and, what is remarkable considering the religious distractions of that period, scarcely anything controversial except on Quakerism and

Popery. The collection was rich in tracts and pamphlets—historical, political, bibliographical, and religious; and included more than might have been expected of voyages, travels, poetry, and general literature. Some rare and fine specimens of early typography should not be unnoticed; but the chief interest and value of the library consisted in the manuscripts, to which I shall have again to refer. The character of the collection indicated the character of its donor. Dr. Tenison was a liberal, earnest, progressive churchman,—whose views on the “diffusion of useful knowledge” were greatly in advance of his time.

The subsequent history of the library developed a want of foresight, which ultimately proved fatal to its existence. No fund was provided either by the founder, or by any of the trustees, or by the parish, for the purchase of additional books; and it may be affirmed, that no book ever was bought by the managers. The intelligent world was moving on with time: soon to overtake, and pass by, a guide that was standing still in the seventeenth-century path of learning. The distance between the library and the general public was continually increasing; until it is recorded by the late librarian that, “in eighteen months, one studious person only applied to read the books: he did so for three or four days, and left it in despair.”

In the early part of the history of the library there were donations of books by John Evelyn, Sir Paul Rycaut, Bishop Gibson,* Dr. Courayer, and Dr. Jortin; but all these great and learned men were contemporary with the founder himself; and, with the exception of a few books presented in 1803 by Granville Sharp,† there is no evidence of any other donation. One generation only passed away before the interest of the public had so decreased, that for almost a hundred and fifty years the library had no influence, as a source of knowledge and literature, upon the population of that part of London.

It appears that the trust had altogether lapsed; but in 1835 a dispute arose about admissions, and the matter coming before the vestry, a Committee was appointed to inquire into the library and school. The Court of Chancery was moved, and new trustees were appointed; but the Court, with all its power, could not assimilate the library and the literary appetites of the reading inhabitants of St. Martin's parish.

In 1839 the trustees were induced to allow the use of the room containing the library to the “St. Martin's Subscription Reading Society.” The two had separate constitutions, committees,

management, and officers; but it was argued that the members of the new society had already, as inhabitants of the parish, a right of admission to the room; and the trustees hoped that, by this arrangement, the library would become better known to the public. The experiment proved to be as great a mistake as it was contrary to the letter and spirit of Dr. Tenison's “Orders and Constitutions.” The library might be said to have been long dead—it was now buried. The room, dedicated to the purposes of study, became degraded into a club room, and was frequented only by persons who came to read newspapers and play at chess. The new society occupied “certain shelves formerly filled with the Archbishop's books;” and for safety, the books were placed “under lock and key, secured in cases.”

The Select Committee of the House of Commons, in 1849, reported:—

“The books in this Library are stated to be of great variety, curiosity, and value; but to have suffered injury from dust and neglect.”

The Rev. Philip Hale, then recently appointed librarian, stated in evidence before the same Committee that the books were in a bad state; that they were never taken down to be cleaned, and that the bindings were greatly injured by the gas. There was a catalogue, but Mr. Hale said he could rarely find any book on looking for it.

The whole of the funds, available for the library and school, amounted to 112*l.* 10*s.* per annum: out of which the head master of the school was paid, as *ex-officio* librarian, 30*l.*; the under-master an equal amount, and the librarian, 10*l.*

This state of things continued for ten years longer: when the inutility of the library, and the desirability of extending the school, were brought before the Charity Commissioners, who, after deliberation, prepared “A Scheme for the Administration of Archbishop Tenison's Charity in the Parish of St. Martin's,” &c. The scheme gives the trustees power “to sell all or any of the contents of the Library to the Governors of the British Museum, or to the managers of any public Library or Institution, or to any other purchasers,” &c., with the approval of the Charity Commissioners.

An Act of Parliament (23 & 24 Vict.) was shortly afterwards passed without opposition to legalise the scheme. The preamble recites that such a scheme has been prepared, and is appended thereto as a schedule. The following *nine words* form the whole of the enactment: “The said Scheme shall be confirmed and take effect.” An instance of brevity perhaps without a parallel in the Statutes at Large.

The consideration of duplicates would suffice to prevent the purchase of the whole library for the British Museum; and, therefore, in pursuance of

* The Bishop wrote a Catalogue of the MSS. in Tenison's Library.

† The library of Sharp was rich in Bibles. He gave some to the British and Foreign Bible Society; and probably added to the fine collection in Tenison's Library.

mitted that he had never heard anything about what : call a Supreme Being, or a future state, mentioned among the tribes. But, had he said 'kangaroo and mutton,' instead of 'beef and mutton,' as the food of the ick spirits, I should have had no means of detecting : falsehood of his statement any more than others."

D. BLAIR.

Melbourne.

YORKSHIRE HOUSEHOLD RIDDLES.—The following have been all orally collected in an outlying manufacturing hamlet in the West Riding; any of them from people who are unable to read, or, at all events, unable to read with any effort:—

1. "As plump as an apple,
As round as a cup,
Not all t' king's horses
Could draw it up."
Ans. A well.
2. "Goes up white, and comes down yellow?"
Ans. An egg.
3. "As I were going over London Brig,
I saw a man stealing pots,
And the pots was a' his own."
Ans. He was putting ste-als (handles) to the pots.
4. "As I were going over London Brig,
I met a load of hay,
I shot wi' my pistol,
And all flew away."
Ans. A bird.
5. "As I were going over London Brig,
I met a load of soldiers:
Some in ickets, some in ackets,
Some in red and yellow jackets.
What were they?"
Ans. A swarm of wasps.
6. "As I were going over London Brig,
I pippt into a winder,
And I saw four-and-twenty ladies,
Dancing on a cinder."
Ans. Sparks.
7. "Black and breet (bright),
Runs without feet."
Ans. An iron.
8. "A house full, a hoile (coal-hole) full,
Ya' canna' fetch a bowl full."
Ans. Reek (smoke).
9. "All round t' house,
All round t' house,
And it (in the) cupboard."
Ans. A mouse.
10. "Four-and-twenty white beasts,
And t' red one licks them all."
Ans. The teeth and the tongue.

S. BARING-GOULD.

SONGS OF BIRDS.—

Avis aux chasseurs qui . . . n'ont pas de montre.
On a dressé une horloge en notant les heures de réveil
e chant de certains oiseaux.

Après le rossignol, qui chante presque toute la nuit,
t le pinson, le plus matinal des oiseaux, qui donne le

signal. Son chant, devant l'aurore, se fait entendre
de une heure et demie à deux heures du matin.

"De deux heures à deux heures et demie, la fauvette à
tête noire s'éveille et fait entendre son chant, qui rivali-
serait avec celui du rossignol, s'il n'était pas si court.

"De deux heures et demie à trois heures, la caille, amie
des débiteurs malheureux, semble, par son cri : *Paye tes
dettes ! Paye tes dettes !* les avertir de ne pas se laisser sur-
prendre par le lever du soleil.

"De trois heures à trois heures et demie, la fauvette à
ventre rouge fait entendre ses trilles mélodieux.

"De trois heures et demie à quatre heures, on entend
le merle noir, le moqueur de nos contrées, qui apprend si
bien tous les airs, que M. Dureau de la Malle avait fait
chanter la *Marseillaise* à tous les merles d'un canton en
donnant la volée à un merle à qui il l'avait serinée et qui
l'apprit aux autres.

"De quatre heures et demie à cinq heures, la mésange
à tête noire fait grincer son chant agaçant.

"De cinq heures à cinq heures et demie s'éveille et se
met à pépier le moineau franc, ce gamin de Paris ailé,
gourmand, paresseux, tapageur, mais hardi, spirituel et
amusant dans son effronterie.

"N'est-il pas charmant d'avoir une horloge qui chante
les heures au chasseur matinal ?"

The above appeared in *La France* of August 28.
I am not sufficiently acquainted with our birds to
know whether they sung at the same times as
their fellows in France, nor with those of France
to know whether the above is natural history or
paragraph-making. The latter seems not unlikely
from the attempt to set off facts with pleasantry.

FITZTHOPKINS.

Paris.

CURIOUS CUSTOM IN IRELAND.—The following
curious custom I have found to prevail in all parts
of Ireland, and amongst every class of people.
When a sudden shower of rain comes on, either
in town or country, men who are not prepared
with umbrellas invariably turn their hats—that is,
the part usually worn in front is turned to the
back. I never could learn the why or where-
fore of this singular custom. What is its origin,
or is it known elsewhere? S. REDMOND.

Liverpool.

DE QUINCEY ON SHAKSPEARE.

"We know also, from the just criticism pro-
nounced upon the character and diction of Caliban
by one of Charles's confidential counsellors, Lord
Falkland, that the king's admiration of Shaks-
peare had impressed a determination upon the
court reading." (De Quincey, vol. xv. Edinb.
1863, p. 15.)

The criticism here alluded to will be found in
the following extracts. It will, however, appear
from these authorities that the accomplished king
was equalled, if not anticipated, by his contem-
poraries in the admiration of Shakspeare; and the
fact is further exemplified which De Quincey here
proposes to establish, namely, that there was from
the earliest stage an uninterrupted succession of
Shakspearean enthusiasts.

"It was a tradition, it seems, that Lord Falkland, Lord C. J. Vaughan, and Mr. Selden, concurred in observing, that Shakespeare had not only found out a new character in his Caliban, but had also devised and adopted a new manner of language for that character. What they meant by it, without doubt, was, that Shakespeare gave his language a certain grotesque air of the savage and antique; which it certainly has. But Dr. Bentley took this, of a new language, literally; for, speaking of a phrase in Milton, which he supposed altogether absurd and unmeaning, he says, 'Satan had not the privilege, as Caliban in Shakespeare, to use new phrase and diction unknown to all others'—and again, 'to practise distances is still a Caliban style.' (Note on Milton's *Paradise Lost*, l. iv. v. 945.) But I know of no such Caliban style in Shakespeare, that hath new phrase and diction unknown to all others. (*Warburton*.)

"The consideration of this [superiority to the rest of poets] made Mr. Hales of Eton* say, that there was no subject of which any poet ever writ, but he would produce it much better done in Shakespeare; and however others are now generally preferred before him, yet the age wherein he lived, which had contemporaries with him, Fletcher and Jonson, never equalled them to him in their esteem: and in the last king's court, when Ben's reputation was at highest, Sir John Suckling, and with him the greater part of the courtiers, set our Shakespeare far above him."—Dryden's *Essay on Dramatic Poetry*.

BIBLIOTHECAR. CHETHAM.

NOTES ON FLY LEAVES.

If the following notes, which are written on the fly leaves of Benoit's *Chronique des Ducs de Normandie*, Harl. MS. 1717, have not already been printed, they may perhaps be worth your notice. I do not feel myself competent to pronounce to what period the caligraphy should be ascribed; but the hand is rather careless, and not very legible at times. I should be glad to know whether

* The learned John Hales of Eton, whom Wood calls a *walking library*, and Clarendon pronounces the least man and greatest scholar of his time. Gildon tells the anecdote to which Dryden seems to allude, in an essay addressed to Dryden himself on the vindication of Shakespeare, and he quotes our author as his authority. "The matter of fact, if my memory fail me not, was this: Mr. Hales of Eton affirmed that he would show all the poets of antiquity out-done by Shakespeare, in all the topics and common places made use of in poetry. The enemies of Shakespeare would by no means yield him so much excellence; so that it came to a resolution of a trial of skill upon that subject. The place agreed on for the dispute was Mr. Hales's chamber at Eton. A great many books were sent down by the enemies of this poet; and on the appointed day, my Lord Falkland, Sir John Suckling, and all the persons of quality that had wit and learning, and interested themselves in the quarrel, met there; and upon a thorough disquisition of the point, the judges, chosen by agreement out of this learned and ingenious assembly, unanimously gave the preference to Shakespeare; and the Greek and Roman poets were adjudged to veil at least their glory in that to the English hero."—Gildon's *Essays*. (Tate, in the Preface to the *Loyal General*, and Rowe, in his *Life of Shakespeare*, quote the same anecdote. Dryden's *Works* by Scott, vol. i. p. 351.)

the prediction be a quotation, and if so, when is taken:—

"Quen y^e kokelei [?] y^e north byggs his nest
And burks his brydds and bowns thaym to flye
Then fortune his frend will he 3ata upe kest
And let ryght haf her fre entre.
Then y^e mone shall ryse i y^e north west
In a clowde as blak as y^e bill of a crowe.
Then our lyon shall be noyset y^e boldist and best
Y^e ever was in Bretan syn Arthur daye.
Then a dredfull dragon shall dresse owt of her dei
ffor to helpe y^e lyon w^t all her myght.
A bull and a bastarde spers shall spende
A bydyng w^t y^e bore to do rethir for ye rygh
An egull and an Antilope full boldly shall brek
A brydelt hors and a bere w^t brime [?] fallyx
At Sondyforth for sothe opou y^e southe side
A proude prynce i y^e preyse full lordly shal
Then y^e dredfull day of destynny shall t^r
nyght,
And make mony wyf and mayden i mone
brought;
ffor thay shall mete i y^e mornnyng w^t m^r
bryght.
Bytwye Seton and y^e sey sorow shall be wroght
W^t bolde burnys i bushment y^e batell shall me
Y^e pruddest pnce i all y^e prese w^t batle has bck
Shall gar wyfes and maydens y^e i bower dwl
Be cast in grete car and i mournnyng be broght
Then y^e fox and y^e filmart i hande shall be m
And layd full low to owr lyon y^e till abide;
Both ye pycart and y^e pye shall be seruet of y^e
And all y^e fox frendes shall fall of thayr p
Then troy vntrewe shall trembull on y^e dar
ffor ferde of y^e dede moñ quen yav her h^r
All y^e towns of Kent shall caste hym y^e
Ye busement of Brykkeley hillis an^d m^r
breke.
Then owr Saxons shall chose thayme a lor
Y^e quycha shall halde all oyer pties vnder
And he y^e is dede shall ryse and make home m^r
And y^e will be señ and full grete wondyr;
What mone y^e is dede and byriet i syght
Shall rise agayne and lyfe in lond,
In comfortyng of y^e mone and y^e knyght
Y^e fortune has chosen to hir husband.
Quen all vermyns and wele away is wasted,
And euery sede in her secon is sette i her kynde
Then trewth shall ryse and falsched shall be chas
Yeu rht owr gentill Justise all wrongs shall an
Then grife [?] and godness shall dwell v^s among
In every place plenty by lond and by sey.
The spowshade of Crist w^t jocand song
Shall kept in her kynde thurgh hehr [?] d
termte [?]
Then y^e sone and y^e mowne shall shyne full brygh
Y^e mony long day full derke has ben,
And kepe her cours by kynde bouth day and nygh
W^t myrthes inow yeu any moñ can myerne.
Then owr lyon and owr lyonesse shall reyn i p^r
Thus Brydylnton and body and banast^r boks tell
The trier of Wysdome w^t any leyse,
Merlyn and mony inow y^e w^t mervell mellis.
The quell shall tue [?] h^r hym full ryght,
That fortune has chosen til hir fere.
In Babylone shall be sene a syght
Y^e in Surry shall bryng mony mene to bere
fiften day jorney by jonde Jehrlin
The holy crosse wonere shall be.
The same lorde shall gete y^e beome
Y^e at Sondyforth wan ye gree,
fortune has gite hym y^e victory.

' quyle y^e he his armes may bere
 ?] nouthen treson in fals trechery,
 first destynny shall hym neuer dere
 y^e kynde of age upon hym draw.
 xermane [?] is Worms see
 ie shall ende i cristis lawe
 (Jesephath buryet shall be."

h I must confess that I am not by any
 ble to comprehend the whole of the above,
 t but suspect that it has some political
 . What place are we to understand by
 th? and who are represented by the
 fox, the dragon, the bull, the eagle, the
 the horse, the bear, the filmart, the py-
 ppe, the proud Prince, and the dead man?
 h this are the following fragments:—

ard engenderet of natyf kynd
 storr of bethelem shall [word illegible]
 pthe [?]
 st and y^e meyr maydyn
 ryt [?] in mynde
 y^e is owr creatur has
 t thayne w^t mowche."

does not appear, from its position, to be a
 tion of the former piece; still it may be so.

knard di ollm	-	-	-	vjd.
ynge de ollm	-	-	-	ijjd.
iell sede j owms	-	-	-	jd.
mell sed de owms	-	-	-	jd.
oryse j owms	-	-	-	jd.
ies di owms	-	-	-	jd.
iems in di owms	-	-	-	jd.
ayn di owms	-	-	-	jd.
ene y ^e werthe of all thes.				
his is medycyn for wynt."				

HERMENTRUDE.

LONGEVITY.

cut the following paragraph from a local
 er. It is much at your service, if you
 worthy of preservation:—

E CENTURIES AND A HALF AGO.—'I have
 an who conversed with a man who fought at
 field,' may be said by a venerable octogenarian
 to whom we are indebted for the following
 esting memorandum:—The writer of this, when
 saw Peter Garden, who died at the age of 126
 years old, on a journey to London about the
 in the capacity of page in the family of Garden
 ie became acquainted with the venerable Henry
 nd heard him give evidence in a court of jus-
 rk, that he 'perfectly remembered being em-
 en a boy, in carrying arrows up the hill at the
 lodden.'

t was fought in	.	.	A.D. 1513
Henry Jenkins's age	.	169	
Less	.	11	
			158
Garden	.	126	
ess his age when at York	.	12	
			114
riter of this in 1865, aged	.	80	

A.D. 1865."

gh *Courant*.

T. B.

[We cannot insert the foregoing without pointing out
 some of the more obvious errors it contains.]

Of course Henry Jenkins is dragged into the story,
 though we believe that there is not the slightest ground
 for believing in his reputed age. Jenkins is now de-
 scribed as "a man who had fought at Flodden." His
 own improbable statement was, that he remembered Flod-
 den Field, when "he was sent to North Allerton with a
 horseload of arrows, but they sent a *bigger boy* from
 thence to the army with them." So much for the man
 who had fought at Flodden.

Now the intervening link between this man and the
 octogenarian is "Peter Garden," who died at the age of
 126 (?) "and on a journey to London about 1670," "be-
 came acquainted with Jenkins," and "heard him give
 evidence in a court of justice at York, that he perfectly
 remembered being employed when a boy in carrying
 arrows up the hill at the battle of Flodden."

How lucky it is that Peter Garden was at York in
 1670, for in that very year Jenkins died; and though we
 are told in the accounts of him that he was "often at the
 assizes at York," the only recorded evidence of his which
 is in existence, was given in a case at Catterick in 1667,
 and in that evidence there is not a word about Flodden.

We need not stop to ask how the Octogenarian, who
 only saw Peter Garden, knows all he tells us about that
 venerable person; but we should like to know how it
 happened that he saw him at all. For though we have
 no evidence that Peter Garden was 126, or as to where or
 when he was born, we learn from other sources that he
 died in 1775, just ninety years ago. How a gentleman,
 who is only an octogenarian, could have seen Peter
 Garden, who died before any octogenarian now living was
 born, is only one of the many contradictions and ab-
 surdities in this strange story which it will be for the cor-
 respondent of the *Edinburgh Courant* to explain.—ED.
 "N. & Q."]

MARY DOWNTON (3rd S. viii. 64, 157).—I think
 this case of longevity will turn out an authentic
 one. Through her daughter I learn that the
 maiden name of this centenarian was Mary Har-
 deman, that her birthplace was Thorncombe, near
 Chard, and also that she was "a love-child." Accordingly,
 the Thorncombe Register supplies the following:—

"Baptism in 1761. Mary, daughter of Mary Harde-
 man, b— b—, baptized March 22nd."

As she died in November, 1860, this would
 make her nearly 100 at the time of her decease;
 but I well remember the old lady's telling me
 that she "recollected walking to church to be
 christened at about the age of four or five years." She
 may therefore very fairly have been in her
 105th year at the time of her death, which is only
 one year less than the age which she claims to be.

JUXTA TURRIM.

[We feel greatly indebted to JUXTA TURRIM for the
 trouble he has taken in investigating the case of Mary
 Downton. We hope he will not find fault with us if we
 distrust her recollection of "walking to church to be
 christened"—a rather unlikely proceeding with regard to
 a base-born child, who would as a rule be baptized when
 the mother was "churched,"—and content ourselves with
 believing what the Register confirms, that Mary Downton
 was "nearly a hundred at the time of her decease."—
 ED. "N. & Q."]

"Statuens cum in sede predecessoris sui, et dans ei
lindam pastoralem in manu sinistra, dicit," &c.

This is of itself conclusive; but, in the next place, it is easy to adduce examples of abbots represented with the crosier in the left hand. I have before me a figure of Adam, abbot of St. Denis, in 1121, carrying his crosier in his left hand, and holding a book in his right. On the seal of Wilton, St. Giles, abbot, is represented with the crosier in his left; as he is in an old picture in my possession. So is St. Leonard, on the seal of his hospital in Leicester; and so is St. Columba, on an old monastic seal in my collection. Then on the monumental brass of the Abbot Esteney, at Westminster, the abbot is armed with the crosier in his left hand; and on the magnificent brass of the Abbot de la Mere, in St. Alban's, the crosier is laid on the abbot's left side. Dr. Rock, in his *Church of our Fathers* (vol. i. p. 208), mentions an ancient figure of an abbot in Peterborough Cathedral, with the crosier in the same position; and he adds, that "the same may be observed in many of our abbatial seals, such as that for Crowland; for Pollesworth Priory, and for Thorney." Though the present inquiry refers to abbots only, I may mention that St. Mildreda, abbess, on the seal of Tenterden, and St. Eanswede, abbess, on that of Folkestone, hold their crosier in their left hands. St. Gertrude, of Nivelles, has the crosier also in her left hand, in the plates of her in the *Nouvelles Fleurs de Saintes*, and in *De Levens der Heylige van Nederland*, by Van Loo. I do not deny that abbots are often seen figured with the crosier in the right; but instances of its being held in the left are too common for any rule or distinctive mark to be grounded upon the former mode of representation.

F. C. H.

EARLY ENTRIES IN THE EDINBURGH REGISTER OF TESTAMENTS.—The Register of Testaments of the Commissary Court of Edinburgh commences abruptly. The earlier volumes have not been preserved:—

* Sir William Fleming's Wiccar (?) P— of Kilbryd.
1544.

David Guthrie, Prior of the Abbey of St. Andros,
1564.

St. Henry Mow, Prebendar of Saint Gilles Kirk, 3rd
June.

John Beloun of Balfour, 7th June.

George Claphan (Clephan) of Carslogie, 10th June.

Katherine Auchinclopie, relict of umquhile Thomas
Wemyss of Louthank (?) 14 June.

Elizabeth Quhytlaw, spouse to William Newton of
June.

—ton of Ernok, 21 June.

—gill of Quhytlaw, 22 June.

—gill of Balholme, 3rd July.

—coun, Common Crick in Edinburgh,

8 July.

quhoppill, 10 July.

Andw. Frazer of Stainwood, 12 July.

Gilbert Johnston of Careherd, 20 July.

Sir John Harstie, Wicar of Dalkeith, 20 July.

Marion Avel Lady Balmain, 28 July.

Robert Bishope of Orkney, 4 Aug.

David Robson of Billie, 7 Aug.

William Ker, burges of Edinburgh, 12 Aug.

James Bassinden, burges of Edinburgh, 15 Aug.

Thomas Tod Swordslipper, burges of Edinburgh, 9
October.

Katherine Brown, relict of umquhile W. James Foulis,
of Collingtoun, 10 Oct.

Mr Edward Bruce, of Elster Kennet, 12 October.

Sir William Hoppingill, Prebendar of Borthloch,
18 Oct."

J. M.

CURIOSITY AT BERKELEY CASTLE.—The following cutting from the *Gloucester Mercury* newspaper of Sept. 14, 1865, may be worthy a corner in "N. & Q." :—

"A curiosity has lately been added to Berkeley Castle—a monster Chinese bell. It has been raised upon an ornamental iron frame in the outer court. Upon a small brass tablet is the following inscription:—'This bell was presented by Captain Roderick Dew, C.B., H.M.S. *Endeavour*, to his kind friend and patron, Admiral the Right Hon. Lord Fitzhardinge, G.C.B., under whose auspices he entered the navy, and served under his command in H.M. ships *Hercules* and *Thunderer*. It was brought from the ruins of a Buddhist temple at Tsekee, in China, which had been burnt by the Taeping, December, 1864.' The bell bears this inscription, which has been translated by Dr. Lockhart, medical missionary, from Pekin:—'Date, 3rd year of the Emperor Kieng-lung (A.D. 1725). Put up in the autumn month on a lucky day. The following faithful officers, gentry, and believing literati subscribed for the casting of the bell.' The names are all given in the large lower compartments. Names of men, 250; of women, 80 in all. The latter are distinguished by a peculiar letter or character. The large upper compartments contain Buddhist hymns and prayers."

S. R. T. M.

UNCOMMON RHYMES.—The following far-fetched rhymes have been produced at various times. Their composition is owing, chiefly to the denial that such could be found, or rather invented. The first was sent by a correspondent from Stratford, Essex, to the *Welcome Guest*, for November 9, 1861:—

"Sir, I hope it's no crime

To send you the rhyme,

Tho' you say there none is for chimney :

To prove it's not true,

As stated by you,

Know this, Sir, I've found it in Rhymecy."

This refers to some mines bearing the name. The next is from *The Athenæum*, and is a double example:—

"From the Indus to the Blorengie

Came the Rajah in a month.

Eating now and then an orange.

Conning all the day his Grunth."

The Blorengie is explained as a hill near Abergavenny, and the Grunth the sacred book of the Sikhs.

The following is taken from *Reynolds's Miscellany* for July 27, 1861, where it is stated that the *Knickerbocker Magazine* used to offer a dollar for the rhyme :—

"A cruel man a beetle caught,
And to the wall him pinned, Oh !
Then said the beetle to the crowd,
'Though I'm stuck up, I am not proud,'
And his soul went out at the window."

The following was given to me, by word of mouth, several years ago, and I am not certain whether I remember it correctly or not :—

"The second James a daughter had,
He gave the Prince of Orange her ;
And now, I think, I've won the prize
In making rhyme to porringers."

I should like to know whence this originated, and if it is hitherto unpublished. W. C. B.

CHURCH RECORDS.—The following notes, taken from the register books of Heptonstall Church, Yorkshire, may interest some of the readers of "N. & Q." :—

"In the year 1631, the minister of this place, his wife, his son, and the parish clerk, all died of the Plague in Aug., Sept., and Oct."

In the register of burials for this year, there are many instances where the death only is recorded, a note being added that the body was buried at home :—

"May 1747. (Buried) the wife of some man at Lang.

"May 1770. (Buried) David Heartley de Bellhouse, in Villa Erringdinensis, suspensus in Collo prope cudendos et accidendos."

The old church here—which is a very old one, dedicated to Thomas à Becket—has fallen out of use, and a handsome new structure erected by its side : so that we have the uncommon sight of two churches in one churchyard.

H. FISHWICK.

Queries.

THE SCOTTISH COVENANTERS AND CARDINAL RICHELIEU.

"Cardinal Richelieu, fearing that the English Government might oppose his designs on the Low Countries, and aware that he was disliked by the English Queen Henrietta, secretly encouraged the Scottish Covenanters, and supplied their leaders with money, which, in spite of their exaggerated pretensions to Patriotism and Sanctity, they did not scruple to accept."—*Student's Manual of Modern History*, by Dr. W. C. Taylor, p. 294.

"It appears that Cardinal Richelieu fomented the distractions in Scotland : he had agents who insinuated themselves, under different appearances, with all parties, both in Scotland and in England ;—some of them in the shape of violent admirers of Abp. Laud, and others, of furious Presbyterians ; but all of them employed to widen the differences between Charles and his people. . . . Acting on the advice of the Lord Advocate, the rebel Table chiefs framed their *Solemn League and Covenant* on the model of the French *Holy League*. Cardinal Riche-

lieu was the constant correspondent and supporter of these rebels, to whom he sent a copy of the *Holy League* and his agents recommended it as the model for the Solemn League, which is almost verbatim the changing only names and circumstances."—*Steuart's Hist. of the Church of Scotland*, vol. i. pp. 549, 568.

"Charles did not suspect those hidden dangers, and came from a haughty Popish Prelate confederated Scotch Covenanters. Richelieu's emissaries, with Leslie, who had served with so much reputation under Gustavus Adolphus, but whom Charles on account of his station [what does this mean ?] refused to treat as a gentleman ; and 100,000 crowns of French money deposited in his hands for the use of the Covenanters."—*Guthrie's General Hist. of Scotland*, ix. 258.

What authority is there for these statements ? The last-mentioned writer quotes part of a Richelieu's letters to D'Estrades in 1638, in which he says :—

"I will pursue the advice which you have given me as to Scotland, and will immediately despatch to the Abbé Chambers, my almoner, who is a Scotchman, and who shall go to Edinburgh to wait on the two persons you have named to me, and to enter a negotiation with them."

A contemporary writer, Henry Guthrie, a moderate Covenanter himself, and afterwards of Dunkeld, records in his *Memoirs* :—

"August 30, 1640, the Scots army entered Scotland . . . and enlarged Mr. Colvil, who had been sent by them to France with Letters to the French King and Cardinal Richelieu, and in his return happened to be caught at Berwick, and from thence was sent to Newcastle."—P. 83.

Rushworth, vol. iii. p. 1037, gives the Covenanters' Letter to the King of France, accredited [Alexander] Colvil as their agent. Bishop Burnet not only makes a passing allusion to the matter, saying in a doubtful sort of way, that "It is believed Cardinal Richelieu" paid for quantities of arms which were brought over and dispatched through the kingdom "in the year 1638."—*Own Time*, vol. v. p. 175. Q.

ANONYMOUS POEMS.—The following is extracted from one of several poems, by the author, in my possession. They were written nearly one hundred and fifty years ago, and are paraphrases of parts of Holy Scripture. The lines comprise, from the 8th to the 19th verse inclusive, of the third chapter of Job :—

"When first I left the Womb, expos'd to Woe,
Ah ! why did Death with-hold the friendly Blow,
Why did th' officious Nurse prevent my Doom,
And feed me from the Breast for Ills to come ?
In Death's embraces I had found Relief ;
And, lull'd within his Arms, forgot my Grief.
'Tis Peace, and soft Repose :—there all are blest,
'Tis one small Slumber, one eternal Rest.
There Kings, and mighty Men, forego their State
Are pleas'd with Bondage, nor repine at Fate.
There haughty Princes, rich with sparkling store
Resign their Grandeur, and make no more.

"As some dead Infant, which an Embrio lay,
And in the secret Womb escap'd away.
Enjoys an endless Sleep, nor knows the Pains;
Nor knows the various Ills which Life sustains:
So Death had eas'd my Care, and gently spread
His sable Curtains round the downy Bed.
There rigid Tyrants drop th' inflicting Hand,
Nor longer exercise their stern Command.
The Faint and Weary there, at Ease reclin'd,
Unload the Burden, and relieve the Mind.
The mournful Captives find their Bondage broke,
Nor feel th' Oppressor's Arm, nor dread the Stroke.
In those dark Regions all resign their Pride,
The Mean, the Noble, all are near ally'd,
The Servant slumbers by the Master's Side."

I have an important object in submitting the above extract to the critical judgment of your readers,—especially those conversant with sacred paraphrastic poetry; and I venture to name particularly MR. BARHAM and my friend J. H. of Sheffield. My query is, Who was the author?

W. LEE.

THE WORD "BEING."—

"But being all cogitations that Des Cartes terms Actions . . . are not to be resolved . . . we may take notice of them as a peculiar rank of Arguments."—H. More, *Immortality of the Soule*, 1659, p. 172.

The word "being" is here evidently used exactly as it often is in Pearson *On the Creed*, published in the same year. Will some one give earlier examples and an account of it? E. K.

"CONSILIIUM QUORUNDAM EPISCOPORUM," ETC. Although I fear my inquiry will be fruitless, I am tempted by the great circulation of "N. & Q.," and my knowledge of its value as the "Hue and Cry" of the reading world, to ask if any reader knows of the *Consiglio d'alcuni Episcopi congregati in Bologna*. I am of course acquainted with what is supposed to be the Latin version of this, and which may be found in Brown's *Fasciculus Rerum Exped. et Fug.*, ii. 641, and in Wolfius *Lectiones Mem.*, ii. 549, 2nd ed. 1671; as well as in the first volume of the collected works of Vergerio (1563). If any reader is so fortunate as to possess this Italian version (or rather original), will he inform me what date is assigned to it, 1553 or 1549, to what Pope is it addressed, and whether it contains the allusion to Mary I. of England or not? And lastly, has it the signatures of the three bishops?

Before closing this query, may I ask what is known of these three bishops? Possevin notices one of them, Gerhardus Busdragus. Any other reference to him or his fellow advisers will oblige

AIKEN IRVINE.

Kilbride, Bray.

"CATULLUS," ETC.—I have in my possession—

"Catullus, Tibullus, Propertius. His accesserunt Corn. Galli Fragmenta. Apud Seb. Gryphium, Lugduni, 1537."

Imprint, a griffin on a box, a winged globe be-

neath. Motto, "Virtute duce comite Fortuna." Is this edition rare? It is not mentioned by Brunet, nor is there a copy in the Bodleian.

ELUY.

Oxford.

JOSEPH COTTLE.—What were the arms and crest of Joseph Cottle, poet (?) and publisher, of Bristol, whose letters from Charles Lamb, Southey, Coleridge, &c., were recently sold, a notice of which appeared in *London Society*, 18th of March last? SAMUEL TUCKER.

20, Doughty Street, Mecklenburgh Square.

COURTENAY BARONY.—The coheirs of the barony of Courtenay, created by writ 27 Edward I., were, I presume, the sisters of Thomas Earl of Devon (who was attainted 1461) namely, Joan, wife of Sir Roger Clifford and Elizabeth, wife of Sir Hugh Conway. Can any of your correspondents say whether these ladies left any issue, and if so, who are their representatives?

J. W. STANDERWICK.

JAMES CROPPER, of Liverpool, an active supporter of the emancipation of the slaves in our colonies, published various works on the subject. Not having found any mention of him since 1827, and presuming that he is not living, I desire to ascertain when he died. S. Y. R.

THE DUKE OF CUMBERLAND.—In 1749 the Duke of Cumberland was called the Cropper, in consequence of some change he made in the form of the regimentals. If he cropped the coats, did he also give any orders respecting shaving; a satirical print intimates as much? What reforms did he make? E. H.

COL. GODFREY GREEN.—Col. Godfrey Green exchanged from the 87th to the 34th about May, 1811. Why? E. H.

HATCHET-FACED.—Some six years since, I sent to "N. & Q." a conjecture as to the "vulgarism of fast life"—"cutting your stick"—being from a phrase used by Horace Walpole, when he threw aside his stick, having got rid of a fit of gout. I little thought that, in my guess, I might be treading upon holy ground: for it brought from SIR EMERSON TENNENT a most ingenious illustration of the phrase, having some connexion with a passage in the prophet Zechariah. (See "N. & Q.," 2nd S. viii. 479). In the communication I have now to make, I hope I have not mistaken my ground. It relates to a matter of secular history, namely, to the inelegant epithet "hatchet-faced." Phocion, the celebrated Athenian general, had been a disciple of Plato and Zenocrates, and had profited by their instruction. But his aspect was forbidding, and it was remarked that he was never seen to laugh or weep. His prudence and military talents were great; nor was he less distinguished as a statesman and orator. He was

quick in perception, and ready in debate: so that Demosthenes feared him more than any other orator, and is said to have called him the "Hatchet." Now, can this be the root of the epithet of "hatched-faced;" and may it not have descended from the lips of the great Athenian orator to those of the virago of Drury Lane —

"Of Drury's mazy courts and dark abodes,"—

where we poor moderns are most likely to hear it?
JOHN TIMBS.

ELIZABETH HEYRICK. — A Quaker lady of this name published, about 1823, a pamphlet entitled *Immediate not Gradual Abolition*. This work, and the obstinacy of the colonists, had the effect of inducing the leaders of the movement in favour of the slaves, to adopt the principle of immediate and unqualified emancipation. Any particulars respecting this lady will oblige.
S. Y. R.

JOHN HOKER. — Information is requested as to John Hoker, who is said to have been minister of Maidstone. He was author of an interesting and amusing Latin letter to Bullinger about the destruction of the Rood of Grace at Boxley, written about May, 1538, given in Burnet's *History of the Reformation*, ed. Pocock, vi. 194. There is a translation in the late Rev. G. C. Gorham's *Gleanings*, p. 17.
S. Y. R.

ISABELLA OF HAINAULT. — Isabella, daughter of Baldwin, Count of Hainault, and wife to Philip II. of France, was descended from Hermengarde, wife of Albert, Count of Namur. Where are the several generations necessary to complete the pedigree to be found? There is a gap of a hundred and fifty years or more from Hermengarde to Isabella.
SAMUEL TUCKER.

20, Doughty Street, Mecklenburgh Square.

JEER: GEAR. — A writer in the *Edinburgh Review* for July, in making a quotation from Selden's *Table Talk*, prints "gear" jeer. Does he not misunderstand Selden? It is not that the common people make jeer, i. e. fun (the vulgar not being so irreverent); but "what gear," i. e. stuff, they make of it, that is, they can't tell what to make of it.
NEWINGTONENSIS.

ST. JEROME A "CICERONIAN." — In Alban Butler's *Life of St. Jerome* (Sept. 30) occurs the following passage: —

"The saint, in his long epistle to Eustochium relates that, being seized with a grievous sickness in the desert, in the heat of a burning fever he fell into a trance or dream, in which he seemed to himself arraigned before the dreadful tribunal of Christ. Being asked his profession, he answered that he was a Christian. 'Thou liest,' said the Judge, 'thou art a Ciceronian, for the works of that author possess thy heart.' The Judge thereupon condemned him to be severely scourged by angels," &c.

As I have not a copy of St. Jerome's works to refer to, I should be glad if your obliging corre-

spondent, F. C. H., would give me the "N. & Q." the original account, as narrated the saint himself.
J. DALL
Norwich.

THE LEICESTER BADGE. — It is said that bear in the Leicester Badge wears his chain for a certain time, now past, or nearly past. V truth is there in this?
E.
Kenilworth.

MILITARY QUERIES. — In some extracts from *London Gazette* in the *London Courier* of 17 find the 8th and 9th Dragoon Guards mentions Is this a misprint, or did these corps (as I am exist for a time on the separate Irish establishment?

Where can I see any Irish Army Lists of last few years before the Repeal of the Union?

Can any of your readers give me any information respecting the Fingall Regiment? They I think, numbered the 118th, or St. John's. We were in Dublin early in '95, and the *London Courier* of that year refers to a mutiny of part of the regiment on the march through Birmingham!

Can any one give me any particulars of the following corps: — The Queen's German (numbered 97th afterwards); the regiment of Lowenstein; and the regiment of Hompech? I am anxious to learn when and where the last three regiments were disbanded.
MIRIAM.

Glasgow.

PEACOCKS' FEATHERS. — Can any one tell me the origin of the theory, that the possession of peacocks' feathers brings ill luck to the owner?
LEVIN.

POYLE ARMS. — What were the arms of Sir Poyle, Esq., and Elizabeth his wife, to whose memory there is a brass in Hampton Poyle church, Oxon?
E. H.

Oxford.

GEORGE QUINTON, a native of Wethering in Suffolk, was originally a shepherd-boy, applied himself to engraving. In 1797 he only nineteen years old. (*Gent. Mag.* lxxvii. 8) Is anything known of his subsequent career.
S. Y.

QUOTATIONS. —

"Darting one being through earth, sea, and air." This is given in a book before me as a quotation from Shakespeare; can you tell me where it occurs? Ayscough gives no clue to it, but I suppose it be in Clarke's *Concordance*.
Q.

Whence comes the following? —

"Our acts our angels' are, or good or ill,
The fatal phantoms that walk by us still."
A. O. V.

[* The line does not occur in Clarke's *Concordance* Ed.]

REGISTER OF CHURCHING OF WOMEN.—In the parish church registers at Preston, Lancashire, for the early part of the seventeenth century, there is a record of the churching of women. Was this a mere freak of the clergyman's, or is there an authority for keeping such a record? I never saw entries of this kind in any other church registers.

H. FISHWICK.

ROTTENBURG FAMILY.—Will any of your readers conversant with German, or Continental heraldry, say what the armorial bearings are of the family of Rottonburgh, Rottonbury, or Rattenberry, and its various ways of being spelt? They are believed to have been German counts. At one time a branch or branches of this family, with different coat armour, settled in the West of England about 1500. A pedigree of one branch is preserved in the College of Arms, but no coat armour is mentioned.

GEORGE PRIDEAUX.

THE STRATFORD BUST OF SHAKESPEARE.—I went with the excursion of the British Association to Stratford-upon-Avon, and when in the chancel of Trinity Church I asked a question of the mayor with respect to Shakespeare's monument. To that question I did not get a satisfactory answer. Perhaps you will permit me to ask it through your columns. It is this,—Has any alteration been made in the bust of the monument since it was first erected? We have some account of a company of players giving the proceeds of a performance of *Othello* to recolour the monument. We have a legend of Garrick knocking off the pen and part of the hands. We have Malone's meddling and marring, and the more recent restoration of the original colouring: but has the monument been tampered with to a greater extent? I ask this question because Dugdale in his *Antiquities of Warwickshire*, gives an engraving of the monument, which is materially different from the one now in existence. The figures on the cornice are in different positions. The one now holding a torch is represented with an hour-glass. The entablature is less ornamental, but has a dog's head over the capital of each column. The bust itself is entirely altered. The panel is less ornamented. The face partakes of the Droeshout expression. There is no pen, no paper, no pretence of writing! The hands are holding or resting on the front of what appears to be a wool-sack. The engraving is on a similar scale as the one representing the monument in the *Official Guide* issued by the Tercentenary Committee, but varies considerably in the depth of the monument from the top of the entablature to the commencement of the inscription. Dugdale's *Antiquities* was published in 1656, forty years after the poet's death, and the general accuracy of Dugdale's engravings has not been impugned to my knowledge.

I again ask if the monument has been tampered with, or is Dugdale wrong? J. T. BURGESS.
Leamington.

THE NAME STUTTING.—Can any one explain the derivation of the family name of Stutting? It occurs very frequently in the parish registers of Scotter, co. Lincoln.

K. P. D. E.

THE CRESCENT ON ST. SOPHIA.—In reading an interesting article in the *Edinburgh Review* for April last on the Church and Mosque of St. Sophia, I was surprised to meet with the following statement:—

"The exterior of the dome [cupola] was originally surmounted by a stately cross, which, in the modern mosque, is replaced by a gigantic crescent fifty yards in diameter the glitter of it in the sunshine is said to be visible from the summit of Mount Olympus, a distance of a hundred miles."—P. 471.

Having often admired the exquisite symmetry of this cupola, the diameter of which cannot be more than 120 feet, it is astounding to be told that the diameter of the crescent which surmounts it is fifty yards, and I should have put it down as a misprint for five; but, on turning to Murray's *Handbook*, I find it stated there also to be "fifty yards in diameter," and a friend who has referred to Von Hammer, tells me that he gives the same measurement. Most probably the original blunder is Von Hammer's.

W. L. N.

Bath Royal Literary Institution.

TREVISA: TRANSLATION OF GLANVILLE.—It is stated in Mr. George P. Marsh's work on *The Origin and History of the English Language*, 1832, p. 452, that he has somewhere seen it stated that "Trevisa's manuscript of his translation of Glanville *De Proprietatibus Rerum* is still in existence." Can any of your readers confirm this, and point out its present place of custody? K. P. D. E.

SIR JAMES STRATFORD TYNTE, BART.—In the old churchyard of Donnybrook, near Dublin, there is a monumental stone, in the shape of an obelisk, over the grave of Sir James Stratford Tynnte, Bart. There was an inscription of considerable length, as mentioned in *Brief Sketches of the Parishes of Booterstown and Donnybrook*, p. 127 (Dublin, 1861); but from the effects of the weather very little of it is now legible. Thanks, however, to the foresight of the late Sir William Betham, Ulster King-of-Arms, we are not left without a record of the inscription in full. It has been preserved, with transcripts of other inscriptions at Donnybrook, in vol. ii. of his MSS. Collections in the British Museum (Add. MSS. 23,684-7), and as the particulars of it will doubtless prove interesting to many readers of "N. & Q.," I have great pleasure in sending them. They are as follows:—

"The body of Sir James Stratford Tynnte, General of the Army of Volunteers of Ireland, who died the 10th November, 1785, was here interred with military honours.

"Near this place are deposited the remains of the Right

ly be proper however to add, that a picture in or the *alyssum* may be seen in the Spanish Dictionary of Doctor A. de Laguna, 1695, p. 332; and that, any distinction between Dioscorides and Galen, "rt" appears to have been taken by many English as the proper translation of *alyssum*. *Alyssum*, was supposed to be a remedy for the bite of a g; and has been accordingly derived from the Gr.

agret that we can give our correspondent no further; and hope his house is not haunted.]

ONEL O'KELLY'S PARROT. — Will any one enough to inform me where I can find a count of this wonderful bird, of whose income and power of imitating sounds such ordinary stories were told? ZOOPHILUS.

Among the many parrots that have been imported into a country, the one whose imitative talent was almost extraordinary, belonged to Dennis O'Kelly, commonly called Count O'Kelly, which he purchased some say for fifty, others 100 guineas, out of a India ship at Bristol. This bird not only repeated number of sentences, and answered questions, but to whistle, with the greatest clearness and prebhe 104th Psalm, "The Banks of the Dee," "God King," and other favourite songs; and if by mistake took a note, it would revert to the bar where it occurred, and finish the tune with great accuracy.

The vulgar exclamation to the notorious Dr. attributed to O'Kelly's parrot in Chambers's *Book*, i. 518, was made by Richardson's gray parrot, suspended in a cage in front of his hotel in Garden Market (Angelo's *Reminiscences*, i. 187). O'Kelly's parrot had received a more refined education, breeding and bearing were clearly that of a parrot of rank. Dennis O'Kelly died on Dec. 28, his wonderful parrot, left in the custody of his old age at the Colonel's late residence in Half-Moon Piccadilly, on October 9, 1802, having been in life for thirty years. In the *Morning Chronicle* of 1802, it is stated that "the Colonel was repaid 500 guineas per annum by persons who to make a public exhibition of the bird; but this, tenderness to the favourite, he constantly refused. The bird was dissected by Dr. Kennedy and Mr. Brooke, the muscles of the larynx, which form the voice, and, from the effect of practice, to be uncommonly strong but there was no apparent cause for its sudden death."

Consult *The Genuine Memoirs of Dennis O'Kelly*, 18, p. 57; the *Gent.'s Mag.*, lvii. (ii.) 1196; lxxii. 1.]

PARAPHRASE ON ST. PAUL'S EPISTLES." a copy of "*A Paraphrase and Annotations on the Epistles of St. Paul, written to the Romans, Corinthians, and Hebrews*, at the Theater in Oxford, DCLXXV." with an author's name, in 1 vol. binding of that time, and lettered at the

back "Fell on the Epistles." In Chalmers's *Biog. Dict.*, on Dr. John Fell, it gives as the 13th in the list of his works, *The Paraphrase of St. Paul's Epistles*; but in Watt's *Bib. Britan.* i. 300a, the title given is *Paraphrase and Annotations on all St. Paul's Epistles*, done by several eminent men at Oxford; and in Watt, ii. 944c, my book is said to be attributed to Dr. Fell, but to be written by Obadiah Walker; so it is also stated in Chalmers's *Biog. Dict.* xxx. "Walker, Obadiah." Will you kindly inform me whether this book is part of the paraphrase on all the Epistles; or is it a distinct work? and should it be attributed to Fell or to Walker? T. II.

[This work was first printed in the year 1675, and, in its original form, contained only the Epistles to the Romans, Corinthians, and Hebrews. The remaining Epistles were printed without the date at which they were given to the public. In 1684, the second edition appeared, printed entire, as the former had been in two portions. "The Third Edition with Additions," printed in 1702, bore upon its title-page, "Done by several Eminent Men at Oxford. Corrected and Improved by the late Right Reverend and Learned Bishop Fell."

In 1708, the book having undergone no alteration whatever, the title-page was made to stand thus: "A Paraphrase and Annotations upon all the Epistles of St. Paul, by Abraham Woodhead, Richard Allestry, and Obadiah Walker. The Third Edition: Corrected and Improved by the late Right Rev. and Learned Dr. John Fell, Bishop of Oxford." Some copies of this edition have this further variation: "To which is prefixed some Account of the Authors' Lives."

In 1852, a new edition was printed at the Oxford University Press, with an interesting bibliographical account of the work by Dr. William Jacobson, who states that "there is presumptive evidence for assigning the portion originally published to Obadiah Walker; and that it would be very interesting to ascertain, or even approximate the share which different compilers may have had in preparing the volume. But all clue to this seems to be lost."]

THE MURRAIN.—In the first half of the last century, that is A.D. 1747-8, a disease called "the murrain" prevailed in this country to a considerable extent. It was of a very virulent nature, and great numbers of cattle fell victims to it. It was considered exceedingly contagious; so much so, that it was ordered, whenever an animal showed symptoms of being afflicted with the epidemic, it should be slaughtered at once, and if in the fields, buried on the spot. My grandmother and her friends were wont to give graphic descriptions of that terrible scourge, and the distressing consequences which ensued. She used to repeat a prayer, which for some time was read in all our churches and chapels, beseeching the Almighty to arrest and free us from the disease, which so afflicted our "bulls, cows, calves, steers and

heifers." These words were repeated more than once in that prayer. I have a vivid recollection of them, but I desiderate the prayer itself; and if any of the correspondents of "N. & Q." will furnish me with it, or inform me where I can meet with a verbatim copy of it, I shall feel grateful.

BEVERLAC.

[The prayer used "by His Majesty's Special Command in all Cathedral, Collegiate, and Parochial Churches" on occasion of the mortality among the Cattle in 1748, was the following: "O Gracious God, who, in Thy great bounty to mankind, hast given them the beasts of the field for their provision and nourishment, continue to us, we humbly beseech Thee, this blessing, and suffer us not to be reduced to scarcity and distress by the contagious distemper, which has raged, and still rages, among the cattle in many parts of this kingdom. In this and all other Thy dispensations towards us, we see and adore the justice of Thy providence, and do with sorrowful and penitent hearts confess, that our manifold vices and impieties have deservedly provoked Thine anger and indignation against us. But we earnestly entreat Thee, Almighty Father, in this our calamitous state, to look down upon us with an eye of pity and compassion; and, if it be Thy blessed will, to forbid the spreading of this sore visitation, and, in Thy good time, to remove it from all the inhabitants of this land, for the sake of Thy mercies in Christ Jesus our only Saviour and Redeemer. Amen."]

REV. HENRY RUTTER. — I have before me the following book: —

"The Life of our blessed Lord and Saviour, Jesus Christ, as recorded by the Four Evangelists; with numerous Notes, Moral, Critical, and Explanatory, by the Rev. Henry Rutter, Author of the 'Key to the Old Testament,' &c. A new Edition, as revised and corrected by the Author. Edinburgh. (A. Fullarton & Co.) 8vo, n.d. Prefixed is a Recommendation by Andrew Carruthers, Vicar Apostolic of the Eastern District of Scotland, dated Edinburgh, March 3, 1849."

It is handsomely printed, and has numerous good engravings in outline. I believe this work was first published, London, 2 vols. 8vo, 1803. A second edition came out at London in 4to, 1831 (in sixpenny numbers).

Of Mr. Rutter's *Key to the Old Testament*, I can find no account anywhere. Information as to this author and his works will be acceptable.

S. Y. R.

[In the last edition [1857?] of the Rev. Henry Rutter's *Life, Doctrine, and Sufferings of our Lord Jesus Christ*, with an Introduction by the very Rev. F. C. Husenbeth, D.D., V.G., is the following brief notice of the author: "The Rev. Henry Rutter was a learned divine and judicious critic, and had devoted his life to the careful study of the Holy Scriptures. He was the author of several valuable works analogous to the present. These were his *Explanation of St. Paul's Epistle to the Hebrews*, by an Analysis, a Paraphrase, and a Commentary, which he published in 1813, and which may be considered as supplementary to his *Life of Christ*: his Catholic Epistle

of St. Jude, with a Paraphrase and Notes, and his valuable work, the *Key to the Old Testament*. As his *Summary View of the Apocalypse*, being a sequel to the preceding, as also to his *Life of Christ*: and *Summary View and Explanation of the Ancient Prophecies*. This was his last work, his death having occurred on 17th of September, 1838. He died at Dodding in the county of Westmoreland, at the advanced age of eighty-five years, having been one of the last survivors of the Catholic clergy, educated at Douay College."]

ANCIENT ENCAUSTIC TILES. — I should be obliged if some of your numerous anxious readers would give me the names of some that would throw light on ancient encaustic tiles, including some that treat of the numerous tiles in the Priory Church, Great Malvern, &c. there be.

H. I.

Upper Norwood.

[The most useful work to consult on this subject is the following: *Examples of Decorative Tiles, sometimes Encaustic*. Edited by John Gough Nichols, F.S.A. 4to. The Introductory Remarks on the history of Encaustic Tiles contain many references to other works which will enable our correspondent to acquire a complete knowledge of early ornamental pavements. For notices of yellow or orange-coloured tiles in the Priory Church of Great Malvern, consult the Rev. Dr. H. Carden's *Antiquities of the Priory of Great Malvern*, 1836, pp. 32—34, 53; Shaw's *Specimens of English Architecture*, 1852, 4to, No. II. plate 4; the *Gent. Mag.*, 1852, 301; New Series, xxi. 492; xxii. 25 (with plate); Parker's *Glossary of Gothic Architecture*, ed. 1852, "Tiles."]

TURNER'S BIRTHDAY. — The day and year of Turner's birth are unknown. Mr. Ruskin, in his *Lectures on Architecture and Painting*, Joseph Mallord William Turner was born in Maiden Lane, London. The register was lost, and his age at his death could only be arrived at by conjecture.

The bishop's transcript of the parish register ought to be, and probably is, in existence: perhaps some one will consult it and make his known through "N. & Q." K. P. D.

[Mr. Walter Thornbury thus commences his *Life of Turner*: — "John Mallord William Turner was born on St. George's day, the 23rd of April, 1775, and was baptised on the 14th of May following, in the parish of St. Paul's, Covent Garden, where his name may be seen in the register."]

Replied.

WASHINGTON NOT AN INFIDEL.

(3rd S. viii. 200, 275.)

It was with feelings of the deepest regret I saw, at the latter reference given above, so of a churchman as LORD LITTLETON quote the

Dr. Miller of Birmingham as a competent authority to decide the question of General Washington's belief or unbelief. Whatever may be the value of the research instituted by Dr. Miller I shall not take upon myself to determine, but I think I may claim for an American rector a more likely knowledge of the facts of the case, and an equal authority on the other side. Bound as I am, by Masonic vow, to maintain a Master Mason's honour, and carefully preserve it as my own; not to injure him myself, nor, knowingly, suffer it to be done by others if in my power to prevent it; and boldly to repel the slanderer of his good name, I feel called upon, in the absence of a reply from brethren of greater dignity than myself, to adduce some reasons why one among the greatest of the thousands of great and good men we can enumerate as brethren should not suffer, and go down to posterity in the pages of "N. & Q." with the brand of infidel attached to his name.

I have before me the following pamphlet by the Rector of St. George's, New York, and I fearlessly pit his knowledge, that of the hundreds who heard it delivered, and the thousands who have read it, against the research of the Rev. Dr. Miller. It is entitled:—

"Washington, an Exemplification of the Principles of Free Masonry: An Oration delivered in the Metropolitan Hall, in the City of New York, Nov. 4, A.L. 5852, at the Centennial Commemoration of the Initiation of George Washington into the Order of Free and Accepted Masons, by Stephen H. Tyng, D.D., Together with an Account of the Proceedings. Published by Order of the M.W. Grand Lodge. New York: Printed by Robert Macoy, 1852."

The pamphlet occupies thirty-two pages, which are thus filled: One page, title; verso, blank; one page, dedication; verso, blank; one page, the request of the Grand Lodge to Brother Tyng, and his reply, for leave to print; verso, blank; six pages of proceedings, followed by the Oration, commencing page 13, and ending on page 31.

Confining myself strictly to the matter in hand, I extract the following from the Rev. Brother's Oration:—

"Of his own position in the unfortunate battle of that day," he says: "By the all-powerful dispensations of Providence"—Ah, beautiful illustration of the way in which, from the very beginning of his glorious career, he was accustomed to acknowledge and reverence the Divine presence and the providence of God!—"By the all-powerful dispensations of Providence, I have been protected beyond all human probability or expectation."—P. 19.

Quoting from the General's Farewell Address, Dr. Tyng cites these words:—

"Though, in reviewing the incidents of my administration, I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend."—P. 26.

* General Braddock's defeat.

Towards the close, Dr. Tyng enters more fully on the immediate matter under consideration, and says:—

"Permit me to adduce one more illustration of Washington's Masonic greatness. It is his distinct and constant maintenance of the authority of religion. Our honoured Society maintains this open profession in carrying ever before us, and in our midst, with solemn reverence, the Holy Bible—an open Bible. We have in our midst this day, guarded by soldiers who look as if they had lived from Washington's time to ours, the very Bible over which our exalted Washington uttered his first obligation of conformity to the Constitution of his country, as the Chief Magistrate of this Union. This venerated Bible is in the possession of St. John's Lodge in this city, who never allow it to leave their Lodge but with a committee of their body, and a suitable guard of Continentals, whose privilege it is always to attend it—which guard you see before you here." And, as his whole life illustrated and displayed our other principles with constancy and power, so did it also this—Masonic reverence for the Divine Revelation, and maintenance of the precepts and obligations of religion. From the commencement of his military career, a youth of 21 years old, he constantly maintained the services of religious worship in his camp. He remonstrated against the neglect of Virginia in providing chaplains for his army, and insisted with success upon their appointment. Among the first orders of that early campaign was his solemn prohibition of all profanity in the army. The same order he frequently repeated in the subsequent campaigns of the revolution. His habitual regard for the Sabbath, and the public worship of God, and his own private personal worship, were amongst the most prominent facts of his character. When the Burgesses of Virginia appointed a day for fasting and prayer in May '74, to implore the Divine interposition in their heavy calamity, Washington records in his diary—little imagining that, fourscore years after, this diary would remain a striking evidence of his religious spirit—that he 'went to church, and fasted all day.'

"The same member of his family from whom I have already quoted says of him:—

"He never omitted attending church in the morning, unless detained by indisposition. The afternoon was spent in his own room at home, but visiting and visitors were prohibited for that day. No one in church attended to the services with more reverential aspect."

"How valuable the example to all rulers of the nation who have come after him! Ordering attention to the services of the appropriate chaplains, he says to his army:—

"The blessing and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts that every officer and man will endeavour to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country."

"Again:—

"That the troops may have an opportunity of attending public worship, the General in future excuses them from fatigue duty on Sundays. The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing—a vice heretofore little known in an American army—is growing into fashion. He hopes that the officers will, by example as well as influence, endeavour to check it; and that both they and the men

* "The 'Continental,' a military company of New York, in the ancient military dress of the American army."

will reflect that we can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly."—Pp. 27-8.

Dr. Tyng says he could multiply these examples, and quotes from one of his letters:—

"The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations."—P. 28.

Further on Dr. Tyng adds:—

"Well does Mr. Sparks say of him, 'If a man who spoke, wrote, and acted as a Christian through a long life, who gave numerous proofs of his believing himself to be such, and who was never known to say, write, or do anything contrary to his professions—if such a man is not to be ranked among the believers in Christianity, it would be impossible to establish the point by any train of reasoning. He was educated in the Episcopal Church, to which he always adhered; and my conviction is, that he believed in the fundamental doctrines of Christianity according to his understanding of them, but without a particle of intolerance or disrespect for the faith and modes of worship adopted by Christians of other denominations.' Rarely was there ever a more perfect illustration of the great Masonic principle upon this subject—a principle which may well be summed up in the two great commandments of the Divine Author of Christianity: 'Thou shalt love the Lord thy God with all thy heart, and mind, and strength, and thy neighbour as thyself.'"—P. 30.

I have transcribed the above literally and without a single alteration, and am led to hope the majority of readers of "N. & Q." will agree with me, that because a great and good man did not glibly rattle off such a profession of faith as would satisfy the sensational readers of death-bed scenes—such as used to appear in the so-called *Evangelical Magazine*—he, who passed through a long life as a Christian gentleman and a soldier, ought not to be stigmatised as an infidel; for, finite creatures as we are, it is rather too much to expect that the only test of a Christian life is to depend, not on the favour, mercy, and love of a most gracious Saviour, but on the utterances of a man in his last moments.

†. MATTHEW COOKE, 30°.

I cannot at this moment refer to Jefferson's *Letters*, but believe that the statement is wholly without foundation. During the public career of Washington, but more especially during his Presidency, his conduct, character, and ability were freely canvassed, but I do not remember that in his lifetime he was ever pronounced an infidel. The Governor Morris had, I believe, been employed more than once by Washington on delicate missions, having been sent to England on some matter of private negotiation, the supposed results of which were freely commented upon by many, more especially by men of extreme views. He was sent also to represent the United States in Paris during the government of the French Convention. It was stated at the time that he led a voluptuous life, and was afflicted with an

inordinate avarice. From this or some other cause not reflecting, as it is understood, credit upon him, he was superseded in the French capital by Mr. Munroe. Probably there was nothing more than suspicion of his sincerity and good faith; and the imputations upon him do not rest upon the best evidence. This ought, however, to be ascertained before he can be accepted as an authority in relation to any matter affecting the President of the Government that thus superseded him. The statement of Dr. Miller, given by LORD LYNDSEY (3rd S. viii. 275), is only negative. It would be useful if the Doctor would give us the passage; give us the title and date of the lecture on which the statement is made.

I have before me "*The Life of George Washington*," by David Ramsay, M.D. of Charleston, South Carolina," published in London, 1806. Ramsay is the author of several works, a list of which may be seen by referring to Bohn's *Library*. The biography is rather meagre, being little more than a condensation, into one volume 8vo, of a matter contained in the five 4to volumes of Leitch's. It is faithful in its facts, but written in a strain of panegyric. It supplies no new matter. The following passage from the summary, p. 420, goes directly in contradiction of the statement made on the authority of Morris:—

"There are few men of any kind, and of few of those the world calls great, who have not and do not have virtues eclipsed by corresponding vices; but this was not the case with Washington. He had religion, not austere, dignity without pride, modesty without effrontery, courage without rashness, politeness without affectation, affability without familiarity. His private character, as well as his public one, will bear the strictest investigation. He was punctual in all his engagements, upright and honest in all his dealings, temperate in his enjoyments, liberal and hospitable to an eminent degree, a lover of order, systematical and methodical in his arrangements. The friend of morality and religion, he strictly attended on public worship; encouraged and strengthened the heads of the clergy; and in all his public acts made the most respectful mention of Providence. In a word, he carried from private life into public administration the spirit of piety, a dependence upon the Supreme Governor of the Universe."

This latter portion might be sustained by references to his public speeches and addresses, and to more satisfactory evidences—his private letters, where he repeatedly acknowledges his dependence upon a Superintending Providence. It is scarcely conceivable that all this was assumed as a necessary part of his public life—that he would make a profession of a religious faith without any conviction, or that he could lay down on his death-bed the principles he had avowed in life. There must be a mistake that it is desirable to clear up, surely it can be no difficult matter to arrive at the truth.

There can be no doubt that, during the struggle in America, many men were mixed up in it; it

united themselves with the popular cause, who had become deeply imbued with the doctrines of the French Encyclopædists. It was common for a certain class of writers to condemn the whole of the democratic party as being infidels in religion. Among the many who had greatly influenced opinion in America, was Thomas Paine, the author of *The Rights of Man*. Washington in his early career had to associate with these men, but there is no evidence whatever to show that he shared their views in relation to Christianity. He was labouring for the independence of his country, and had to work with such material as he found ready. I think, however, that some indirect evidence on the present point may be deduced from the facts before us. William Cobbett, who was then writing under the name of "Peter Porcupine," and who was most unsparing in his attacks upon Dr. Franklin, Thomas Paine, and Dr. Priestley, says that the President of the Democratic Society of Philadelphia, David Rittenhouse, was an atheist; and that the American Philosophical Society "is composed of a nest of such wretches as hardly ever met before: it is impossible to find words to describe their ignorance or their baseness" (*Porcupine Letters*, vol. i. p. 138). It was possibly owing to the circumstance that these Societies, and others, had issued fulsome addresses of welcome to Dr. Priestley, that Washington refused to receive him as a visitor. This is one proof that Washington did not ally himself with the extreme men, either in religion or politics; and he, therefore, became to them an object of dislike and hatred. His temperate and pacific policy was condemned, and he was pronounced an enemy to the constitution that he had done so much to win. The public and private life of Washington must have been known to these men; and if there had been any inconsistency between his openly avowed reverence for Christianity, and his private opinions and practice, they would have eagerly embraced such an argument against the man who stood between them and their anarchical views; and yet, among all the imputations cast upon him, there is none that he was not sincere in his expressed religious opinions.

Again:—A letter was written by Thomas Paine to Washington in 1796. The writer—animated, no doubt, by a restless spirit of propagandism, and probably irritated by some disagreement which had arisen between him and the American government—had gone to Europe; and, in 1792, had been elected a member of the French Convention. After taking part in some of its more stormy scenes, he incurred the suspicion of Robespierre and his associates, and was cast into the prison of the Luxembourg, where he remained eleven months. Some romantic incident is made to account for his escape from the guillotine, but he

attributes that escape to his having been attacked by fever. During his imprisonment, he wrote several times to Governor Morris—then to his successor, Mr. Munroe—asking for the interference of the American government to obtain his release, on the ground that he was an American citizen. Mr. Munroe seems to have favoured the application, but it appears that Washington paid no attention to it. Paine therefore, in a very long letter, assails the President. He calls in question his military skill: ascribes the ultimate triumph to the victories of the other generals, and the protracted struggle to the feebleness of the Commander-in-chief. He accuses him of humiliating the country in the eyes of Europe, by bending to and copying the policy of England. He concludes a letter full of similar assertions in these words:—

"And as to you, Sir, treacherous in private friendship (for so you have been to me in the hour of danger), and a hypocrite in public life, the world will be puzzled to decide whether you are an *apostate* or an *impostor*; whether you have abandoned good principles, or whether you ever had any."

"THOMAS PAINE."

In this long letter the only accusation proved is, that he declined to acknowledge Paine as an American citizen, after Paine had become imprisoned by the Convention of which he had been a member. The morbid vanity and intense egotism of the author of *The Age of Reason* could regard the man only as a traitor who did not rush to save him. The world will take a different estimate. Paine had selected his country: had offended its rulers, and had to suffer the penalty. It was not the act of a prudent ruler of another state to interfere. The one point to which I wish to draw attention is this, however: that, amidst all the invectives and imputations crowding every page of this letter of Paine's, there is no charge upon the purity of Washington's private life, nor upon the sincerity of his professions as a Christian. Is it possible that such a man, familiar with the life of Washington, would not detect any inconsistency of this kind, or be capable of any generosity in not exposing it? T. B.

THE LAST MOMENTS OF WASHINGTON, taken from Curtis's *Recollections and Private Memoirs of the Life and Character of Washington*:—

"Night approached—the last night of Washington; the weather became severely cold, while the group gathered nearer the couch of the sufferer, watching, with intense anxiety, for the slightest dawning of hope. He spoke but little. To the respectful and affectionate inquiries of an old family servant, as she smoothed down his pillow, how he felt himself, he answered, 'I am very ill.' To Dr. Craik, his earliest companion in arms, longest tried, and bosom friend, he observed, 'I am dying, sir, but am not afraid to die.' To Mrs. Washington, he said, 'Go to my escritoire, and in the private drawer you will find two papers; bring them to me.' They were brought. He continued, 'These are my Wills; preserve this one, and

to very naturally came to this conclusion as the Greek derivation is concerned; Liddell and Scott remark, "With *γαι* *gáin* *gáin* well compares the German *gau* *gāu* *gāu*. A stronger school of philologists has sprung up, represented by Bopp and Müller, and others, who have dilated out the principle first enunciated by Grimm, that in all phonetic and etymological there is the presence of *law*. Max Müller says:—

"It is the knowledge of the changes of words, and of the identity or similarity of sound and appearance of a word as now used in England by the poets of the Veda, we should always guard against such, &c. . . . If there is any *law* which governs the growth of language, it comes with perfect certainty that words of the same sound in English and in Sanskrit can be the same word."

Observations are perhaps of too sweeping nature, but in the main they are true. Let us apply the principle to the inquiry before us.

Find a word in Sanskrit commencing with a consonant as *g*, we expect, according to *law*, to find the corresponding *German*, if it exists, commencing with *g*, and in the Low German with *hard*. Take, for instance, Sans.

Old High Ger. *chao*, A. S. *cu*, Eng.

law identifies the three terms by a simple demonstration. Again, Sans.

represented in Old High Ger. by

Moso-Goth. *kom-men*, A. S.

Now if Ger. *gau* is to find Sanskrit, it should be *khu* or *khu*, *gāu* medial requires a corresponding Sanskrit. This is not the fact. *gāu* root. If, therefore, *law* is to be a *etymological* inquiry, there seems to connect the German *gau* with Sans.

is not all. MR. BUCKTON refers to

gau, earth, as equivalent to Ger.

derives them both from *गा*, *gā*, to pro-

duce. I speak under correction, and added if MR. BUCKTON can refer me to where *gā* is used in that sense. I say. According to Bopp, Wilson, and Williams, *gā* uniformly means to go, employed in the Veda in the reduplicated second conjugation, when it is, in fact, is only another form

a. गोम्, *gāu*, is merely the in-

flected nominative of the crude form, गो, *gā*, which primarily means *cow*, and is only used for *tellus*, earth, and sometimes heaven, in a metaphorical and mythological sense. It is very questionable whether it has any connection with गा, *gā*, and whether it is not in itself a root. Bopp hints at the connection in a very hesitating manner. On the whole, then, we are quite safe in tracing *yeoman* to the oldest Teutonic dialect, but beyond that our investigations fail to arrive at any safe conclusion.

J. A. P.

Sandyknowe, Wavertree.

WASPS.

(3rd S. viii. 226, 297.)

In this neighbourhood (near Stilton, Huntingdonshire), the scarcity of wasps has been attributed to their destruction by the very severe frost in the first week in May. During the previous hot weather in April, it seemed as though it would be a great year of wasps; and, on April 16, after the Easter Sunday congregation had left Caldecote church (Hunts), I climbed up into the east window of the chancel, in order to destroy three wasps who had made themselves particularly obnoxious during the progress of divine service. To my astonishment, I found not three only, but a great number of the largest-sized wasps, banded together in little clusters, and hanging from various portions of the ironwork of the three lancets. I then and there slew fifty-six, and the clerk killed twenty-two; and on the following Sunday, in the same place, we destroyed about a score more.

Instead of the threatened plague of wasps, we have suffered from a visitation of earwigs, drone bees, and flies. Grasshoppers have also been unusually prevalent; and it was impossible for a lady to take a walk through the meadows without converting her dress into an entomological museum, whose contents, on her return home, were unwittingly distributed "up-stairs, down-stairs, and in my lady's chamber." And although earwigs in a bedroom, or any other room, are anything but agreeable companions, and the *plip* with which they fall from heights on to pieces of furniture, is a sound that does not invite repose, yet to a nervous or sleepless person, the midnight earwig is preferable to a large and lively grasshopper, who is making an endless tour of one's bedroom crockery, after the bounding fashion of a Leopard, or the (Circus) "Arabs of the Desert."

CUTHBERT BEDD.

The non-appearance of wasps, mentioned by the Rev. F. TAYLOR, has been as remarkable in this neighbourhood (the borders of Bucks and Harls)

as in other places. Though usually visited by great numbers in the fruit season, scarcely any common wasps have been seen since the spring, when quite as many females appeared as usual. But we have been overrun by vast multitudes of earwigs, which at one time threatened much evil to the turnips.

My impression is that the earwigs crept into the nests and devoured the grubs or young wasps; and I am led to this supposition by the following circumstance: Under some books on my study table was a leathern portfolio, which was seldom opened. One day I noticed a mason-wasp fly in at the window, carrying a yellow object which proved to be a living caterpillar; it crept with its burden into the little crevice in the portfolio, and on opening it I found from fifty to one hundred yellow caterpillars, mostly alive, deposited there. The mason wasp was allowed to go on with its work, and every day for some weeks it continued flying in with more caterpillars. It had made its cells, and the young grubs grew to a considerable size; but on opening the portfolio one day, I found a number of earwigs in possession, making havoc of the whole arrangement; and, as I believe, devouring wasp-grubs and caterpillars together. It therefore seems likely that the earwigs, which swarmed everywhere, regaled themselves in a similar way on the fat juicy grubs of other species of wasp.

B. BURGESS.

Latimer Rectory, Bucks.

"WHOM THE GODS LOVE DIE YOUNG" (3rd S. viii. 171.)—I should be glad to know the origin of the following epitaph, which I copy from memory. It is said to be "on a young man of twenty-four," and includes the above sentiment:—

"Scarce twice twelve years full told, a wearied breath
Have I exchanged for a happy death.
Short was my life; the longer is my rest.
God takes them soonest whom He loveth best,
He that is born to-day, and dies to-morrow,
Loses some hours of joy, but months of sorrow.
Other diseases often come to grieve us,
Death strikes but once, and that stroke doth relieve us."

HERMENTRUDE.

JOHN PYM, THE REFORMER (3rd S. viii. 206.) I have lately seen MR. J. PYM YEATMAN'S letter on this subject in "N. & Q.," and I have no doubt the Hon. P. P. Bouverie, late M.P. for Berks and of Brymore (not Brymin), Somersetshire, can throw some light on the inquiry. Mr. Bouverie is a descendant of the celebrated statesman, and resides at Brymore near Bridgwater, where Pym was born. I may add that a memorial of this great man will at no distant day be set up in the Shire Hall at Taunton, in the company of

the illustrious Blake, admiral and general, sea, and Locke, the celebrated philosopher, natives of Somersetshire. The first was born at Bridgwater, and the latter at Wrington.

R. ARTHUR KISLE.

Weston-super-Mare.

"THE BOOK OF ENOCH" (3rd S. viii. 25.) CANON DALTON will find, I think, all that he desires on the Book of Enoch in Bergier's *Dictionnaire de Théologie*, art. "Enoch," and in *Bible d'Avignon*, tom. xvi. p. 521, to which Bergier refers. But I own I cannot see what one can desire on the subject, after the authoritative judgment of the great St. Augustine, who he expresses in these words:—

"Omittamus igitur earum scripturarum fabulas apocryphas nuncupantur, eo quod earum occultis significavit patribus, a quibus usque ad nos auctoritas Scripturarum certissima et notissima pervenit. In his autem apocryphis etsi inveniri veritas, tamen propter multa falsa nulla est canonica auctoritas. Scripsisse quidem nonnulla divinus Evangelii septimum ab Adam, negare non possumus, cum in Epistola canonica Judas Apostolus dicat (v. 14). *Sed frustra non sunt in eo canone Scripturarum, quod invenitur in templo Hebraei populi succedentia dispensatione sacerdotum, nisi quia ob antiquitatem suspecta sunt et cata sunt, nec utrum hæc essent que de apostolis poterat inveniri, non talibus proferentibus, et per seriem successionis reperirentur rite servari. Quæ sub ejus nomine proferuntur, et confutantur a gigantibus fabulas, quod non habuerint, sed recte a prudentibus judicantur non ipsorum, sicut multa sub nominibus et aliorum Patrum, et recentiora sub nominibus Apostolorum ab hominibus proferuntur, quæ omnia nomine apocryphorum ab ecclesia canonica diligenti examinatione remota sunt.*"—*De Civ. Dei*, lib. xv. cap. 23, n. 4.

F.C.H.

PORCELAIN MANUFACTORY AT LEITH or LEITHBURGH (3rd S. viii. 310.)—I perfectly understand there being a porcelain manufactory (called China Work) not at Leith, but near to the bridge, then a suburb of Edinburgh, and now the extension of the city forming a part of it. This refers to the year 1802 or thereabout, and I remember also that it was, after the trial of 1801, year or two, discontinued for want of success. It occupied, if my memory is correct, very nearly the site of the present Malta Terrace.

Edinburgh.

BENEDICT (3rd S. viii. 276, 317.)—I sincerely regret that, in attempting to account for the use of the term *benedict* as applied to a newly-married man, I should have so expressed myself as to incur the animadversions of your learned correspondent F. C. H. I had not the least intention of intimating that, in the early Church, the nuptial benediction was "withheld from the bride at the actual nuptials," or was "given to the bridegroom only;" and if my words convey any such meaning, I must bear the blame. Surely, however, it might have occurred to your correspondent, that

wild a statement could never have found admission into the columns of "N. & Q." In the celebration of matrimony, it was unquestionably a practice of the early Church to impart the nuptial benediction "to both bridegroom and bride," and to impart it to both on the wedding day. But besides this *benedictio nuptialis*, there were various accessories—some observed more generally than others; and among these accessories was the *benedictio sponsarum*, which, its name implies, was not for both bride and bridegroom, but for brides only; which was imparted at the earliest on the day after the wedding ("post primam nuptiarum noctem"); and which could not indeed have been imparted earlier.

If all who speak of these accessories are charged with thereby derogating from, or setting aside, the nuptial benediction, this charge will apply to many hitherto unsuspected authorities. It will apply to Hofmann, who, in addition to the *benedictio nuptialis*, specifies the *benedictio lecti nuptialis*. It will apply to Sidonius, Bishop of Clermont in the fifth century, who intimates that the wedding ceremony was not deemed complete till the bride had gone home to the bridegroom's house. It will apply to Pope Innocent II., who recognises the *benedictio sponsarum*, by making it the subject of a regulation. It will apply to the *encyclopédie Catholique*, which speaks expressly of a certain blessing after the marriage: "Dans plusieurs pays, on bénit après le mariage le lit nuptial." It will apply to the Chevalier Moroni, chamberlain to His Holiness Pius IX.; who, in speaking of certain "ceremonies and solemnities" of matrimony, says that "some precede, some accompany, and some follow it." None of these authorities overlook or set aside that essential requisite—the nuptial benediction.

Not doubting, then, that the candour of your correspondent F. C. H. is equal to his learning, I trust he will kindly put on his best spectacles, and satisfy himself by a perusal of my former article (p. 276) that I had no intention of representing the early Church as marrying the bridegroom on the wedding day, but not marrying the bride till the day after. SCHIN.

"O DEAR ME!" (3rd S. viii. 251.)—I suggest as the probable origin of this common expression, the frequent and careless repetition of the words, "Lord, hear me!" I think "O dear me!" is generally used when a person has any trouble, or is in difficulty: so that the expression, "Lord, hear me!" as a desire to be relieved, would not be inappropriate. The similarity between the sound of the two expressions will become apparent to the reader, on his pronouncing them.

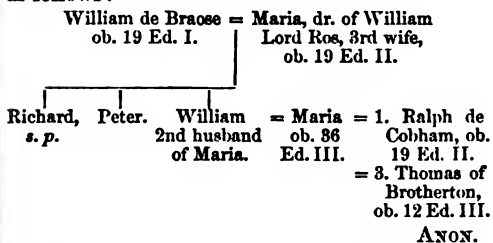
W. C. B.

This would be more correctly shown in print as

"Oh—Dear me." The "oh" being an ejaculation of surprise, and not of adoration. The "Dear me" is simply the *Deus Meus* of the 22nd and 63rd Psalms, and equivalent to the *Mon Dieu* of the French, the *Mein Gott* of the Germans, the *Mio Dio* of the Italians, and the *My God* of the English.

If you communicate to one of the labouring classes in Scotland a piece of melancholy intelligence, he exclaims "Dear me! it canna' be true." Should it, however, affect him powerfully, he at once reverts to his English, as he always will do under strong excitement, and replies, "My God! you do not say so." GEORGE VERE IRVING.

BRAOSE FAMILY (3rd S. viii. 197.)—There is a mistake in the Braose pedigree, which should be as follows:—



CREAKING SOLES (3rd S. viii. 128, 179, 276.)—In the south-east of Ireland a very absurd notion prevails on this subject, and I have been assured, even by persons whose education should have taught them better, that it is the result of sugar candy, introduced between the inside and external soles. The fact is, however, that it is produced by the flour paste, used by the maker in what is called the "filling up," between the soles.

S. REDMOND.

Liverpool.

THOMAS CREECH (3rd S. viii. 268.)—In addition to the references given him, J. A. G. may be interested by a letter in *Letters from the Bouleian*, vol. i. p. 128, giving a very different and much more probable account of the cause of poor Creech's tragical end. J. H. S.

FLY LEAVES (3rd S. viii. 225.)—Under this head several epitaphs were given, which were presumed to be unpublished. The second and third, on the "Cobler," seem to have contributed to the formation of the following:—

"Death at a cobbler's door oft made a stand,
And always found him on the mending hand;
At last came Death in very dirty weather,
And ripp'd the sole from off the upper-leather.
Death put a trick upon him, and what wast' it?
The cobbler call'd for 's awl, Death brought his last."
Elegant Extracts, book iv. p. 854.

No authority is given. Can any one throw any light on the authorship? W. C. B.

LONDON, SATURDAY, OCTOBER 28, 1865.

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PALMERSTON.

HER gone of those whose name
s thrilled our ears from early youth ;
ier passed of noblest fame,
: honour, energy, and truth ;
ier from the stately roll
England's Nestors now has gone ;
ier, whose exalted soul
s swayed the land from cot to throne :
et, though fourscore years had pressed
: honour'd brow, he still was young ;
: both in head, and kindly breast,
ith vivid thought, and ready tongue.
layful wit, his solid sense,
s cheery word, his open brow ;
s wisdom calm, without pretence ;
s manly heart—where are they now ?
re treasured in each loyal breast,
: loves Old England and her weal,
: creed political professed,
ore what altar they may kneel :
re treasured in each bosom kind,
ick prays that strife and war may cease ;
re treasured in each lofty mind,
: yearns for science and for peace.
eautiful Italy shall weep,
en sad resounds the funeral knell,
leep in her remembrance keep
: praise of one who loved her well.
oble France the head shall bend,
d sorrow o'er the statesman's bier,
ay the honest generous friend
: graceful tribute of a tear.
ow shall bow each British head,
d every breast with grief shall sigh
wily the illustrious dead
his last home is passing by.

Notes.

NATIONAL PORTRAIT EXHIBITION.

The "arrangements" approved for this Exhi-
bition make "eminence or distinction attained in
England" by the subject of any portrait, the test
for its admission into the Exhibition. Allow me
to inquire what is the precise meaning to be
attached in this place to the word "England."
Does it comprise Scotland and Ireland ? Does it
mean the United Kingdom ? I do not suggest
this question in any adverse or captious spirit—
far from it—or with any nonsensical feeling re-
specting justice to any country whatever, but
merely from a consideration of what portraits
would be admitted or excluded by a large or by
a narrow construction of the word. The number
of additional pictures which a large construction
would admit would not be considerable, but it
would comprise portraits which every one would
like to see at Kensington.

All the rest of these "arrangements" will,
we may hope, be construed in a wide and
liberal manner. The interests of Art have been
rightly considered, so also should be those of
Literature; and any portraits which would be
useful or interesting in a literary point of view
should be admitted. Take, for example, a por-
trait with which I am acquainted, of Louis Fre-
derick, Duke of Wirtemberg, whose visit to
England is one of the subjects dealt with in Mr.
Rye's recent excellent volume, *England as seen by
Foreigners*. This duke is also alluded to by Shake-
speare, as Mr. Charles Knight pointed out, under
the title of "Cousin Garmombles." The "emi-
nence and distinction" which his Highness attained
in England during his few weeks' visit was not of
the kind which seems to be contemplated by the
"arrangements," but many persons would desire
to see a portrait of this "Duke de Jarmanie"—
why should they not ? Surely in a very proper
sense it is an illustration of English history.

If it be right to insist upon "eminence or dis-
tinction" (by which latter, I suppose is meant an
inferior kind of eminence) attained in Great
Britain, as a test for the admissibility of portraits
of natives, surely such a rule should be relaxed
with regard to those of foreigners.

Practically let us hope the Committee will
admit portraits of all persons of eminence or dis-
tinction who are natives of the United Kingdom,
and of all persons born in other countries who ever
visited this country, or resided in it, or whose
names have figured in our history or literature.

You, Mr. Editor, I observe contemplate the ad-
mission of portraits of persons who have com-
mitted great historical crimes; the assassin, for
example, of the Duke of Buckingham. I quite
agree with you. The portrait-illustration
any particular period would be very incomple-

without them. But when you descend to "English Moll," you will probably find some of the Committee (fearful lest they should vulgarise the Exhibition), not prepared to follow you. Still, a Chamber of Horrors, or collection of low popular celebrities, thrown together in a compartment by themselves, would form a very useful and an extremely popular portion of the Exhibition. And if any one objects to the admission of such a pack of rogues as would thus be gathered together, let them bear in mind that rogues cannot be kept out. It was among the popular jokes at the time of Lord Macclesfield's trial, that Staffordshire had the distinction of having given birth to three of the greatest rogues in England—Jonathan Wild, Jack Sheppard, and Lord Chancellor Macclesfield. The last of these would no doubt be admitted to the Portrait Exhibition with all the honours. When the door is thrown open for his lordship, it would be rather hard not to allow the more vulgar rogues to steal in.

JOHN BRUCE.

5, Upper Gloucester Street, Dorset Square.

[Agreeing as we do most heartily in every point contended for by our valued correspondent MR. BRUCE, and hoping as we do with him to see in the projected Exhibition a portrait of every one who has acquired sufficient eminence or *notoriety* to find a place in any popular History of England, we trust that no fear of vulgarising the Exhibition will induce the Committee to form a separate Collection of the low popular celebrities. Such portraits should be distributed in their proper chronological or historical division of the Series.

Take for instance, the *notorious* personage to whom (having Swift and Butler's allusions in our memory) we referred as an illustration last week. If tradition is to be believed, she might well be placed beside General Fairfax; whose pocket, Granger tells us, she picked on Hounslow Heath. A tradition which we remember to have seen thus commented upon by one of the most profound and original writers of the present day:—

"The authority for her picking Fairfax's pocket at Hounslow?—Fairfax did once rendezvous at Hounslow (3rd Aug. 1647); but it was on horseback, amid kettle-drums and cymbals, with the two runaway Speakers and manifold dignitaries round him,—a bad opportunity for Moll; but one would like to know that she did verily pick his pocket—that all were busy in their vocation then?"

Can we doubt that the writer of this would like to see Moll's portrait?

POPE MANUSCRIPTS.

In the British Museum are several unpublished letters addressed by Pope to his friend Bethel, the Yorkshire squire, commemorated in his poetry. A few extracts may interest literary students and general readers:—

Habit.—"Habit is the mistress of the world, and (what-ever is generally said) has more sway than opinion. Yours confines you to the woods of Yorkshire, mine to the banks of the Thames; and yet I think I have less dependence on others, and others less on me, than most men I have ever known, so that I *should* be free. So should a female friend of ours [Martha Blount, whom Pope wished to

separate from her sister Theresa and other relatives who were fond of gaiety and town life], but Habit is her goddess. I wish I could not say worse, her *tyrant*; she not only *obeys* but *suffers* under her, and reason and friendship plead in vain. Out of hell and out of habit there is no redemption."

Dean Swift.—"I've lately had a service to you from Dean Swift, who says he will write histories, or rather small penny story books of the good men of his age" [What a pity he did not carry out this intention!]

Pope confined to the Banks of the Thames.—"I thank you for your thoughts of me and wishes for me, but I am tied down from any distant flights. A horse hereabouts must be like a carrier's horse, always in a road; for my life, as you know, is perpetually carrying me between this place [Twickenham] and London. To this narrow horizon my course is confined; and I fancy it will end here, and I shall soon take up my inn at Twickenham Church or at Westminster, as it happens to be my last stage."

Pope's Moral Epistles.—"I have just finished an Epistle in verse upon the nature and the extent of good nature and social affection, and am going upon another whose subject is the true happiness of man, in which I shall prove the best men the happiest, and consequently you should pull off your hat to me for painting you as the happiest man in the universe. I do not think it will at all diminish that felicity if I should acquaint you that the King does not go his progress this summer [1781], and that your too much beloved Yorkshire will be deprived of the joy his aspect would have given it. Do you think the county would be the less northern, if his Majesty's gracious countenance had shined upon it? Though Horace said of his Augustus—

*'Instar veris enim, vultus ubi totus
Affulsit populo, gratior it dies,
Et solus melius nitent'*—

I fear the people of your climate must expect their health and spirits this year rather from the Scarborough waters."

Duty.—"No man can have a sense of his duty to his friends who wants it for his God or his country."

Fourth Book of "The Dunciad".—"One of my amusements has been writing a Poem, part of which is to *about travelling*. You have made me have a quarrel to it even when it was for a good reason, and I hope will be attended with a good effect, which it rarely is in the case I have satirised it for. I little thought three months ago to have drawn the whole polite world upon me, as I formerly did the Dunces of a lower species, as I certainly shall whenever I publish this poem. An army of virtuosi, medallists, ciceroni's (*sic*), Royal Society men, schools, universities, even florists, free thinkers, and freemasons, will encompass me with fury. It will be *once more Concurrere bellum atque virum*. But a good conscience, a bold spirit, a zeal for truth at whatsoever expense of pretenders to science, or of all imposition either literary, moral, or political: these animated me, and these will support me."

Lady Mary Wortley Montagu.—"You mention the fame of my old acquaintance Lady Mary, as spread over Italy. Neither you delight in telling, nor I in hearing, the particulars which acquire such a reputation; yet wish you had just told me if the character be more *marvellous* or *amatory*, and which passion has got the better at last."

Strawberries.—"I'm going in haste to plant Jamaica strawberries, which are to be almost as good as pine-apples: they say they resemble them in flavour." [What do our gardeners say to this dictum?]

Pope's Delicate Health.—"It pleases God that my mother is much the better for the advance of the summer season, and I think I am too; though often put in mind of my ill constitution by headaches on the least turn of the weather. . . . I never see you but in the worst season, winter, and when I am worst to be seen: for if I have any life, it is with the butterfly."

Among these Pope Papers in the Museum, is the poet's acknowledgment to Bernard Lintot for the copyright of the second volume of Homer. Lintot gave 400 guineas, besides furnishing Pope with 120 copies of the volume. There is also a bond, between Pope and Lawton Gilliver, for the copyright for one year of certain Moral Epistles, including the *Essay on Man*. Gilliver gave 50*l.* for each, or 400*l.* for eight Epistles, between January 1732-33, and January 1734-35. C.

AUTOGRAPH LETTERS OF WILLIAM ROSCOE, THE HISTORIAN, TO DR. FERRIAR OF MANCHESTER.

The following letters, from and to an eminent man of letters, will be read with interest. I transcribed them from the originals, preserved within a fine copy of Roscoe's *Life and Pontificate of Leo the Tenth*, 4 vols. 4to, Liverpool, 1805, on the fly-leaf of which is written, "John Ferriar, M.D., from his friend, the author." These volumes are now, together with the remains of Dr. Ferriar's curious library, in the possession of William Challinor, Esq., an eminent solicitor, at Leek. To his kindness I am indebted for the permission to copy them for the benefit of the readers of "N. & Q." This gentleman was the friend and executor of the surviving daughter of the Doctor, and at his beautiful residence at Pickwood, near to the busy capital of the Staffordshire moorlands, she found an asylum in her latter days. I regretted that I had not time to make further extracts from the volumes, some of which were enriched with the remarks of Dr. Ferriar, a fine portrait of whom, after Stothard, which I had not previously seen, hangs in the drawing-room.

"My dear Sir,

"On my return home from enjoying your hospitality, I had an opportunity of perusing your improved edition of the Illustrations (of Sterne), which I did with renewed pleasure. To divest criticism of its dulness and its severity, and to give it the animation and vivacity of original composition is a new attempt, at least in this Country, in which you have perfectly succeeded.

"I meditate a descent upon your Shelves in the course of a few days with some heavy volumes, which I hope you will do me the honour of allowing to remain there, as a pledge of Friendship now of no recent date, the pleasure of which I most truly regret that I have not had it in my power more frequently to enjoy.

"If the inclosed should diminish my obligations to you in a pecuniary light, it will by no means diminish the grateful sense which I and my family shall ever entertain of the skill and attention which relieved us from a

state of great anxiety by the happy restoration of the health of my son. With the sincerest attachment and esteem, Believe me always,

"My dear Sir,

"Your most obliged and faithful

"Friend and Servant,

"W. ROSCOE."

"Liverpool, 26th Aug. 1812."

"May I beg you to present my kind respects to your Sons; any of whom I shall be happy to see when they visit this neighbourhood.

"Doctor Ferriar,
Manchester."

"Dear Sir,

"Your letter communicating to me the affecting intelligence of the death of our excellent and highly respected Friend, Dr. Ferriar, has occasioned me the sincerest sorrow; as I had flattered myself that all apprehensions from the alarming attack which he some time since experienced had been intirely removed, in which opinion I had been confirmed by his Letters on the subject of Mrs. Roscoe's health, which were characterised by his usual accuracy and most friendly attention. With respect to himself, he has fully accomplished that which every good and elevated mind wishes to attain, and will not only live in the memory of his friends, but in the literary and scientific annals of his Country, as one of its most distinguished benefactors. So sudden a termination of his brilliant career is indeed strikingly awful, but on his own account not to be lamented, as it has prevented the most afflicting spectacle in human nature, that of a great man surviving the powers of his own mind. With respect to his medical skill, few persons can speak with more confidence than myself, from the instances I have had in my own family, and I cannot but now feel a sentiment of deep regret that I had not communicated to him, as I had intended to have done for some days past, my particular acknowledgments for the important change which, under his directions has lately taken place in the health of my Wife, who I have now reason to hope will effectually recover from her long indisposition, but who is affected by this event far beyond what any consideration for her own loss could occasion. May I beg you, my Dear Sir, in addition to the kindness with which you have communicated to me this intelligence, to offer on a proper occasion, to Dr. Ferriar's Family, my sincere condolence with them on their severe and sudden loss, and to believe me, with very great esteem and respect,

"Your most obliged

"and faithful Serv^t,

"W. ROSCOE."

"Allerton, 6th Feb. 1815.

"Dr. Wm. Henry,
Manchester."

WILLIAM BATES.

Birmingham.

RICETTA ANTICOLERICA.—

Grani due d' indifferenza,
Detti cinque di pazienza,
Once quattro d' allegria,
Atti alcun di condoglianza,
E aria pura nella stanza,
Libbre quattro di pulizia,
Cibi sani, e quieta via,
Libbre sei di devozione,
Tutto misto in un boccone,

F animato di speranza,
Guida pur con gran costanza,
Signor—"Miserere mei."
Poscia—"Fiat Voluntas Dei."

H.

MASSINGER AND MOLIÈRE.—Between a passage of Massinger's *Emperor of the East* (Act IV. Sc. 4), and of Molière's *Malade Imaginaire* (Act III. Sc. 14), there is a similarity so close that it seems worth noting:—

"*Empiric*. For your own sake I most heartily wish that you had now all the diseases, maladies, and infirmities upon you that were ever remembered by old Galen, Hippocrates, or the later and more admired Paracelsus.

"*Paulinus*. For your good wish, I thank you.

"*Empiric*. Take me with you, I beseech your good lordship. I urged it that your joy in being certainly and suddenly freed from them may be the greater, and my not-to-be-paralleled skill the more remarkable. The cure of the gout—a toy! without boast be it said, my cradle-practice! The cancer, the fistula, the dropsy, consumption of lungs and kidneys, hurts in the brain, heart, or liver, are things worthy of my opposition," &c.—*Emperor of the East*, Act IV. Sc. 4.

"*Toinette*. Je dédaigne de m'amuser à ce menu fatras de maladies ordinaires, à ces bagatelles de rhumatismes, &c. Je veux des maladies d'importance, de bonnes fièvres continues, avec des transports au cerveau, &c. c'est là que je me plais, c'est là que je triomphe; et je voudrais, monsieur, que vous eussiez toutes les maladies que je viens de dire pour vous montrer l'excellence de mes remèdes et l'envie que j'aurais de vous rendre service.

"*Argan*. Je vous suis obligé, monsieur, des bontés que vous avez pour moi."—*Malade Imaginaire*, Act III. Sc. 14.

JOHN ADDIS.

WICKHAM AND BARLOW FAMILIES.—I send the enclosed inscription from the church at Simonburn, in Northumberland, as being possibly of interest to some of your readers. It is given in the *Transactions of the Tyneside Naturalists' Field Club*, vol. iv. p. 81:—

"Here lies the body of ANNABELLA SCOTT,
Who departed this life Jan. 28th, 1779, aged 73 years.
She was mother to James Scott, D.D., Rector of this parish,
And grand-daughter to Thomas Wickham, Dean of York.
The grandson of William Wickham, Bishop of Winchester,
Who married Antonia Barlow, one of the 5 daughters of
WILLIAM BARLOW, Bishop of Chichester,
All of whom were married to Bishops, viz.:—
One to Tobias, Archbishop of York;
Another to Wickham, Bishop of Winchester;
A third to Overton, Bishop of Coventry and Lichfield;
A fourth to Westphaling, Bishop of Hereford;
And a fifth to Day, Bishop of Chichester.
It is remarkable that
WILLIAM BARLOW was the first English Bishop
that ever married."

P. J.

HEEL-MAKER.—In going over the interesting church of Ladbury the other day, I noticed a gravestone on the floor to the memory of one

William Russell, "heel-maker of this town," died 1706. The old clerk—one of the great curiosities of the place—had been himself a shoe-maker; and, in answer to my question, told that the "heel-maker" was one who made high wooden heels formerly worn by ladies. He added, that he had fetched hundreds of them away from this person's shop. It seems strange that a small market town like Ladbury should have had such a division of labour among trades as this "specialty" of heel-making implied. Is the word well known? To me it was altogether new.

GAWAIN DOUGLAS.—In the Memoir of Gawain Douglas, included in the *Lives of Eminent Scotsmen*, by the Society of Ancient Scots, 1821, is the following account of his burial:—

"He was interred in the Savoy Church, on the side of the remains of Thomas Helesay, Bishop of Lismore in Ireland, from whose tombstone a small space had been borrowed, to inscribe a short memento to the memory of Douglas."

Probably this would perish in the calamitous fire of last year. As the restoration is now nearly complete, I should like to know if any steps have been taken towards reproducing this monument. It would be a pity to let the resting place of a man who occupies so prominent a position in the literary history of our country, be forgotten.

BY AND BY.—This phrase (of which an explanation was given in vol. iii. 100, some former days to have been used both of *time* and in both cases to have signified *without any interval*." When applied to *place* it is (as in the examples there quoted from Chaucer, "close by," "hard by." When applied to *time* it certainly signified "at once," "on the instant," "without loss of time."

We use it now-a-days only with reference to *time*; but it is worth observing that we use it in a sense exactly contrary to our forefathers. "I will go by and by" means with us "I will go immediately," but three centuries ago it meant "I will go immediately." In proof of this I have four passages in our English version of the New Testament:—

"When persecution ariseth *by and by* is offended."—*Matt.* xiii. 21.

"I will that thou give me *by and by* in a charge the head of John the Baptist."—*Mark* vi. 25.

"Which of you having a servant plowing or feeding cattle will say unto him *by and by* when he is come from the field, Go and sit down to meat?" [This, according to the punctuation in Bishop Lloyd's *Greek Testament* ought to be, "will say unto him when he is come in from the field, Go and sit down by and by to meat."]—*Le* xvii. 7.

"These things must first come to pass, but the end not *by and by*."—*Ib.* xxi. 9.

In all these instances the Greek adverb signifies

"at once," "instantly." Bishop Latimer, in his *Second Sermon on the Lord's Prayer*, uses it in precisely the same sense:—

"There are some, again, who when they are in trouble call upon God; but he comes not *by and by*, intending to prove their patience: they perceiving he comes not at the first call, give over *by and by*—they will no more call upon him."

"By" (whether of time or place) meaning "near." It was simply repeated in order to signify "as near as possible." This, I think, is the history of "by and by." J. E. J.

Queries.

"DILAMGERBENDI."

The Isle of Wight is very generally known to have had anciently the name Vecto or Vectis; can any light be thrown on an indication, much more rarely apprehended, that it once was known by the name *Dilamgerbendi*?

It is recorded of St. David, in the *Lives of the Fathers*, by Alban Butler, that, "being ordained priest, he retired into the Isle of Wight." On comparing this statement with older sources, we find in *Giraldus Cambrensis*, "In Vectam insulam profectus;" in the *Acta Sanctorum* (per Colganum), "in insulam Withland;" but in the larger work, *Acta Sanctorum*, "Inde profectus, Paulinum, S. Gennani discipulum, adiit doctorem, qui in insulâ nomine *Dilamgerbendi* gratam Deo vitam ducebat." In a *Life of St. David* (Capgrave) we have it "in insulâ quâdam;" the difficulty having apparently been encountered and parried.

There is an edition of Butler at the British Museum, which may be consulted, in which he, also, affirms that the island was called *Dilamgerbendi*. I was unable, in a recent search there, to find that edition; but a friend who is still living, found it there in a Butler forty years ago. I did, however, at my own visit, satisfy myself that the same island is intended under all the four designations.

After these few observations, I beg leave to submit the following questions to yourself and readers:—

1. Is there aught which can be adduced from ancient writings which will assist in establishing the fact that the Isle of Wight was ever known by the name *Dilamgerbendi*?

2. Can the degree of probability which the extracts given above bring forward, that the island bore that name, be overborne by any evidence that any other island in Christendom was so named, in which St. David might have, also, for a time resided? If so, let the two opposite statements be compared and balanced.

3. Can any light be obtained in the matter etymologically? Will any Celtic scholar, or one

conversant with British antiquarian researches, suggest to us the probable interpretation of the word *Dilamgerbendi*? If it be any clue to such an explication, I would venture to submit that, as the word, by its length, must most probably be received to be a compound term, the latter part of it appears to afford some corroboration, in connection with the Isle of Wight, in the circumstance that the part of Hampshire opposite the island, and onward to Purbeck, was occupied, at those periods, by the Bindocladii; and that the Bindon Hill at West Lulworth, and Bindon Abbey at Wool appear to have had a similar origin of their names. It is a characteristic part of the word, inasmuch as even so far back as the Sanskrit, the same letters, B N D, were used as we use them to express the idea to bind: *bandana*, a binding, *bondage*, *captivity*.

May the island, possibly, have been a seagirt prison—have had its Parkhurst then?

W. S. J.

PORTRAITS OF DR. BEATTIE: AUTHOR OF "THE MINSTREL."

I have in my possession the following engraved portraits of Dr. Beattie, concerning which I send a few notes in the hope that some of your many readers may be able to answer one or two queries which have baffled me hitherto:—

1. The well-known quarto steel engraving of the allegorical picture by Sir Joshua Reynolds containing the portrait of Beattie in his robes as Doctor of Laws, with the Angel of Truth driving Error and Scepticism to the shades below. A mezzotint of this fine painting was executed by Watson when Sir Joshua had finished it. This I have not seen. The print in my possession is that prefixed to the fourth edition of Sir Wm. Forbes's *Life of Beattie*, published in 1806. I have also a large photograph of the painting as exhibited in Aberdeen at the meeting of the British Association, in 1858, I think. This painting is the original of most of the modern engravings of Beattie, but, strange enough, not till quite recently.

2. A copper-plate bust, octavo size, the face three-quarters front, the fingers of the right-hand resting on an 8vo volume standing on end. The face is longer in proportion to its breadth than in No. 1, and looks to the left, whereas No. 1 looks to the right. The hair is the same in both. The dress is a plain black suit with white neck-cloth. The portrait is surrounded by an oval frame miniature size, and below is engraved in capitals "James Beattie, LL.D." The general effect is spirited and pleasing. It would seem to have been executed about the same time as Sir Joshua's painting, though Beattie seems much more youthful than in it. Beattie was made LL.D. in 1773, and in August of the same year Sir Joshua painted his picture.

Can any of your correspondents inform me as to the painter or engraver of this portrait? Was it published in any magazine, or was it prefixed to any of the editions of *The Essay on Truth*? The print I have is inserted in the first edition of Beattie's *Essays on Poetry and Music*. It is possible it also may have been painted by Sir Joshua. Sir Wm. Forbes says (*Life of Beattie*, vol. i. p. 274, 4to ed.)—

"Sir Joshua Reynolds requested Dr. Beattie to sit for his picture, which that eminent master of painting executed in a manner that did equal credit to himself, and to Dr. Beattie. For, not contented with his portrait merely in the usual form, Sir Joshua, whose classical taste is well known, himself suggested the idea of an allegorical painting, which he actually finished, of admirable design, and exquisite skill in the execution."

It would be interesting to know the history of this engraving, as it seems the only one published book size during Beattie's lifetime. The painting from which No. 1 is engraved was executed when Beattie was thirty-eight years of age; No. 2 represents a man ten years younger. It is probably an engraving made about 1773 from a miniature painted about the time Beattie became professor in 1761.

3. Bust in profile, miniature size, prefixed to Edinburgh editions of his *Poems*, published in 1805 and 1806. Beattie is represented with wig and queue, close buttoned coat, and white necktie. There were rival engravings for rival editions of the poems. Freeman engraved for the fine 4to edition printed by Ballantyne, and dedicated to Sir Wm. Forbes. In Bell and Bradfute's edition, the engraving is "by J. Stewart, from an original in the possession of Dr. Beattie." Who was the painter of this, and when was it executed?

4. A bust, miniature size, and three-fourths front, engraved by James Heath, published Feb. 26, 1805, and prefixed to Chalmers's edition of the poems of 1806. It is without the doctor's robes; the head and figure more massive, and seemingly older than No. 1, though the general attitude is the same in both. Is this a different picture, or is it only Reynolds, altered to suit the fancy of the engraver? Chalmers knew Beattie well. Could Heath have been guided by Chalmers's hints and recollections of Beattie's personal appearance? This engraving forms the groundwork of a good many since. Even the engraving for the Aldine edition of 1831 has Heath's head, though restoring the Doctor's robes. I would be obliged by the early insertion of these notes and queries, and still more if some of your kind correspondents would aid me in resolving my difficulties.

J. S. G.

Dalkeith.

ANCIENT WOOD CARVING.—An ancient piece of wood carving in our possession represents following:—The foreground is occupied by patriarchal figure; supporting, with both arms raised aloft, an ark or chest. In the middle distance is the representation of Noah's ark, reposing upon a rock. The waters in the distance seem to be subsiding. Trees, rocks, and verdure, as well as a boat with sail (!), and distant towers, constitute the other materials of the design. When chased some years ago of a collector, it was to be Moses rearing the Ark.

May I ask your numerous readers if there is any tradition, or legend, which can account for this curious representation?

The smaller ark which the figure supports appears to be a model of the larger one in the picture.

W. L.

Kington Magna.

ARMS OF THOMAS, EARL OF ARRAN.—Can any of your readers inform me what were the arms and motto used by Thomas Boyd, Earl of Arran, son of Robert Lord Boyd, of Kilmarnock (descendant of Simon, founder of the family in the twelfth century)? He married, in 1406, the Princess Mary, sister to King James III., and died in exile at Antwerp. I always understood the arms to be: A shield azure, a fess chequy, ~~argent~~ ^{gold}. But, as another member of the family uses a different crest, I should like to know what it is.

MICHAEL WILLIAM BALFE.—In *The Imperial Dictionary of Universal Biography* (vol. i. p. 351) an interesting sketch of Mr. Balfe has been given. As therein stated, he "was born at Dublin, 15, 1808." It may have been so; but there is an impression on my mind that this eminent musician was born, not in Dublin, but in the parish of Donnybrook, near that city. Having a particular object in view, I am anxious to be rightly informed.*

ADD

THE CONSTELLATIONS.—The scientific treatises on astronomy are silent as to the origin and significance of the (evidently cabalistic) figures denoting the constellations on old fashioned celestial maps. A friend of mine has worked out a strange theory respecting those figures, which connects them in a thousand curious ways with the ancient mythologies and the occult lore of old Chaldean sages, the Egyptian priests, Persian Magi, and antiquated wizardry generally. Can any of your readers direct me to an accessible book which treats of the mystic meaning of the constellations?

D. BLAIR

Melbourne.

[* In the biographical notice of M. W. Balfe in *Dublin University Magazine*, xxxviii. 66, it is stated, that he was born in Dublin in 1808.—Ed.]

GILRAY'S "SALUTE."—Among Gilray's caricatures is one, "The Salute," representing three officers, the youngest bearing a colour, marching past a mounted officer. Can any one inform me who these are intended for? SEBASTIAN.

GLAMORGANSHIRE PEDIGREES.—Rees Meyrick, Clerk of the Peace for Glamorganshire in 1578, was the author of a volume of pedigrees termed the "Cotterell Book." This manuscript was in the possession of the late Earl of Clarendon (note in *Stradling Correspondence*, edited by the Rev. John Montgomery Traherne, M.A., F.R.S., F.S.A., 1840, p. 108-9). Can, and will any correspondent of "N. & Q." oblige by stating, has such "Cotterell Book" been printed, or where is it at present? And if it may be inspected, and through what means? GLWYSIG.

SIR THOMAS GRAVENER, KNT. (1st S. iii. 75, 122.)—Who was this "worthy knight," whose epitaph was inserted in 1st S. iii. 57? Was he a member of the Staffordshire and Shropshire family of that name, or should we read *Grosvenor*? H. S. G.

HOLLAND'S "HOLIE HISTORIE."—None of your correspondents upon the subject of "Biblical Versifications" have, I think, noticed *The Holie Historie of Our Lord and Saviour, Jesus Christ, in Meter*, by Robert Holland, 1594. If this work, as a whole, resembles the extract given in the Parker Society's *Specimens of Early English Poetry*, it must be a pretty close paraphrase of the New Testament story. I have never yet met with a copy of the book; and should be glad if any of your readers could inform me in what public, or accessible private library, I could see one?† e.

MS. COPIES OF THE ANCIENT ITALIC VERSION OF THE BIBLE.—The Rev. A. Butler mentions, in his *Life of St. Jerome*, (Sept. 30) —

"that four MS. copies of all the Gospels, in the old Italic Version, have been found: one at Corbie, a second at Vercelli (in the handwriting of St. Eusebius, Bishop of that city), a third at Brescia, and a fourth at Verona. They have all been accurately printed together by Blanchini, at Rome, in 1748, in folio. We may hope to see the ancient Vulgate or Italic entirely restored."—Note.

Can any of your correspondents inform me when, and by whom, these MSS. were discovered? J. DALTON.

Norwich.

DAVID HACKSTON.—I am anxious to get further information about David Hackston (or Hackstoun

[* The "Cotterell Book" has not been printed. The MS. is most probably in the library of the present Earl of Clarendon.]

[† This volume is so extremely rare, that it may almost be doubted whether more than one copy is known. For notices of it consult Brydges's *Restituta*, ii. 153; iii. 137; and the *Bibliotheca Anglo-Poetica*, p. 173.—Ed.]

as the name is sometimes spelt), one of the Scottish Covenanters, than is to be found either in *The Cloud of Witnesses*, or the *Scots Worthies*. In the former work he says in a letter to N—, a Christian friend, p. 68:—

"He told me that the whole council found I was a man of great parts, and also of good birth; I replied, for my birth I was related to the best in the kingdom."

I am anxious to know whether it is known what this relationship was of which he speaks. In *Scots Worthies*, p. 367, it is stated that he was a brother-in-law to Balfour of Kinloch (whether Hackston had married a sister of Balfour, or *vice versa*, is not apparent). If I mistake not, I have read that this Balfour, or his father, had a title taken from him on account of his taking up arms against the government. Can this be the relationship of which he speaks in his letter? His letters show him to have been a good man, and respected even by his enemies, and a braver never breathed, as shown by the part he took in the battles of Drumclog, Air-moss, and Bothwell Bridge, at the latter of which he was severely wounded and taken prisoner. If further proof is required it is furnished in the way he met his trial and execution at the Cross of Edinburgh, on June 30, 1680. If you or any of your numerous correspondents can answer these queries, and give any information not generally known about this remarkable man I will be very glad. DAVID WALKER.

Prospect Villa, Tranmere Park, Birkenhead.

THOMAS LEDIARD, FATHER AND SON.—These persons were successively agents and surveyors of Westminster Bridge. The father, who was F.R.S., wrote the *Naval History of England*, the *Life of John, Duke of Marlborough*, and other works; and died in June 1743, æt. fifty-eight. The son published, in 1754, a "Charge to the Grand Jury of the City and Liberty of Westminster;" and died at Hamburg, Dec. 15, 1759. Watt confounds the two. The Rev. Charles Hore, in his recently published *Brief Biographical Dictionary*, makes an astounding mistake respecting the father (whom he calls Ledyard), placing his birth in 1482, and his death in Sept. 13, 1544. S. Y. R.

BRASS OF SIR JOHN LOWE.—A brass of extraordinary beauty is to be seen in Battle church, Sussex—a knight in armour, with helmet and sword, his feet standing on a lion. By the inscription underneath, which contains a premonitory address to the visitor who gazes on the tomb, we learn his name was *John Lowe*, and that he died in 1426.

I was unable to copy the quaint language of the original, and an imperfect translation is alone found in the guide books. Nor can I at this place refer to the valuable publications of the Sussex Archaeological Society, or I might probably find

out some real, or at least conjectural history of this knight.

Last week I saw the tomb of Bishop Lowe in Rochester Cathedral. He came from my own county of Worcester, where a great and distinguished family, now extinct, once bore that name. May I inquire if the Sussex antiquaries enrol that name also among their extinct families? and if this John Lowe, whose tomb has survived the destruction that has overwhelmed the glories of Battle, and its Norman Abbey, is known in history otherwise than by the graceful figure that adorns his monument?

THOMAS E. WINNINGTON.

St. Leonard's.

NOTTINGHAMSHIRE WILLS.—In what office are the wills of persons who resided at Blythe, in the county of Nottingham, during the seventeenth and eighteenth centuries, to be found?

K. P. D. E.

OLD PAINTINGS AND DRAWINGS IN SCOTLAND. After a residence of twelve years in London, enjoying all the pleasures of art in its various phases (drawings by the old masters predominating), may I ask you whether there is any museum, or like institution, in Edinburgh, Glasgow, or Aberdeen? I am going to reside finally in Edinburgh, but do not mind a jaunt to Glasgow or Aberdeen, to see and study such, similar to what I do at our British Museum, the Taylor Museum, Oxford, and sometimes at Paris. I have met with many fine old drawings in all the places; and many very inferior, of course. Indeed I may say I have pretty well seen the treasures of all that interested me as far as the old masters are concerned, and of course largely of the modern school, as well as fine old engravings. As "N. & Q." is the only channel, I appeal to it, I hope not in vain.

A LOVER OF ANCIENT ART.

PATRICK PANTER, D.D., Professor of Divinity and Principal of the New College at Aberdeen, left Scotland when the Presbyterian party became dominant, and became Rector of Holdgate, in Shropshire, where it is said he died. He was an able Latin poet, and published a work in defence of the rights of the Church in 1650. The object of this communication is to ascertain when his death took place.

S. Y. R.

PHILOLOGIC L SOCIETY'S ENGLISH DICTIONARY.—I am anxious to complete my set, if deficient, of the prospectuses — bases of comparison, word lists, &c.—issued to readers for and sub-editors of, the different Parts of the Dictionary of the English Language, now preparing for the Philological Society. Will some one who has taken part in the scheme, from the commencement, kindly furnish me with a complete list?

AIKEN IRVINE.

Kilbride Bray.

PAPERS OF DR. RICHARD POOCOKE.—Can or any of your readers give me any information to the papers, and more especially the epigraphic collections, of Dr. Richard Pococke, the well-known Eastern traveller, who died Bishop Meath in 1765? Have they been preserved: if so, where? The MSS. of his gift in the British Museum do not seem to include his epigraphic collections.

W. P.

Glasgow.

POPULATION OF LONDON IN EARLY TIME. Where can I find any fairly accurate statement of the amount of the population of London in several centuries from Edward I. to the Revolt of 1688? If there are no fairly accurate statements in existence, what would be the probable amount of the population during the great years 1348, 1563, 1593, 1803, 1825, and 1841?

JULIA TINE

QUOTATIONS.—I should be glad to be helped to the source of any of the following quotations which I have long had in a commonplace book with "Anon" appended to each:—

"As having clayton
Within my palm, the rose being thine
My hand retains a little breath of thee
So may man's trunk, his spirit dying
Hold still a faint perfume of his life."

"Aspidē quid pejus?—tigris. Quid tigris
Demone quid?—mulier. Quid mulier?"

Epitaph on Sir John Calf, who died 1600.

"O Deus omnipotens, vitul miserere Johanni
Quem Mors preveniens noluit esse boni."

[In Camden's Remains. See "N. & Q." 7th S. 11.]

Epitaph supposed to be addressed by a Young Wife
surviving Husband.

"matura peri, sed tu felicior, annos
Vive tuos, conjux optime, vive meos."

"Quid est aliud de philosophia tractare, nisi vani
gionis, qua summa principalis causa Deus, et
colitur, et rationaliter investigatur, regula caput
Contingit inde veram esse philosophiam veram
nem, conversumque veram religionem esse veram
sophiam."

H. A. KENN

Gay Street, Bath.

Some years ago I met with this quotation in columns of a newspaper:—

"And while he was the Trojan eyeing,
He grinn'd to keep himself from crying."

It reads very like a couplet from *Iliad*, but I do not find it there. Can any of your readers refer me to its source?

JAMES PIR

Where does the following line occur:—

"And lonely want retires to die."

G. J. COORS

What great French astronomer said, and who is the saying,—

"I have found in the heavens eternal laws, but I have not found God."

Where does Lord Bolingbroke say that the belief in revelation has been gradually decaying since the revival of learning? Bishop Warburton attributes the remark to him.

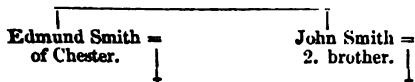
Whence are the lines (quoted in Dr. Newman's *Loss and Gain*)—

"Each in his hidden sphere of bliss or woe,
Our hermit spirits dwell"?

CYRIL.

DR. SMITH, FOUNDER OF BRAZENOSE.—Who was the father of Dr. William Smith, Bishop of Lincoln, the founder of Brazenose College, Oxford? There are various discordant pedigrees of the Smiths of Curdley, co. Lancashire, in the Harl. MS., 6150. In one (the Visitation ped., anno 1567), he is called son of Robert Smith of the Peele, in the parish of Prescot, Gent.; in another, fourth son of Henry Smith of Curdley; and in a third, son of a John Smith. It is stated, in Burke's *Commoners*, that Dr. Smith had two sons; from one of whom sprang the Smiths of Hough, co. Chester; and from the other, the Smiths of Newcastle-under-Lyme, Staffordshire. But was not the Bishop a Roman Catholic prelate, and, consequently, a bachelor? The pedigree in the Staffordshire Visitation of 1614, which is cited by Burke as his authority, commences thus:—

"Smith, Bishop of Lincoln.



It will be observed, that no line of descent is drawn from the Bishop. Are we to infer that his name was merely placed there to indicate some unascertained relationship? or, were Edmund and John his natural sons? H. S. G.

SERMONS ON TWO ARTICLES OF THE CREED.—I respectfully invite your correspondents to supply me with references to printed sermons, emanating from any Christian community, on *Descendit ad inferos*, and the *Vitam eternam*. Darling has been consulted, and Watt. Has any bibliographer treated the subject more at large?

A. CHALLSTETH.

1, Verulam Buildings.

ISAAC WALTON.—What lover of nature, or piscatory brother, has said of *The Compleat Angler*, that it will hold its place in our literature "as long as the white-thorn blossoms in the hedgerows, and the lark carols in the cloud"?

2. To whom are we indebted for an excellent poem on Isaac Walton, printed in Sir Humphrey Davy's *Salmonia*, edit. 1829, p. 4, signed C. C. 1812? Sir Humphrey states that it is by "a noble lady, long distinguished at court for

pre-eminent beauty and grace, and whose mind possesses undying charms."

A HERMIT AT BARNSBURY.

WILLS OF THE SEVENTEENTH CENTURY.—Where should I look for a will made in Devon or Somerset in the beginning of the seventeenth century? Are they preserved anywhere in such a state as to give an inquirer a chance of finding the will of a country gentleman of that date without much expense?

DEVONIENSIS.

Queries with Answers.

DOG JENNINGS.—I should be obliged if you could give me any account of a well-known collector of works of *virtù* in his day—Dog Jennings; as also why he received the *sobriquet*?

A. B.

[A well-written account of this remarkable and eccentric character would be a literary curiosity in its way. Henry Constantine Jennings was born in 1731, and was the son of a gentleman possessed of a large estate at Shiplake in Oxfordshire. He was educated at Westminster school, and at the age of seventeen became an ensign in the first regiment of Foot-guards. He held the commission but a short time, and on resigning it, went to Italy in company with Lord Monthermer, son of the Duke of Montagu.

While at Rome, our connoisseur commenced his first collection of *virtù*, and ever after obtained the coarse and vulgar name of "Dog Jennings" in consequence of a little anecdote, which shall be given in his own words: "I happened one day to be strolling along the streets of Rome, and perceiving the shop of a statuary in an obscure street, I entered it, and began to look around for any curious production of art. I at length perceived something uncommon at least; but being partly concealed behind a heap of rubbish, I could not contemplate it with any degree of accuracy. After all impediments had been at length removed, the marble statue I had been poking for was dragged into open day, it proved to be a huge but fine dog—and a fine dog it was, and a lucky dog was I to discover and to purchase it. On turning it round, I perceived it was without a tail—this gave me a hint. I also saw that the limbs were finely proportioned; that the figure was noble; that the sculpture, in short, was worthy of the best age of Athens; and that it must be coeval with Alcibiades, whose favourite dog it certainly was. I struck a bargain instantly on the spot for 400 scudi; and as the muzzle alone was somewhat damaged, I paid the artist a trifle more for repairing it. It was carefully packed, and being sent to England after me, by the time it reached my house in Oxfordshire, it had just cost me 80*l*. I wish all my other bargains had been like it, for it was exceedingly admired, as I well knew it must be by the connoisseurs, by more than one of whom I was bid 1000*l*. for my purchase. In truth, by a person sent, I believe, from

Blenheim, I was offered 1400*l*. But I would not part with my dog; I had bought it for myself, and I liked to contemplate his fine proportions, and admire him at my leisure, for he was doubly dear to me, as being my own property, and of my own selection."

On April 3, 1778, at the Literary Club founded by Sir Joshua Reynolds, Jennings's dog was the topic of discussion: "F.* 'I have been looking at this famous marble dog of Mr. Jennings, valued at a thousand guineas, said to be Alcibiades' dog.' Johnson. 'His tail then must be docked. That was the mark of Alcibiades' dog.' E.† 'A thousand guineas! The representation of no animal whatever is worth so much. At this rate, a dead dog would, indeed, be better than a living lion.' Johnson. 'Sir, it is not the worth of the thing, but of the skill in forming it, which is so highly estimated. Everything that enlarges the sphere of human powers, that shows man he can do what he thought he could not do, is valuable.'" (Boswell's *Johnson*, ed. 1853, p. 573.)

Owing to a sudden change of fortune, Mr. Jennings's museum of relics of all kinds came under the hammer of the auctioneer on April 4, 1778, when the dog of Alcibiades was knocked down for a thousand guineas, and became the property of Mr. Duncombe, M.P. (*Annual Register*, vol. xxi. p. 174.) It is now at Duncombe Park, in Yorkshire, the seat of Lord Feversham. It is painful to record that the latter days of Mr. Jennings were spent in the King's Bench, and within the rules of that prison he died on Feb. 17, 1819, at his lodgings in Belvedere Place, St. George's Fields, aged eighty-eight. There is a portrait of him in Wilson's *Wonderful Characters*, ii. 350.]

SHIRLEY'S DIRGE.—In "*The Posthumous Works* by Mr. Samuel Butler, author of *Hudibras* from original MSS., and scarce and valuable pieces formerly printed, with a Key to *Hudibras*, by Sir Roger L'Estrange, in 3 volumes 12mo, the 6th edition with cuts. London: Printed by J. Dalton for Samuel Briscoe, &c. &c., 1720," the dirge generally ascribed to Shirley, and as such alluded to by your correspondent, QUEEN'S GARDENS (*antè*, p. 314), is given in full at p. 158, vol. i. with some verbal differences, as "A Thought upon Death after hearing of the Murder of King Charles I. By Mr. Samuel Butler."

Who was the real author of this fine piece?

ST. E.

[That wretched compilation of contemporary ribaldry, which the ignorance or cupidity of the publisher had dignified with the title of Butler's *Posthumous Works in Prose and Verse* was first issued in 1715, 2 vols. 12mo. Out of fifty pieces which this publication contains, there are only three which have any claim to be considered as the genuine productions of the author of *Hudibras*; ‡ the

remainder are mere "shadows to fill up the book"—stragglers that have been pressed into service—as oddly assorted as Sir John Falstaff's substitutes. For upwards of fifty years, these continued to circulate unquestioned under "the shadow of a mighty name," and, during that time, went through a variety of editions. Dr. Zachary Grey, whose taste and discernment bore no proportion to his industry, maintained no doubt of their genuineness; and, in his *Hudibras*, frequently alludes to and quotes from the productions of Butler. Tardy justice was at last done to our author's reputation, by Mr. Thyer's publication of his *Genuine Remains* (Lond. 1759, 8vo.) taken from the original manuscripts, previously in the possession of Mr. Longueville, the friend and patron of the author.

As a proof how the writings of James Shirley have fallen into oblivion at the beginning of the nineteenth century, we find his grand and solemn *Dirge* (in *The Contention of Ajax and Ulysses*) attributed to Samuel Butler in the above *Genuine Remains*. Charles the Second used to have this beautiful dirge sung to him. "In this *Contention*," Oldys, "is the fine song which old Bowmas set to King Charles, and which he has often sung."

'The glories of our blood and state
Are shadows, not substantial things'

And ending with the often quoted line—

"Only the actions of the just
Smell sweet and blossom in the dust"

The old copy of *The Contention* tells us, that the "dirge" was afterwards sung in parts, the music exclusively composed by Mr. Ed. Coleman.* Zouch, without any authority for the anecdote, observes, "Olive Grove is said on the recital of this dirge to have been seized with great terror and agitation of mind." Note at ton's *Lives*, ed. 1807, p. 342. Conf. Shirley's *Works*, Gifford and Dyce, ed. 1833, vol. i. p. lv., vi. 397, and *Retrospective Review*, ii. 259.]

"THE MERRY BEGGARS."—I see in No. 22 *The Spectator* mention made of an old song called "The Merry Beggars." Could you inform me the date of it, its nature, and whether there is any probability that the idea of "The Jolly Beggar" of Burns was taken from it? L. E. C.

["The Merry Beggars," we are inclined to think, is a popular "Beggar's Song," the first two lines of which are quoted by Mr. Chappell from *Select Ayres*, 1633, his charming work, *Popular Music of the Olden Time*, i. 124; and which came originally from Brome's play *The Jovial Crew*; or, the *Merry Beggars*, 4to, 1652. († Dodsley's *Old Plays*, ed. 1826, x. 289.) This song, printed in Playford's *Musical Companion*, ed. 1753, ii. p. 96, is entitled "The Jovial Begger." It reads—

"From hunger and cold who lives more free,
Or who more richly clad than we?
Our bellies are full, our flesh is warm,
And against pride our rags are a charm."

* Lord Upper Ossory.

† Edmund Burke.

‡ These are, the "Ode on Du Vall," "Case of Charles I.," and "Letters of Audland and Prynnne;" they are included in Thyer's publication.

Enough is our feast, and for to-morrow,
Let rich men care, we feel no sorrow,
No sorrow, no sorrow, no sorrow, no sorrow,
Let rich men care, we feel no sorrow.

"Each city, each town, and every village,
Affords us either an alms or pillage;
And if the weather be cold and raw.
Then in a barn we tumble in straw.
If warm and fair, by yea-cock and nay-cock,
The fields will afford us a hedge or a hay-cock
A hay-cock, a hay-cock, a hay-cock, a hay-cock."

Burns's poem of "The Jolly Beggars" is understood to have been founded on the poet's observation of an actual scene, when one night he dropped accidentally into the humble hostelry of Mrs. Gibson, more familiarly named Poesie Nansie. There was, after all, a kind of pattern or model for Burns's singular composition, in a song entitled *The Merry Beggars*, which appeared in *The Charmer*, 2 vols. 1751, and also reproduced by Robert Chambers in his *Life and Works of Robert Burns*, ed. 1856, i. 183. It commences—

1st Beggar. I once was a poet at London,
I keep my heart still full of glee;
There's no man can say that I'm undone,
For begging's no new trade to me," &c.

This song also appeared in *The Vocal Miscellany*, 2 vols. ed. 1734, i. 214.]

EMBASSIES.—Who first instituted permanent embassies at the different courts of Europe?

C. A. W.

[The practice of keeping ambassadors ordinary in foreign courts is but of modern invention. It is generally ascribed to the Cardinal de Richelieu. Raymond de Beccaria, Baron de Forquevaux de Pavie, Knight of the order of St. Michael, was one of the first public ministers who resided permanently at a foreign court. He was sent to Spain in 1565, as ambassador ordinary of Charles IX. of France at the court of Philip II., probably on account of the misunderstanding which prevailed between the Spanish monarch and his consort Elizabeth, who was a French princess. Rees's *Cyclopædia*, art. "Embassador."]

PROVERB.—Whence comes the sentence, "More know Tom Fool than Tom Fool knows?" It is, I believe, spoken by Sancho Panza, but I have been unable to find it on searching *Don Quixote* through.

JOHN REID.

[The sentence is given in Bohn's *Handbook of Proverbs*, p. 450, and if we rightly apprehend its meaning, may possibly have originated in that "Eastern Proverb" which occurs at p. 271 of the same useful work: "The wise man knows the fool, but the fool does not know the wise man." In other words, the man of penetration sees through the simpleton; but is not seen through by him." Thus "Poor Tom" is thoroughly known by those of whom he himself knows nothing. Other explanations might be given; but till we see a reference we forbear.]

Replies.

JUNIUS v. DUKE OF GRAFTON'S GRANT.

(3rd S. viii. 182, 230, 269.)

The enrolment in the Public Record Office would be equally an original with the grant in the muniment room of the Duke of Grafton. A deed and its counterpart are both originals, and either is primary evidence. The same of the enrolment and the grant under the Great Seal. It is not, therefore, worth while to hunt up Mr. Phillips.

MR. HART's letter shows that Junius was more intimately acquainted with the secrets of the Treasury than a clerk in the War Office was likely to be. The hiatus in the Book of Searches at the Record Office (from June, 1769, to June, 1776,) proves that Junius had sufficient interest to procure the destruction of a public document in order to conceal his own name. If the government had dared to prosecute him, his examination of that grant had revealed his *incognito*. He more than once threw down the gauntlet, but the cabinet dared not take it up.

I do not think that the death of Mr. Parkes has anything to do with the controversy. His book would have been written upon the old jog-trot plan. He would have set out with the preconceived purpose of proving Sir Philip Francis to be Junius, and the truth would have been buried in favour of his theory.

I cannot see how Mr. Dilke would have "set us right in a few minutes as to the true bearing of MR. HART's new documents." He had for years been engaged in the inquiry, and yet the importance of the clue, which we are now discussing, had never presented itself to his mind.*

In answer to MR. BRUCE, I would suggest that Junius's intimate acquaintance with Treasury secrets was the cause of the prevision that enabled

[* So far from this "clue" never having presented itself to the mind of Mr. Dilke, we have reason to know that as long since as May, 1852, he (through Sir Harris Nicolas) got Mr. Thomas Palmer to have the accounts of business done at the Rolls Office examined; when it appeared that the only searches made within certain years with reference to the Whittlebury Grant, had been in December, 1767, when "Mr. Phillips, of Church Court, Temple," examined the grant; and in 1769, when a "Mr. Chambers" made searches also. None but those who know how thoroughly our late lamented friend exhausted every inquiry he took up, can form an idea of the perseverance and ingenuity with which he pursued such researches. He had no pet theory to maintain. The truth, the whole truth, and nothing but the truth, was the end and object of all his inquiries, and in the search after this he was indefatigable.

Our correspondent, moreover, does scant justice to Mr. Parkes. That gentleman was an avowed "Franciscan;" but the time, labour, and money which he had expended in his investigation of the "Junius" question could not have failed to furnish much useful information to future inquirers.—ED. "N. & Q."]

him on September to say what course the Commissioners intended to adopt on December 13. The Duke of Grafton's letter was taken into consideration on November 7 (that is, after the recess or Long Vacation), but no doubt it was written long before, and had been previously considered by the Lords of the Treasury unofficially.

The way to treat the question is this. Find out all that Junius says of himself. Illustrate the matter thus found from contemporaneous sources. Then find a person to whom *all* this refers, and one has caught Junius.

I take my stand upon this point—viz. that any "Franciscan investigations" are bosh.

Junius wrote (Private Letter, Nov. 12, 1770), "It (Letter 41, Nov. 14) has been very correctly copied." One of the great arguments towards proving the identity of Francis with Junius has always been the similarity of their handwriting. There is no notice that the handwriting of that letter is different from that of the others; if so, all must be in same handwriting, and copied from the original MSS. If Sir Philip was the copyist, he was not the author.

There were evidently three persons in the secret, the author, the copyist, and the gentleman who "did the conveyancing part." This *triplex nodus* rendered discovery from without impossible unless there was domestic treachery. The only recompense that Junius would accept from Woodfall was three copies of the letters. The one bound in vellum was for himself, the other two for his coadjutors.

So far as hints and innuendoes went, Sir Philip Francis arrogated to himself the very dubious honour of being the author of these letters. He had, however, the grace never to tell the lie direct. His wedding gift to Lady Francis was a copy of *Junius Identified*—a book which seemed to prove him to be Junius. Why did he not give her the vellum bound copy?

With reference to the claims of Sir Philip, I am inclined to use the form of argument called a dilemma. Thus, if Sir Philip Francis was the author of the letters, he was a scurrilous libeller; if he was not, he was *splendide mendax*:—*utrum horum maior accipere*.

Again, Junius remembered "the great Walpolean battles" that ceased in 1740, when Francis was in the nursery.

I am satisfied that Junius was an elderly peer (who had in his younger days held an office in the Court of King's Bench), and fancied himself slighted by the government—

"Si natura negat, facit indignatio versum,"

was true in his case. He was evidently not a ready or practised writer, and he admits that his letters cost him much trouble. He stopped writing when government gave him what he wanted.

Bubb Doddington and others hired one Ralph to conduct a paper for them. Amongst the leading subscribers was William Beckford, whose conduct as lord mayor Junius approved of. Ralph put them in the hole, having made his peace with the Treasury, and secured an annuity of 300*l.* through Lord Hartington, to whose favour he had been introduced by David Garrick. The letter of Junius to David Garrick is well known. I am satisfied from this curious coincidence that Junius belonged to the party that Doddington had formed.

Again, Dr. Lee was to have been Chancellor of the Prince of Wales (as Bubb says) if Sir John Bootle had died. Who was this Dr. Lee? Was it the civilian, afterwards Sir George Lee, a Judge of the Admiralty Court? Was it Charles Lee, the author of *Junius Americanus*?

JOHN WILKINS, B.C.

Cuddington, Aylesbury, Bucks.

The supposition that Junius was the Earl of Chatham seems to be inconsistent with a fact, one notable fact—Junius everywhere displays a morbid hatred of Scotland and Scotchmen. Chatham boasted that he had called the Scotch Highlanders from their native glens to the service of their sovereign, and put them on the highest terms their discipline and laws.

Junius charged the Scotch with being mercenary. Now not much more than twenty years before he wrote (as he must have been well known) a reward of 30,000*l.* was offered by Government for production of the person of Prince Charles Edward Stuart, and though his place of concealment was known to at least fifty individuals, many of them of the poorest class, not one of them was so base as to betray him. It occurs naturally to ask, would not Junius himself have taken the reward if he could have got it?

THE BED AND STATURE OF OG.

(3rd S. viii. 270, 271.)

The discussion about King Og's bed has naturally led to the question of the giants before the deluge, of whom we read in Genesis vi. 4. Mr. BUCKTON asserts that St. Augustine "was much interested in keeping up the notion of ancient men being of excessively great stature, and seems to have made it a point of religious dogma: he found a molar tooth a hundred times larger than that of ordinary men, which he held as proof positive of the existence of giants, in his sense that word, big men (*De Civ. Dei*, xv. 8); and the commentator, Vives, is nearly equally absurd. There is no doubt that this saint's tooth was an elephant's."

St. Augustine does not contend for ancient men in general having been of gigantic, much less

"excessively great stature;" but that there were *many* giants, who were born of the race of Seth before their vigorous frames had become enervated. These are his words:—

"Igitur secundum Scripturas canonicas Hebræas atque Christianas, multos gigantes ante diluvium fuisse non dubium est, Nec mirandum est, quod etiam de ipsis (illis Seth) gigantes nasci potuerunt. Neque enim omnes gigantes, sed magis multi utique tunc fuerunt, quam post diluvium temporibus ceteris Quam rem alius Propheta (Baruch, iii. 26) commendans ait: 'Ibi fuerunt gigantes illi nominati, qui ab initio fuerunt staturos, scientes prælium.'—*S. Aug. de Civ. Dei*, lib. xv. cap. 28, n. 4.

St. Augustin might well be interested in keeping up "a notion" held by such an authority as the prophet Baruch, who may be presumed to have understood the meaning of the Hebrew text somewhat better than modern scholars, even if we, for argument's sake, waive his title to inspiration, and regard him merely as a respectable ancient writer. Of course St. Augustin considered the belief in the existence of these giants as a point of religious belief, and not as a mere "notion" to be taken up or rejected at pleasure; because such had been the uniform interpretation of the early expositors of Scripture. Indeed if this explanation is denied, profane history must be equally on this point discredited; for many ancient writers speak of giants, and of having seen their remains.

St. Augustin was, no doubt, mistaken in supposing the great tooth, which he and others saw cast up by the sea upon the shore at Utica, to have belonged to any human being; just as Plutarch was deceived when he represented the giant Antis to have measured sixty cubits; and Pliny when he described the skeleton which was found in Crete as measuring forty-six cubits; yet no one can reasonably doubt that these and others mentioned by Solinus and Florus, were the remains of men of gigantic stature.

The question cannot be better summed up than in St. Augustin's own words in another treatise:—

"Sed de gigantibus, id est, nimium grandibus atque tortibus, puto non esse mirandum quod ex hominibus nasci potuerant; quia et post diluvium quidam tales fuisse reperiuntur; et quedam nostris quoque temporibus extiterunt, non solum virorum, verum etiam feminarum."—*Quest. in Genesim*, lib. i. qu. 3.

And, as the saint elsewhere observes, why should it appear more wonderful for men to have been of greater stature in those early times than to have then lived so many more years than men have lived since? F. C. H.

"THE CHRISTIAN YEAR."

(3^d S. viii. 249.)

With regard to the MS. of *The Christian Year*, I subjoin two letters which appeared in *The Literary Churchman* in Feb. 1, 1858, vol. iv. No. 3, p. 51:—

"Sir,—The following is the story which has been related to me respecting the loss of the original MS. of the *Christian Year*:—

"Among the friends of the author to whom the MS. was at first lent for perusal was a gentleman, who, in order to read it at leisure, took it with him into Wales where he was about to spend the Long Vacation. By some accident or another, at the end of his journey, the MS. was not forthcoming, and was supposed to have dropped off the coach. A short time afterwards, those who had read the poems, succeeded in persuading the author to publish them. The author had not kept a copy, and we were nearly losing the finest work which has graced Christian literature in our day.

"Fortunately, however, one of those to whom the manuscript had been lent had taken a copy. From this the first edition was printed in 1827.

"J. H. S."

"Sir,—In answer to the inquiry from one of your correspondents respecting the MS. of the *Christian Year*, I beg to state that some twenty years ago I had the opportunity of inspecting a MS. in the possession of the author's intimate friend, the late Rev. G. Cornish, of Corpus, Vicar of Kemoign, Cornwall. I am not prepared to say whether it was an original, or merely a transcript, but it contained many various readings of great interest. It is probably still in the possession of Mr. Cornish's family. The work was completed, or nearly so, many years before publication; some of the pieces being composed as far back as the time of the author's undergraduateship.

"Your obedient Servant, "O."

Dr. Arnold thus speaks of *The Christian Year* in a letter to a friend:—

"I do not know whether you have ever seen John Keble's Hymns I live in hopes that he may be induced to publish them: and it is my firm opinion that nothing equal to them exists in our language: the wonderful knowledge of Scripture, the purity of heart, and the richness of poetry which they exhibit, I never saw paralleled."—*Life*, p. 74.

What are the best reviews of *The Christian Year*? I have never seen any. I possess a privately-printed copy of a *Hymn for Ember-Tide* by Mr. Keble, and marvel that the venerable author has not introduced it into some of the later editions of *The Christian Year*. I am not aware that it has been ever published.

Dr. Arnold, writing to a friend, Aug. 22, 1825, observes:—

"How pure and beautiful was J. Keble's article on Sacred Poetry in *The Quarterly*, and how glad am I that he was prevailed on to write it. It seems to me to sanctify in a manner the whole number."—*Life*, p. 80.

What is the date of the article here alluded to? * Mr. Keble's *Praelectiones Academicæ*, fraught as

[* See *Quarterly Review* for June, 1826, No. lxxiii. i. e. vol. xxxii. pp. 211-232.]

they are with high poetic thought and Christian scholarship, would, I am sure, be warmly welcomed by a large number of non-academic readers if well translated. EIRIONNACH.

THE WORD HOUR.

(3rd S. viii. 289.)

Your correspondent H. has not made any very wonderful discovery respecting the word *hour* not occurring in the Hebrew Scriptures. The reason is obvious. The ancient Hebrews, like the Greeks, were unacquainted with any other means of dividing the day than the natural divisions of morning, noon, and evening, mentioned in Psalm liv. 18:—

"Evening, and morning, and at noon, I will speak and declare: and he shall hear my voice." (Douay Version: in the A. V. the Psalm is lv. 17.)

Whether the ancient Egyptians* or Babylonians were the first who invented the distribution of the day into twelve parts, seems to be uncertain. While the Jews were in captivity in Babylon, there it was probably that they learnt the meaning of the word *hour*, such as it is used in the Prophet Daniel (chap. iii. 6),—

"But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire." (Douay Vers.)

In chap. iv. 16, we have the word *hour* mentioned in another way:—

"Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour," &c.

The A. V. is a little different:—

"Then Daniel, whose name was Belteshazzar was astonished for one hour, and his thoughts troubled him," &c. (Chap. iv. 19.)

Now, in the first passage (iii. 6) the expression "the same hour," is evidently a *proverbial* form for *instantly*, or in a *moment*. Indeed, the original meaning of the Chaldaic word, ܠܫܬܐ, corresponds with the German word, *Augenblick*, in the twinkling of an eye; hence the expression in Daniel, ܠܫܬܐ ܗܝܠܐ, in the same hour, must mean *instantly*. (See Winer's *Grammatica Chald.*, p. 9; also Newman's *Hebrew and English Lex.*, sub voce ܠܫܬܐ, ed. London, 1834.) Another meaning given to the Chaldaic root is to *tell*, to *declare*; hence, the noun might originally have meant some *instrument* by which the length of an hour was *told* or *declared*: afterwards it came to mean *the hour itself*. Thus, in the second passage (chap. iv. 16), the word *hour* may mean the same space of time that

* See a curious but interesting note in G. Rawlinson's *Herodotus* (vol. ii. p. 134, ed. London, 1858), on the word "hour" being found as early as the 5th Dynasty. It seems also certain that the ancient Egyptians divided the day and night into twelve hours each.

corresponds with *our hour*; but not a period of time which was always equal, in every season of the year; because the Jewish horology, after Captivity, had this inherent defect, that its "hours," though always equal one to another, were unequal in regard to the seasons, inasmuch as the day was reckoned from sunrise to sunset and consequently the twelve hours into which the day was divided, varied in duration according to the fluctuations of winter and summer.

For further information on the subject I would refer H. to the articles on "Day" and "Hour" in Calmet's *Dict. of the Bible*; or in Dr. Smith's *Dict. of the Bible*, vol. i. J. DALRYMPLE, Norwich.

"THE BLACK DWARF."

(3rd S. viii. 295.)

This publication was established in 1817, the first number having been issued on Wednesday, January 29, of that year. It was published weekly at the price of twopences each number, containing eight pages of quarto demy. It was established and conducted by Thomas Jackson Wooler; who afterwards published a book, *Let Every Man his own Attorney. The Black Dwarf* is remarkable for its fierce radicalism; it had been prosecuted, under a criminal libel, for an article in the tenth number, entitled, "The Past, the Present, and the Future." The case was tried before Mr. Justice Abbott and a special jury, on June 5th, 1817, which ended in a verdict of guilty; but an attempt was made to set aside the verdict on the ground that the jury were not all sworn, and a new trial was granted. I believe that the second trial ended in a verdict of not guilty. The results were hailed as a defeat of the government, and much excitement prevailed throughout the country. *The Black Dwarf* acquired considerable popularity; and being carried on at a time when Cobbett had fled to America, it took possession of the field of politics. In 1820, *The Black Dwarf* assumed another shape, and was published in demy 8vo at the price of sixpence each weekly number, and was continued for several years. A consultation of these volumes will give a good insight into the state of political feeling during that time; and will show, also, the opinions of the radical leaders held of each other.

The early quarto volumes contain several dialogues written in doggerel blank verse, but no dramatic pieces. They are political *jeux d'esprit* and are not without force and point. They are coarse and bitter, and are not confined to British politics. On p. 493 of the first volume, is a—

"Translation of the most interesting Scenes of a Tragic Drama, lately performed in Paris with unbounded applause, entitled—

AL BIB : OR BERRINUMSKULL'S LOSS.

Dramatis Personæ.

- . King of the Dansians.
- ll His Nephew.
- . The King's Prime Minister.
- . Governess in Berrinumskull's family.
- . The King's Confessor.
- Cook, Attendants, &c., &c."

of the same volume, is another dramatic —

JAGBOO : A Dramatic Poem by R. S.

Dramatis Personæ.

- y. | Sir Wm. Blubber.
- h. | Smellplot."

ue puts in the mouth of each charge appropriate to the persons indine. I think it of great importance of publications, of which *The Black* one of the most popular, should not of. They were the political instructors at a period of great excitement suffering. And they constituted a country, of which those who move useful times have no conception; but, y were the pioneers of a more useful popular literature. They served amidst es, one good purpose — they led the wire and think. T. B.

o or two more facts, connected with Wooler, may be acceptable to your

knew him well," and remembers how t being refused permission to practise

e latter part of his life, he entered politics. Meeting him one day in the ther said: "Well, Mr. Wooler, how n in the sedition line?" "Ah, Mr. e replied, "I wish you would tell me tion, in order that I might write a ese d——d Whigs have taken it all nds." WENTWORTH STURGEON.

r Place, Portman Square.

Dwarf, in 1824, was published in e, Fleet Street. I knew the editor, athan Wooler; and one illustration r quickness and clearness of mind is g on record. As he was both the he printer of his own periodical, it ent habit of his to dispense with nd to compose his articles in type at of publication.

J. EMERSON TENNENT.

BATTLE OF TOULOUSE.

(3rd S. viii. 208.)

The *History of the Wars of the French Revolution*, by Edward Baines, has been compiled with great care, and the facts may generally be depended upon. The account given, and which is supported by other authorities, is conclusive on one point, that neither Soult nor Wellington had knowledge of the abdication of Bonaparte when the battle of Toulouse was fought. This is the one important fact to ascertain. So long as the Emperor held the field, there was the greatest necessity for the French Marshals to contest every inch of ground; and the greater the straits into which the French armies were driven, the more would Wellington push the advantage he had gained. The impression in many quarters is—and it is conveyed in the quotation I have given in my first communication, 3rd S. viii. 252—that Marshal Soult knew of the abdication when he gave orders for the engagement. Such an act would cast lasting infamy upon the character of a brave and heroic soldier; as a contest under such circumstances could do nothing to retrieve the fortunes of his fallen chief.

I see that Alison gives an account of it, which is quite in harmony with that given by Baines. In the 87th chapter of the *History of Europe*, par. 93, he says:—

"Soult, four days before the battle, was aware of the taking of Paris on the 29th March preceding; but, like a good soldier and faithful servant, he was only confirmed by that disaster in his resolution to defend Toulouse to the last, hoping thus to preserve for the Emperor the capital of the south: and at the same time he wrote to Suchet, urging him to combine measures for ulterior operations in Languedoc."

Alison proceeds to narrate the entrance of Wellington into Toulouse, and the events which followed it; and states that, at five o'clock in the afternoon of the 12th of April—the battle having been fought on the 10th—he received dispatches informing him of the abdication of Napoleon. He "lost no time in making Soult acquainted with the changes in Paris; but the French Marshal, faithful to his trust, declined to come to an accommodation till he had received official intelligence that the Emperor had really abdicated the throne." On the 18th he received communications which removed all doubt; and he then concluded a Convention with Wellington. Alison, in the notes to this chapter, quotes from the dispatches of Soult. The first extract is from a dispatch to Suchet, dated April 7th, 1814, as follows:—

"M. Ricard was with me when I received the distressing intelligence of the entry of the Allies into Paris. That great disaster confirms me in my resolution to defend Toulouse, happen what may. The maintenance of that place, which contains establishments of all kinds, is of the last importance."

Those who are but slightly acquainted with the events of that period will see that, so long as any chance remained, the determination of Soult was dictated by prudence as well as duty. There is still another authority on the subject. In the *Life of Field Marshal, the Duke of Wellington*, by J. H. Stocqueler, first volume, p. 329, the author says:—

“ Marshal Soult was formally apprised of the abdication of Napoleon on the night of the 13th. Indeed it has been said, that he was aware of the abdication before the battle of Toulouse, and merely risked the engagement in the hope of closing the war with the *prestige* of victory. From this imputation, however, he was fully exonerated by Lord Wellington; who proved to Soult's calumniators the physical impossibility of his acquiring the information at that distance from Paris, and in so short a time.”

In the *Quarterly Review* (vol. lxii. p. 162), an article appears on Marshal Soult. The purport of this article is to rebut the claim which had been set up by some French writers—that the victory was really won by Soult. In this article however, which is very severe upon the Marshal, no mention whatever is made of his supposed knowledge of the abdication.

I have collected these particulars, in my search, from books at present within reach since my first note was sent to you; but have not been able to find any account of when, and where, the Duke of Wellington made the exculpation of his rival to which I have referred. I am still anxious to see it in the Duke's own words; and think that I shall be able to do so when I have time to look through Hansard, as my impression is that the statement was made in the House of Lords.

T. B.

INCISED MONUMENTAL SLABS (3rd S. viii. 285.) In the tower of St. Oswald's, Durham, is a flight of stone steps in the thickness of the wall, going up the south side, winding round a newel at the south-west angle, and ascending over the west window into the third stage. The steps are mostly constructed of slabs such as those discovered at Helpston, with crosses, swords, shears, &c., incised upon them; others were discovered imbedded in the walls during the recent restoration of the tower, and have, I believe, been described and figured in the *Transactions of the Durham Archaeological Society*. Isolated examples of slabs of this kind, or portions of them, are not uncommon in the walls of old churches.

J. T. F.

The College, Hurstpierpoint.

HERALDIC PUZZLE (3rd S. viii. 207.)—A.'s first wife being an heiress, and having female issue only, the daughters are co-heiresses of their mother, though not of their father, he having male issue by his second wife. Should not the husband of his daughter place on an escutcheon of pretence his wife's maternal arms with those of her father, in a canton?

C. J.

MEETING EYEBROWS (3rd S. viii. 208, 22.) CYRIL, a querist in a former number of “N.” asks for some observations as to the physical or phrenological meaning of this peculiar feature, which may serve to extend, though not to add inquiry, to refer him to the fact, that among this abnormal feature has from an early age been directed, in the east as well as in the West, the Alexius Ducas, whose usurpation of the Byzantine throne forms so remarkable an episode in the history of the fifth crusade, acquired the appellation of Murtzuple, Alexius Murtzuple Ducas, from his continuous eyebrows. Gibbon, who gives the name “Mourzouffle,” says that the term, a vulgar idiom, expressed the close junction of the black and shaggy eyebrows.” (*Decline and Fall of the Roman Empire*, c. lx.) Of what language was this the idiom? It is difficult to identify it with the

J. ENGLISH

Chaucer gives his Creseide then “*meeting eyebrows*,” following I suspect some old idiom. Chaucer seems to have looked upon this peculiarity as a blemish:—

“ And save her browes joynden
There was no lacke.” &c.

Troilus and Criseyde
Book II.

BELLTOPPER (3rd S. viii. 285.)—Respondent, MR. BLAIR, rightly states that this slang term for the ordinary “bell-topper” of the period is derived from the fact, that it was fashionable about fifty years ago. He need not go so far as the ever-expansive mind of Australian argot, to discover so distant a contribution to slang literature. Every one who is conversant with the *patois* of the Northumberland and Durham, will at once recognise the familiar term for a fashionable hat, the word “bell-crooner” (the northern pronunciation of “bell-crowner”), i. e. the hat with a top resembling a bell,—not a bad description of the style of head-ornament which prevailed in the Prince Regent's days, and which may be seen in Pierce Egan's publications, and in the portraits of that period.

But of all the terms by which our English abomination, in the shape of the male head-dress, is described, with equal cleverness and commend me to the Arab designation for the round hat, viz. *Abou teryerah*, i. e. “the cooking-pots.” H.

MRS. HEE OF LEEDS (3rd S. viii. 208.)—received a letter from Leeds in which I received in answer to this query, that Mrs. Hee was well. The omission of the asterisk, which I should think must have been a printer's error.

W. I. S. II

Rugeley.

PHILOLOGICAL SOCIETY'S DICTIONARY (3rd S. i. 190, 277.)—I am much obliged to H. for his, but the uses of "who" in all but Foxe's re-
 of Walter Brute are as a compound relative,
 a simple one. "Who," meaning whosoever,
 is that, is common enough: *who*=that, rare.
 H. be good enough to state the date of the
 ion of Spenser from which he quotes? Be-
 e, if it be from an early one, it is a genuine
 nce of the use of *its*. W. I. S. HORTON.
 Geley.

**DOCK'S FEATHER: THE ORIGIN OF ITS USE ON
 STAGE** (3rd S. vii. 450, 507.)—The following
 tion from the induction to Marston's comedy
Malecontent, written in 1600, will, I think,
 some light on the subject:—

Do. I pray you know this gentleman, my cousin;
 - Doomsday's son, the usurer.

Well. I beseech you, Sir, be covered.

Do. No, in good faith for mine ease. Look you, my
 the handle to this fan; God's so, what a beast was

I did not leave my feather at home! Well, but I
 in order with you. [Puts a feather in his pocket.

Marbage. Why do you conceal your feather, Sir.

Do. Why! do you think I'll have jests broken upon
 the play, to be laughed at? This play hath beaten
 long gallants out of the feathers. Blackfriars hath
 spoiled Blackfriars for feathers.

Marbage. God's so. I thought 'twas for somewhat
 gentlewomen at home counselled me to wear my
 - to the play; yet I am loath to spoil it."

So evident from this that an attempt was here
 to bring into ridicule the then prevalent
 of wearing feathers in the cap; and it is
 probable that for this purpose (to use your
 correspondent's words) "the stage representative
 incarnate wore a cock's feather." A
 feather in preference to any other feather,
 as most easily obtained and at the least
 H. FISHWICK.

TOPOGRAPHICAL DICTIONARIES (3rd S. viii. 308.)
 As your correspondent J. will find all places,
 of the least note even, mentioned in Blackie's
Gazetteer. I was praising its accuracy
 German friend, who, to test my statement,
 l out some insignificant villages in Hesse
 e was acquainted with, and was exceedingly
 shed to find them all mentioned.

JOHN DAVIDSON.

A DIVISION OF THE BIBLE INTO VERSES (3rd
 i. 67, 95, &c.)—May I contribute the follow-
 rom Torshell's *Exercitation upon Malachi*,
 n about the year 1640? It is from the
 on the commencement of Chapter IV.:—

I antiquity was ignorant of the division of the
 which we now use, which was made about the year
 -the work (as Genebrard thinks) of those school-
 ho assisted Hugh the Cardinal in gathering the
 lances, and an invention so useful and so much
 ed, that the Jews themselves often followed it in
 brew Bibles. The ancients, indeed, had their
 and chapters, or *versicles* too; but not so as we

divide them, but usually in shorter periods, as appears by
 that of Caesarius: 'We have (saith he) four Gospels,
 which consist of one thousand one hundred and sixty-two
 chapters. And Euthymius, quoting Matt. xxvi. 58, calls
 it the *Sixty-fifth Title*; and quoting Matt. xxvi. 74, call-
 it the *Sixty-sixth Title*. Their titles were as our chapters,
 and their chapters much as our verses. St. Matthew,
 which we divide into 28 chapters, they divided into 68
 titles, and 355 chapters. But all distinguished not alike."

He then states that the Jewish and the patristic
 divisions did not always accord, and that some of
 the Fathers divided differently from others; and,
 after stating that Casaubon and Heinsius wished
 that some great divine would take the pains to
 restore the ancient division, expresses his own
 desire for the same thing.

From what sources is it possible to acquire a
 knowledge of this ancient division?

In the *Exercitationes Sacrae*, and the *Aristarchus
 Sacer* of Heinsius, there are many references to a
 former better division than that which obtains in
 modern times.

While upon this subject, permit me to say to
 your correspondent, MR. GROSART, the learned
 editor of the recent reprint of Torshell's valuable
 commentary, that the book would have been still
 more valuable had the numerous references to
 other writers been verified; and, if possible, their
 statements quoted in the form of foot-notes. Tor-
 shell's brief commentary on Malachi, one of the
 most precious specimens of *exegetis* in English
 theology, which is not very rich in works of the
 kind, would then have been still more precious.
 As it is, the work is most valuable, and well
 worth the price which is charged for it and for the
 worthy, but somewhat attenuated, Commentary
 of Richard Stock, bound up in the same volume.

JEXTA TURRIM.

EPITAPHES ABROAD (3rd S. viii. 206.)—MR.
 WOODWARD will find the inscriptions on the tombs
 of the Douglas family in the church of St. Germain
 des Prés in the *History of the Upper Ward of
 Lanarkshire*, compiled by Mr. Alexander Murray
 of Glasgow and myself (vol. ii. pp. 130, 132).
 The earliest in point of date is that of William,
 tenth Earl of Angus, who passed the later years
 of his life in the adjoining abbey, and died there
 on the 5th of March, 1611. The other is that of
 his grandson, Lord James Douglas, second son of
 the first Marquis of Douglas. He served in the
 French army with great distinction during the
 campaigns of Louis XIV., who intended to confer
 upon him the baton of a marshal on the very day
 on which he was killed, 21st October, 1645. It
 is perfectly clear that Lord James could never
 have been Duke of Douglas. He certainly ob-
 tained nothing of the kind in Scotland, while the
 King of France had no power to create a duke-
 dom with a title derived from *lands* in a foreign
 country. All he could do was to raise Lord James
 to the rank of Duke, in which case his title would

have been *not* Duke of Douglas, but Duke Douglas, in the same way that another branch of the same family became Counts Douglas in Sweden, but not Earls of Douglas.

The inscription on Lord James's tomb at St. Germain des Prés is evidently in the most barbarous Latin; the very first word, *Duglasidum*, is sufficient to show this. It is therefore rather difficult to assign the meaning to the "Gallo-Scotigenum Dux" of the second line, but for my own part I have little doubt, that what was meant was, that he was the *Dux*, leader or commander, of the Scotch troops in the French service.

GEORGE VERR IRVING.

P.S. I think that copies of both these epitaphs will also be found in Hume of Godscroft's *History of the House of Douglas*.

LOCKING THE GATES OF CHURCHYARDS (3rd S. viii. 300.)—Allow me, while joining in Juxta Turrim's protest against the above, to remark, that this pernicious custom is not confined to Surrey. During two pedestrian-genealogical excursions through Norfolk, I regret to say, I found about one churchyard in three locked up. (I always got over the wall; but when, as at Buxton, the wall is smooth, and seven feet high, the task is not too easy for one encumbered as I was with a 15 lb. knapsack). I quite agree with Juxta Turrim, that the gates are locked to increase the fees of the parish clerks; though the usual excuse given is, that if they were left open the village children would make a playground of the churchyard.

WALTER RYE.

Chelsea.

STRABISM (3rd S. viii. 310.)—As I imagine that DELTA's inquiry under the above heading is one of those which will ever remain unanswered, may I ask what reason he has to believe that squinting ever was cured "by means of galvanism"? In a small minority of cases allied to strabismus, it might be worth trying.

J. F. S.

LIONEL, DUKE OF CLARENCE (3rd S. viii. 248, 208.)—In answer to the question—"Where was Campsey, or Campesse Abbey?" if W. C. B. will turn to 3rd S. vi. 402, he will find that it was in Suffolk. Dugdale, in his *Monasticon Ang.*, p. 61, says that Edward III. granted leave to Maud Countess of Ulster, his kinswoman, to found a chantry in the Chapel of the Annunciation of the Nuns of Campesse, in 1356. In 1330 Edward III. granted the manor of Burgh (Norfolk) to Sir Robert Ufford, Knight, and his heirs. (Blomefield's *Norfolk*, vol. vi. p. 428, 8vo edit.) The church of Burgh was given to Campesse Abbey on condition that it should find some chaplains to celebrate in that church for the soul of Ralph de Ufford. (Taylor's *Index Monasticus*, p. 90, and Tanner's *Notitia Monastica*.) In 1523 Henry VIII. granted

the manor of Burgh to his mercer or Buttry, citizen of London. was the last prioress of Can 1543.

The question "Where was does not yet appear to have been Campsey, Campesse, or Campsey. Austin Nuns, in Suffolk, a not ception of ladies of noble birth

FERMOR PEDIGREE (3rd S. the title of Baron Lempster f minster? This name is, I t pronounced. CH.

ADMIRAL BENBOW (3rd S. very interesting notices of the be found in a little work ent of the *Ancient and Present Sta* P. Sandford, Shrewsbury. N 1810, pp. 51, 412. Liverpool.

Miscellaneous

NOTES ON BOOK

The Letters of Wolfgang Amadeus Translated from the Collection Lady Wallace. With a Portrait simile. In Two Volumes. (L.O

Every admirer of Mozart—a listened to the divine compositions not included in the number of his of gratitude to Ludwig Nohl for tl with which he has collected toge and to Lady Wallace for the care which she has rendered them into are no mere collection of dry busin as the editor says well and tru is strikingly set forth how Moza enjoyed and suffered, and this with graphic reality which no biograp could ever succeed in giving." It like interest has been given to t loving world—for the letters of tially characteristic; and beside they afford us with regard to the tion of his great works, they bring us in the most vivid and effectue having watched his struggles and to the mournful picture of his deat rites" on that rough and storm, alternate showers of rain and sn friends who had attended the ser the church of St. Sepulchre, dropp its progress to its last resting plac the churchyard of St. Marx, not beside the grave of WOLFGANG AM work must be as popular as it is ir

A Catalogue of the Original Work Walter Waddington Shirley, 1 of Ecclesiastical History, and 4 (Oxford Clarendon Press.)

The Delegates of the University entertained a plan for publishing

and as a preliminary step, with the great works of this very voluminous, elected writer are extant, and where to be found, have issued this tentative even of those accustomed to literary an idea of the difficulty which exists these particulars. For Wyclif was most popular writer in Europe, whose ad over into all parts of the Continent, to Bohemia, while those for whom his catives were too costly or too tedious, and sometimes renamed them. Single kind of their texts, and divided into manner of a regular treatise, and letter addresses. Sometimes, too, Wyclif English tract, with the same title, but he one a translation of the other, but works. The compilation of this ten- is advisedly repeat that definition of Shirley considerable labour, scattered twelve years. We hope all who desire ry edition of Wyclif's Select Works, any MSS. in public or private libra- contribute to such edition, will put on of the present Catalogue—com- MSS., and contribute the result of their find Regius Professor of Ecclesiastical

ICAL DRAWINGS AND WRITINGS OF are amongst the choicest treasures at Windsor Castle. They are con- sidered detached leaves of note-books, the records of studies commenced as his son. Dr. William Hunter, who saw them at the Royal Collection, thus expressed them: "When I consider what pains every part of the body, the superiority of his particular excellence in me- chanics, and the attention with which examine and see objects which he was persuaded that Leonardo was the best one in the world." These Drawings are proposed to publish in fac-simile, combined artistic and scientific value. has been graciously pleased to per- son in the interest of these studies, will consist of about 250 plates, in of the MS. printed in full: an Eng- translation, and all needful notes and Panzani has undertaken to superintend Sharpey, Sec., R.S., will assist in the scientific commentary. The work will part, at the price of one guinea each; will commence early in the year 1866. mated, for the present, to send their of, Mr. Woodward, the Queen's Li-

EXHIBITION, 1867.—Although the has been fixed as the last day for for space, notice has been given that would do well not to delay forward- send them as soon as possible.

"BEAR."—We understand that completed the sale of 50,000 tion of our great Poet, and disposed of within twelve

Messrs. Chapman and Hall's announcement for the present season, include the completion of "Our Mutual Friend," of which we say unhesitatingly, that Mr. Dickens never wrote anything finer than are some passages in the closing chapters of this work, which has interested us all for the last eighteen months. "The World before the Deluge, by Louis Figuier, with 25 Ideal Landscapes of the Ancient World, designed by Riou, and 208 Figures of Animals, Plants, and other Fossil Remains, &c., translated from the Fourth French Edition;" "History of the Common-wealth of Florence, from the Earliest Independence of the Commune to the Fall of the Republic in 1531, by Thomas Adolphus Trollope. Volumes III. and IV.;" and the completion of Anthony Trollope's "Can You forgive Her?" are among the novelties to be issued.

Messrs. Groombridge & Sons will publish early in November a New Christmas Book, by the authors of *A Bunch of Keys*, entitled "Rates and Taxes, and How they were Collected," to be edited by Thomas Hood.

Notices to Correspondents.

QUADRATURE OF THE CIRCLE. Professor De Morgan, perhaps the very best authority on the subject, has stated in this Journal (1st S. xli 306, and elsewhere), that no reward of 20,000*l.* was ever offered by the Government of this country for the solution of this problem. This assurance will, we trust, be satisfactory to our Parisian correspondent.

A. HOLROYD. The lines beginning—
"Whoe'er like me, with trembling anguish heings,"
were written by Henry Vincent Palmerston, on the death of his wife at Bristol, June, 1790. They have been attributed to Dr. Huxtable and Mason; but Mr. J. Wilson Croker stated in "N. & Q." 1st S. v. 620, that they were Lord Palmerston's from the best authority, which authority we believe to have been the late lamented Premier.

QUEEN'S GARDENS. It is an oversight, which must be rectified.
"NOTES & QUERIES" is registered for transmission abroad.

Just published.

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Private Instruction is given in Mineralogy and Geology by MR. TENNANT, F.G.S., at 140, Strand, W.C.

NDON, SATURDAY, NOVEMBER 4, 1885.

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Notes.

DID SIR THOMAS OVERBURY WRITE
"THE WIFE"?

dying the only incident throughout the which is at variance with the accuracy and distinguishing all its other portions—*Il de bon cheval si bon qu'il ne bronche pas*—ster, in his future editions of the *Life of Eliot*, will probably consider it advisable to accept or reject the following passage as an

Overbury's writings Eliot entertained an honest opinion. The circumstances of his death had attracted attention to them, and especially to such as were to have been composed while he lay in the actually wasting, month by month, under slow, y poison. There were passages in his poem: "Wife" alleged to have been sent to Somerset: crime was actually in progress, as a warning he false Druessa that enchained him, and these special favourites with Eliot. He continued to admire them long after the temporary interest by their writer had passed away. Eliot had her reason to linger on Overbury's memory. "where now I live." The writer who had been a faithful associate of the second and more powerful (Buckingham), then himself lay a prisoner in it, and hence this touching addition to the praise. of my country I honour it the more, and as it production of this place, my admiration is the great in such solitude and darkness, where sorrow action mostly dwell, such happy entertainments minutes were enjoyed."

Eliot's belief, though it has descended through all the principal histories from his day to ours, deceiving even so practised a writer and accomplished an antiquary as Mr. Forster, is simply a fallacy. Overbury never wrote a line of the "Wife" during his imprisonment in the Tower, its composition being of a date long anterior. In the edition of *Ben Jonson's Conversations with Drummond of Hawthornden*, edited by Mr. Laing for the Shakespeare Society, it is stated (p. 16):

"The Countess of Rutland was nothing inferior to her father, Sir Philip Sidney, in poeasie. Sir Thomas Overbury was in love with her, and caused Ben Jonson to read his 'Wife' to her, which he with an excellent grace, did, and praised the author. The morning thereafter he discoursed with Overbury, who would have him to intend (undertake) a suit that was unlawful. The lines my lady kept in remembrance, 'He comes too near who comes to be denied.'"

Of this lady—Elizabeth, wife of Roger, fifth Earl of Rutland, and only child of Sir Philip Sidney, by Frances, daughter of Sir Francis Walsingham—it is related in a letter from John Chamberlain to Sir Dudley Carleton, dated August 11, 1612:—

"The widow Countess of Rutland died about ten days since, and is privately buried in Paul's by her father, Sir Philip Sidney. Sir Walter Raleigh is slandered to have given her certain pills that despatched her."—*Court and Times of James I.*, vol. i. p. 193.

The date of the Countess's death preceding that of Overbury's by a twelvemonth—he was committed to the Tower on the 21st April, 1613, and murdered on the 15th September following—it is obviously impossible that Jonson could have read to her his poem, if, as Eliot supposed, Overbury did not begin it till he was in the Tower—nearly a year after her death—a period in which the intensity of his sufferings, mental and physical, utterly incapacitated him for the task of composition. Nor is this the only incident destructive of the great patriot's suggestion. In the folio edition of Ben Jonson's *Works*, 1640, deposited in the British Museum (C. 28 m. 11, New Cat.), the following lines, not contained in any printed edition of his works, appear in the poet's autograph pasted on the inner cover of the volume. They are addressed "To the Most Noble and above his Titles, Robert Carr, Earle of Somerset," and were presented to the earl as an epithalamium on his marriage, in December 1613, with the partner of his guilt, the infamous Countess of Essex:—

"May she whom thou for spouse to-day dost take,
Out-see that Wife in worth thy friend did make,
And thou to her that Husband may exalt
Hymen's amends to make it worth his fault;
So be there never discontent or sorrow
To rise with either of you on the morrow."

Jonson, having with equal fervour celebrated the former marriage of the lady with Lord Essex, the discovery of Overbury's murder seems to have

put him out of conceit of these verses, more especially as, in the concluding lines, he apostrophises his patron as the "virtuous Somerset," and implores the Deity to give him joy. In the printed edition of his works they are therefore carefully suppressed. Jonson must have appeared but a clumsy flatterer, when unwittingly he conjured from the shades the ghost of Overbury to grace the wedding banquet which the bride but just before had fitly precluded by delivering to his murderers a portion of the wages she had promised for his death. The allusion to his "Wife" would hardly have been made by Jonson if Overbury had addressed it, as Mr. Forster suggests, to Somerset from the Tower, in deprecation of his marriage with the guilty Countess—a circumstance which the Earl would assuredly never have allowed to transpire beyond his own most secret confidants.

Overbury's poem indeed had long been known to the frequenters of the Court and those by connection or correspondence in communication with it. In the first edition of the *Epigrammata* addressed to Henry Prince of Wales by John Owen, the famous epigrammatist, and published in 1612, appears the following:—

"Thomæ Overbury, equitis, poema ingeniosum de uxore perfecta."

"Uxorem Angelico describis carmine talem,
Qualem oratorem Tullius ore potens.
Qualem describis, quamvis tibi nuberet uxor,
Æqualis tali non foret illa viro."

In the earlier publication of his poem Overbury probably confined its circulation merely to manuscript copies amongst his immediate friends at Court and in private. Anthony à Wood, in the *Athene Oxonienses*, ii. 135 (Bliss's edition), says that the work was printed several times at London whilst the author lived. But Dr. Rimbauld, in his edition of *Overbury's Works*, says, that the earliest edition which he could discover bears the date of 1614, and from the entry in the Stationers' Registers,—*"13 Dec. 1613. To Laurence Lyle, a Poeme called a 'Wife,' written by Sir Thomas Overburye,"* we may safely conclude it to have been the first. Following so quickly after Overbury's death, the work on its appearance had a most extraordinary run, no less than four editions having been issued in that year alone, when it came forth with the title: *"A Wife, now the Widow of Sir Thomas Overburye: Being a most exquisite and singular poem of the Choyse of a Wife."* Rumours being very generally prevalent at the Tower and about London that Overbury had been murdered, it became the policy of his friends and those who envied the success or resisted the domination of Somerset to excite the public feeling in his favour, and with this object they strenuously promoted the

circulation of the poem in which it was originally reported the Countess of Somerset was truthfully portrayed by the representation of all that was *not*. Villiers' rising fortunes soon uniting with the public suspicion against Somerset, the new favourite, by the assistance of the Winwood, and the Queen, eventually managed to displace Somerset, and to consign him to prison in which he had murdered Overbury in a murder in which an exhaustive study of all materials connected with the case convinced that the King (whose hate of Overbury exceeded Somerset's) was a passive, but a *very cognizant accomplice*. Hence the poem which possessed him at the threats made by Somerset that "he would not dare to bring to trial," the mental agony which he endured during the proceedings, his secret application to Somerset in the Tower, and the atrocious and the ample pension with which he secured the disclosures of the guilty favourite and Countess after their conviction. C.F.

NATIONAL PORTRAIT EXHIBITION.

There exists in England a certain desideratum in the way of historical works of art which, without exactly what is generally understood by the expression "Portraits," are contemporary *representations* of "eminent and distinguished individuals, subjects of the British crown, and no other and more studied portraits be produced. Would it not be desirable, and consistent, to introduce some works of this kind into next year's "National Portrait Exhibition"?

A single example will clearly explain the meaning: At Agincourt the left wing of the tomb of our Henry V. was most ably commanded by Thomas, Lord Camoio, K.C. This same nobleman married Elizabeth Mortimer, no less a personage than Henry Percy, the "Hotspur." At Trotton, in Sussex, is placed a monumental brass, admirably engraved in memory of this Lord and Lady Camoio, which I have designated "personal representations" of them both, executed in their own times. I have never seen in any illustrated Shakespeare produced engraving from this fine old plate, possibly the Earl of Derby himself may not be aware that there is in existence any such "personal representation" of Hotspur's "Kate" and her second lord: still, would not a facsimile of this plate, carefully executed, be a worthy addition to the ranks of the exhibited "Portraits properly so called? And, if so, might not the "counterfeit presentment" of Lord and Lady Camoio be happily associated with a selection of "personal representations" of the same order?

personages who, long before the days of the painters of Portraits, "attained" to "eminence or distinction in England"? CHARLES BOUTELL.

It is the bounden duty, and will doubtless be the pleasure, of every true born Englishman to support, to the utmost of his power, the grand national undertaking, which you announce as proposed by the Earl of Derby. At the Mote, near Maidstone, the Earl of Romney has charming portraits of Sir Claudesley Shovel; Sir Henry Wiatt in prison, with the cat that fed him there; his son, Sir Thomas Wiatt, the elder; and his son, Sir Thomas Viatt, the younger; all historic characters (all most authentic)—Lord Romney representing the families. He has also several fine portraits of Cromwell and other Parliamentary notables. If proper application be made to him, I cannot doubt of his readiness to lend all or any of the above portraits.

I have an admirable one of the learned Sir Roger Twysden, author of the *Decem Scriptores, Defence of the Church, &c. &c.*, a most authentic portrait, which I will with pleasure lend. At Surrenden, Sir Edward Dering has a good picture (authentic) of Speaker Lenthall, and another of Dean Bartrave.

CANTIANUS.

THE FIRST SANSKRIT BOOK PRINTED IN EUROPE.

I formerly contributed a somewhat flourishing note on *The seasons of Calidda* (Calcutta, 1792), which was the first book printed in the Sanskrit language, and have now to offer, as a humble companion to it, an account of "the first Sanskrit book ever printed in Europe." It is entitled—

"The *HITOPADESA* in the Sanskrit language. Library, East-India House: Cox, Son, and Baylis, printers, London, 1810." 4to. Preliminaries, pp. viii. Text, (A) to P in fours, and Q two leaves.

The preliminaries consist of the title as above, and also in Sanscrit; with an advertisement and list of the contents in English. The volume was reduced by order of the Directors of the East-India Company for the use of the students at Haileybury College, and the number of copies printed was five hundred. Four hundred were absorbed by the College; twenty-five were sent to Fort George; some were disposed of as presents; and the small remainder sold.

The editor, who is not named, was the celebrated Charles Wilkins, who had before made a translation of the same work from an ancient manuscript. It was published at Bath in 1787. The text of 1810 is that of the Calcutta edition, with additions and emendations from two manuscripts.

A French translation of the *Hitopadēsa* forms one of the volumes of the *Bibliothèque Elzevirienne* of M. Jannet—in which M. Edouard Lancereau,

the translator, has given us an admirable specimen of learned and conscientious editorship.

I had not seen the *Bibliotheca Samskrita* of professor Gildemeister, and perhaps was not aware of its existence, when I wrote my note on the *Seasons* of 1792. He thus describes the precious volume: "*Liber Sanscritus omnium qui typis exscripti sunt primus isque rarissimus.*" On the *Hitopadēsa* he is not so fortunate. He says, "in usum Collegii Hertfordensis librum edidit A. Hamilton, cujus nomen tacere voluit Schlegelius." Audiffret, who wrote the account of Hamilton in the *Biographie universelle*, makes no such assertion. He thus concludes: "On doit regretter qu'aucun journal Anglais n'ait consacré à ce savant distingué, dont la vie a été assez ignorée, un article nécrologique d'une certaine étendue."

BOLTON CORNEY.

NOTES FROM THE ISSUE ROLLS—No. V.

1381. Oct. 4. Payment to Philippa Pycard. (*Mich.* 5 R. II.)

Nov. 16. Payment of 6*l.* 13*s.* 4*d.*, and also 6*s.* 8*d.* to Geoffrey Chaucer. (*Ib.*)

Nov. 28. To Nicholas Brembre, and John Philipot, Collectors of Customs and Subsidies of the king in the port of London, and Geoffrey Chaucer, Comptroller of the same in the aforesaid port, &c. 4*l.* 13*s.* 4*d.* (*Ib.*)

Dec. 21. Payments to Geoffrey and Philippa Chaucer. (*Ib.*)

1382. July 22. Payments to Geoffrey and Philippa Chaucer. (*Pasch.* 5 R. II.)

Nov. 11. Ditto. (*Ib.*)

Dec. 10. Geoffrey Chaucer, Comptroller of the Customs. (*Ib.*)

1383. Feb. 19. Payment to Philippa Pycard. (*Ib.*)

Feb. 27. To Geoffrey Chaucer, *Esquire*, 6*s.* 8*d.* (*Ib.*)

May 5. Payments to Geoffrey and Philippa Chaucer. (*Pasch.* 6 R. II.)

1383. Oct. 24. To Geoffrey Chaucer, to whom the late lord King assigned xx marks per annum for his life, for the good service which he had done and should do to the said King, by letters patent, and in recompense for a "pichere" of the said Geoffrey, which the said Lord King Edward, grandfather of the King, sometime conceded to him in the gate of the City of London, &c., for the whole life of the said Geoffrey, to receive above the xx marks granted by the said grandfather, and confirmed by the present king. 6*l.* 13*s.* 4*d.* (*Mich.* 7 R. II.)

1383. Nov. 23. Payment to Philippa Pycard. (*Ib.*)

To Nicholas Brembre and John Philipot, Collectors of Customs, and Geoffrey Chaucer, Comptroller; money delivered to them this day in

regard of the assiduity, labour, and diligence brought to bear by them on the duties of their office, for the year late elapsed, 40*l.* 13*s.* 4*d.* (*Ib.*)

1384. Apr. 30. Payments to Geoffrey and Philippa Chaucer. (*Pasch.* 7 R. II.)

Dec. 3. Payment to Philippa Picard. (*Mich.* 8 R. II.)

Dec. 9. Philip Chaucer, Comptroller of Customs. (*Ib.*)

1385. Apr. 24. Payment to Geoffrey Chaucer, 6*l.* 13*s.* 4*d.*, with another payment of the same amount; and to Philippa Chaucer, 60*s.* 8*d.* (*Pasch.* 8 R. II.) HERMENTRUDE.

A BIT OF GOSSIP.

The perusal of "N. & Q." from "end to end" has been my pleasant Saturday evening's recreation from the first number to the last; and it has suited my fancy never to look at the signature of any article until I had read it. So I proceeded this evening with the history of Tenison's Library, when at its close appeared the name of my old friend, and a justly valued correspondent of my favourite periodical, MR. LEE. I was tacitly saluting him, when I was struck by the title of the next article on "The Pancake Bell," and, on reading it, I thought how my friend would smile at the notion of its being "peculiar to the city of Lincoln!" I should not be surprised if "our Editor" has not already a letter from him descriptive of the delight with which the apprentices of the good town of Sheffield anticipate and listen to the ringing of the "pancake bell" on Shrove-Tuesday forenoon; ay, and how gratefully he and I, "in days of yore," enjoyed, as boys, some of its culinary concomitants. A few pages onward I was almost startled to find my aid directly invoked by MR. LEE anent the authorship of lines quoted by him, and which I have certainly met with somewhere else, but I cannot say where. With reference to a succeeding query, it seems obvious to remark that the uncomplimentary expression "Hatchet-faced" (p. 331) has no such recondite origin as that suggested by MR. TIMBS. The verse containing the rhyme for "porringer" (p. 330) has often been printed. The only really *unmuteable* English word has been said to be "silver." Can W. C. B. match it with a rhyme? I am pretty sure one occurs *somewhere* in the beautiful volume by Mr. Wise on "The New Forest;" but it is not at this moment within my reach.

While I have the pen in hand, it may acceptable to MR. WHITMORE to be informed that in a List of Workshop Rectors, printed in Holland's history of that town, the name of Henry Spurr does not appear: nor does it seem likely that he either preceded or followed Richard Bernard in

the living. What is the authority on which query is founded?

As I began with a personal remark, I may permitted to end with one. Long as it is, I had the pleasure of meeting my friend Mr. LEE except in these pages, how fain would I, although advanced in the last decade of octogenarian life, anticipate the gratification of visiting him, what promises to be one of the most interesting exhibitions of the age, the "National Portrait Gallery," which is to be opened in the spring of next year. J.E.

Sheffield.

DECEASE OF PREMIERS. — The great loss to the country has recently sustained recalls many similar events,—instances, that is to say, of a man dying when Premier. Although Sir Robert Walpole is commonly reckoned the first who held that exalted post, as it is now defined, yet a list of parallel events may be commenced with the death of Lord Sunderland, his predecessor, rather, who intervened between his first and second ministry. He died in 1720 in most unfortunate circumstances, to which Lord Macaulay's last and posthumous volume, has, by a happy and striking allusion. Mr. Pelham died of a lingering illness, in 1754. He was succeeded by the Duke of Newcastle; the only instance of two brothers reaching this dignity. The Marquis of Rockingham died in 1782, his death occasioned complete dislocation and reconstruction of the Government. Mr. Pitt died in 1806 leaving his administration paralysed, and the country in a critical and dangerous position, as has been admirably named by Lord Stanhope in the best of political biographies. Mr. Perceval, in 1812, fell under the axe of a lunatic. Sixthly, and finally, Mr. Canning died in 1827, a few weeks after his elevation.

ARABIC POETRY CULTIVATED IN SPAIN BY THE MOORISH RULERS.—The following curious passage, from a rare volume in Spanish, *Origenes de la Poesia Castellana*, por Don La Joseph Velazquez (Malaga, 1754, pp. 13 &c.) shows to what an extent the generality of the Spanish people forgot their own language, as well as the Latin, so that not even one person in a thousand could compose a letter in Latin, though almost every one could write Arabic with purity and elegance, and even compose verses in the language with more grace and vigour than the Moors themselves. These are the author's words:—

"Como regularmente los vencidos reciben en todos los reynos de los vencedores, los Arabes, que dominaron España cerca de ochocientos años, introduxeron en ella su lengua y su literatura, y con esta tambien su poesía, de suerte que la poesía Arábiga vino á ser tan vulgar

como lo era en la Africa misma. Para comprender presto se introduxo en España esta poesia, o que los Españoles se dieron á ella, y el total o en que vino á caer la Latina, bastava observar acerca de esto dexó escrito el mismo Alvaronso.

“que era tanto lo que los Españoles havian olvidado por el Arabe, que apenas entre mil se hallaria que supiese escribir en lengua Latina una carta; os se havian dado á la lengua Arabiga, y á los Hebreos; y que apenas se hallaria quien no supiese el Arabe con delicadeza, y componer versos en la lengua con mas primor y gracia que los Arabes Tambien florecieron muchas mugeres en la poesia, aventajandose á las demás las damas arabas; y entre ellas es famosa Maria Alhaisuli, nativa de Sevilla, que florecia en el siglo quarto de la Hégira, su tiempo la Sapho de la poesia Arabe.”

J. DALTON.

ch.

PH GOUT AND HIS PEDOMETERS. — I find it's *Directory*, 1781, the name of Ralph Gout, a watchmaker, of No. 6, Norman Street, Street, St. Luke's, London. He was the inventor of a watch in which time and measure were united. An engraving now before me gives presentations of this watch. The dial-plate has upon it four small circles of figures, the ordinary circle on the outer edge. Divisions on this latter circle, however, indicate every 1000 steps to the amount of 60,000. The hour hand points to them. The hours and minutes are shown by two hands on one of the small circles at the top of the dial-plate. Divisions on the small circle to the right show every step taken to the amount of ten. The division on the small circle in the middle, every ten steps to the amount of 100. The divisions on the small circle to the left every 100 steps to the amount of 1000. The dial-plate of No. 2 has three small circles of figures, besides the ordinary circle on the outer edge. The divisions on the small circle indicate every 100 steps to the amount of 1000. The hours and minutes are as on the other dial. The divisions on the small circle to the right show every step to the amount of ten. The divisions on the small circle to the left, every ten steps to the amount of 100. This engraving appears to have been issued in his trade. It is headed, “By the Royal Patent, Time and Measure United, Ralph Gout, No. 6, Norman Street, St. Luke's, Street, London.” My copy is mutilated at the bottom, but I can make out the words “The watch may be set backward or forward.” I find in the South Kensington Museum a gold watch pedometer combined, in an enamelled and brass case. The diameter of the watch is two inches and a quarter, and the length of the case is seven eighths. This instrument was made by Ralph Gout. It was purchased by the Museum for 20*l.* 10*s.* It is described in the Inven-

tory of the Museum as “old English work.” Having regard to the ancient date of the horological instruments among which it is placed, and also to the date given above, I think that description is hardly correct. EDWARD J. WOOD.

5, Charles Square, North.

EXTRAORDINARY CHRISTIAN NAMES.—Has any one noticed the frequent recurrence of these in the first column of *The Times* during the last few weeks? I have noted the following unusual names:—

Fairlina, Mackenzie, Hebe, Gracilla, Albina, Iva, Elvina, Palacia. It is perhaps desirable to add that all the above are female names.

HERMENTRUDE.

“ON THE BATTER.”—In the *Slang Dictionary*, published by John Camden Hotton (ed. 1864), I find the following explanation of this locution:—

“BATTER, wear and tear; ‘can't stand the batter,’ i. e. not equal to the task; ‘on the Batter,’ literally ‘on the streets,’ or given up to roistering and debauchery.”

The most obvious explication of “batter,” used in this sense, would be that when a man abandons himself up to profligacy and intemperance, both his hat and his constitution are apt to get “battered.” But this has always struck me as needlessly far-fetched. Slang does not bring down its game at such a long shot. It usually picks up the first thing in technics lying close to its hand. It was among working-men that I first heard “on the batter” employed as an equivalent for going “on the spree” (I noted this in an article on “Slang” in *Household Words* ten years ago); and it always struck me as being a piece of trade slang. This impression was lately confirmed by turning up “Batter” in the *Builder's Dictionary*; or, *Gentleman and Architect's Companion*, London, 1735. Here I find:—

“BATTER, a Term used by Bricklayers, Carpenters, &c., to signify that a Wall, Piece of Timber, or the like, doth not stand upright but leans from you-ward, when you stand before it.”

In short, to a builder, anything that is askew, or tottering, is “on the batter.” Does not this pretty fully bear out the idea of a man falling away from the right path, and lurching and reeling about in dissipation? Compare with this, as a technical term converted into slang, “doing things on the square.”

I follow this note by a little query. The iron ring or fetter which English convicts were wont to wear round one ankle was called a “Basil.” Can any one tell me why? In joiners' technics the “basil” is the angle to which the edge of an iron tool is ground. To work on soft wood the basil should be twelve degrees; for hard eighteen. But what has the edge of a tool to do with a fetter?

GEORGE AUGUSTUS SALLA.

A WORD IN BYRON'S "DON JUAN."—In Byron's *Don Juan*, canto ii. stanza 90, the last word in the last line (in all the English editions which I have seen) must be a misprint. I quote from ed. Murray, London, 1846, 8vo, p. 620:—

"Some swore that they heard breakers, others guns,
And all mistook about the latter once."

Here *once* must surely be *ones*, which is demanded both by the sense and the rhyme. They often fancied they heard breakers or guns; breakers, indeed, they might occasionally hear, but guns never;

"And all mistook about the latter ones."

Am I right in this? GEORGE STEPHENS.
Cheapinghaven, Denmark.

CHARLES JAMES FOX.—I am not aware whether the great Whig leader has ever been noticed as a candidate for dramatic honours; but if the following letter in my possession was written by him, it affords evidence that he did try his hand upon a "small piece" for the stage. It is addressed to Mr. Sheridan, the proprietor or manager of Drury Lane Theatre, and is subscribed with the letters "C. J. F.;" and judging from the easy familiarity of his address, and the anxiety to conceal his name, together with his known indulgence in literary trifles, I feel inclined to think that he was the writer:—

"Dear Sheridan,—I send you here inclosed a small Piece for your perusal. If you think it has sufficient merit to Entertain the Publick, I beg you will be so good as to Introduce it under your own Direction, and the benefit which may arise from its publication will be at the service of whomsoever you may chuse to Bestow it upon."

"I should have waited upon you myself, but that I would not have my name known to your Learn'd friends until the success of this piece is Determin'd—if you'll be so kind as to Leave y^r opinion of it in a Letter with y^r Servants I will send my Servant for it on thursday morning."

"C. J. F."

The letter has no date. I do not know the character of Mr. Fox's handwriting, but I shall be happy to show the letter to any one better informed, whom you will send to your old correspondent.

D. S.

Queries.

THE DREAM OF THE GERMAN POET.

The following is quoted in *Orbs of Heaven* (p. 195), as "The Dream of the German Poet." As it is rather long, I would not have troubled you with it, had I not for some time searched in vain for the original; and were it not, from its sublimity of thought, a gem in any setting.

I wish very much to learn its author, and to see it undiluted by translation:—

"God called up from dreams a man in the vestibule of Heaven, saying: 'Come thou hither, and see the glory

of my house.' And to the servants that stood on his throne, he said:—'Take him, and undress him; let robes of flesh cleanse his vision, and put a veil into his nostrils; only touch not with any thing human heart—the heart that weeps and trembles.'—was done: and with a mighty angel for his guide, a man stood ready for his infinite voyage; and the terraces of Heaven, without sound or tumult, as they wheeled away into endless space. Sometimes the solemn flight of angel wing they did through arches of darkness, through wildernesses of light, divided the worlds of life; sometimes they were frontiers, that were quickening under prophetic gaze from God. Then, from a distance that is counted in Heaven, light dawned for a time through a film: by unutterable pace the light swept in darkness, by unutterable pace, to the light. In a moment, a rushing of planets was upon them; in a moment, a blazing of suns was around them. Then came on the twilight, that revealed but were not revealed. On the right hand and on the left towered mighty arches, that, by self-repetitions and answers from afar, the counter-positions, built up triumphal gates, whose arches, whose archways, horizontal, upright, and at altitude by spans that seemed ghostly forms. Without measure were the architraves, past memory the archways, beyond memory the gates. Wide stairs that scaled the eternities below: above below was above, to the man, stripped of his body. Depth was swallowed up in height, height was swallowed up in depth. Suddenly, as thus they rode from infinite, suddenly, as thus they tilted over abysses, a mighty cry arose; that systems more remote, worlds more billowy, other heights, other depths, were coming, were nearing, were at hand. The man sighed and stopped, shuddered and wept. His laden heart uttered itself in tears, and he said: 'I will go no farther; for the spirit of man cannot lie down in the grave, and hide me from the power of the infinite: for end, I see, there is none, there are all the listening stars that shone around me.'—voice—'The man speaks truly: end there is none, ever yet we heard of!' 'End is there none?' he solemnly demanded: 'Is there indeed no end to this the sorrow that kills you?' But no voice came that he might answer himself. Then the angel took his glorious hands to the Heaven of Heavens, and said: 'End is there none to the universe of God. There is no beginning.'"

K. L.

BORELLI AND RAINSBOROUGH.—When *Memorials* contains the following note, under date of May 28, 1645:—

"The declaration of the transactions with the ambassadors was published, wherein the parliament set forth the abusive and ill carriage of the States and Barons Borelli and Rainsborough, both made Knights barons by the King."—Edit. 1853, vol. i. p. 418.

Where shall I find any account of these persons? I am especially anxious to know something of the man whom Whitelock calls (as miscalled) Rainsborough.

A. O. V.

FRANCIS CARLETON OF KING'S CO.—Wanting to connect satisfactorily the Francis Carleton mentioned in "N. & Q." 3rd S. iii. 295, 1875, with

pedigree of the Carletons of Oxfordshire, Surrey, and Middlesex, or with that of the Cambridgeshire Carletons. Both these pedigrees are given at length in the Harleian and Additional MSS. at the British Museum. Can any one give me any information upon this point? S.

8, Mornington Crescent,

CHARLES BUTLER, MATHEMATICIAN. — This gentleman published, in 1814, a most admirable treatise entitled *An Easy Introduction to the Mathematics*, in two volumes (Oxford: Parker). In a dedication to the Rev. James Wilding, M.A., Master of Cheam School, he speaks of himself as having laboured in that establishment for nearly thirty years. I should be glad of a reference to any particulars of his life, or to any other work he wrote. D. BLAIR.

Melbourne.

COPE. — In the letter of an eye-witness to the funeral of George II. occurs the following mention of the vestments of the clergy: —

"The Bishop of Rochester, as Dean (of Westminster), and the Prebends, all in their copes (which I thought too gay for the occasion, being of gold stuffs in different patterns), and singing boys and men, went to meet the corpse at the entrance of the Abbey," &c.

Was this the last royal funeral at which copes were worn? They are still used at coronations. Are they the perquisite of the Lord Chamberlain, of the Dean and Chapter of Westminster, or are they kept for use whenever they may be required? If so, are they to be seen by application to the persons appointed to take charge of them?

THUS.

DERMOT, KING OF LEINSTER. — What are the arms ascribed to Dermot, King of Leinster, whose daughter married Richard Strongbow, Earl of Pembroke?

FITZCOURT.

JOHN'S FISHWYKE, according to the Valor Ecclesiasticus (reign Hen. VIII.) was rector of Holton, in the diocese of Norwich, county of Suffolk. Can any Suffolk antiquary kindly tell me where I am likely to gain information respecting this man? Has a History of the Parish of Holton ever been printed? If so, when and where?

II. FISHWICK.

Carr Hill, near Rochdale.

MRS. LUCY HUTCHINSON, the wife and biographer of Colonel John Hutchinson, is stated in a recent compilation, to have died Oct. 11, 1650. This is of course absurd, as it is well known she survived her husband, whose death occurred in 1604. The error has doubtless arisen from the colonel's epitaph, part of which is as follows: —

"He married Lucy, the daughter of Sir Allen Apsley, Lieutenant of the Tower of London, by his third wife, the Lady Lucy, daughter of Sir John St. John, of Lidiali Tregos, in the county of Wilts, who dying at Owthorpe, October 11, 1659, lieth buried in the same vault."

It must be admitted that this is so very clumsily expressed that its being misunderstood can occasion no surprise; but in point of fact the person who died at Owthorpe Oct. 11, 1650, was not Lucy, the wife of Col. Hutchinson, but her mother, Lucy, lady Apsley. (See *Memoir of Col. Hutchinson*, 10th edition, p. 18.) Indeed, Lucy Hutchinson was herself the author of the epitaph referred to.

Still the question remains, when did Lucy Hutchinson die? This it is hoped may be answered satisfactorily. In Ripley and Dana's *New American Cyclopædia*, it is stated that she survived her husband many years, and died in the latter part of the seventeenth century.

Should the *Memoir of Col. Hutchinson* be again reprinted, I would suggest that the Genealogical Table of the families of Hutchinson and Apsley which appeared in the earlier editions should not be omitted, but the error which appears therein as to the year of the colonel's death should of course be rectified. S. Y. R.

"THE GENIUS OF IRELAND." — I have an octavo MS. of fifty-six pages, entitled "The Genius of Ireland, a Masque," without any name or date, but apparently written about the middle of the last century. Has it appeared in print? If so what may be the date of its publication, and who was the author? The MS. was, I think, in the collection of the Earl of Charlemont. ABHBA.

HIGH AND LOW WATER AT LONDON BRIDGE. — In an article in *Chambers's Journal* (4th series, part xiv. p. 115), the writer observes: —

"We notice that the inhabitants of the country generally appear to be very sensitive on the score of the exact moment at which it is high water and low water at London Bridge. Why this should be, we do not profess wholly to understand."

Can any of your readers explain the mystery of the exact moment at which it is high water? I confess my ignorance, and shall be glad to be enlightened. FRANCIS MEWBURN.

Larchfield, Darlington.

THE REV. JOHN KENNEDY, who was Rector of Bradley, in Derbyshire, published various works between 1752 and 1774. Particulars respecting him are desired, especially the date of his decease. Dr. Johnson wrote the Dedication to the King, which is prefixed to Mr. Kennedy's *Complete System of Astronomical Chronology*, 1762. I do not find that this circumstance is mentioned in Boswell's *Life of Johnson*. S. Y. R.

THE EARL OF KILDARE. — In a collection of epitaphs given in the *Dublin Weekly Journal*, Dec. 9, 1740, the following appears: —

"Who kill'd Kildare? Who dar'd Kildare to kill?
Death kill'd Kildare, who dares kill whom he will."

Of whom and by whom was this written? and where to be found? ABHBA.

COL. JOHN LILBURN.—Who was the author of *Lieut.-Colonel John Lilburn tried and cast, or his Case and Craft discovered* . . . Small 4to. Published by authority in 1653? A. O. V. P.

"MOLITORIS DE LANIIS ET PHITONICIS MULIERIBUS DIALOGUS."—Some months ago I appealed to your readers for descriptions of, or permission to examine, any early copies of this work that might be in their possession.* That appeal was ineffectual, and I now wish to ask whether any modern bibliographer has investigated the *quæstio verata* of the early editions?

The British Museum, and my own collection, contain seven distinct impressions; and, with the aid of Panzer, Hain, and Crevenna, I have been able to obtain accurate descriptions of sixteen editions, including the later and dated ones. The catalogues at the Museum have not ventured to assign a probable place, date, or typographer to the copy in the Grenville Library, or to that in the King's. The former, I may here remark, contains impressions of the singular woodcuts from the same blocks that were used in the German edition printed at Rutlingen (*s. a. and typ. nom.*) in 4to, also in the Museum, and is apparently from the same press. *Quære*, Whose and when? Mention of this work was made in your columns in 1855 (1st S. xi. 514); and should your Warwick correspondent be still happily among your readers, I would inform him that, although Hain and Panzer were unacquainted with the edition in his possession, it is fully described by Crevenna (vol. vi. p. 29). Does D. M.'s copy, in the imprimatur, read "Stolckgrasse" or "Stolckgrase"? Perhaps another correspondent, J. M. (1st S. xi. 426), who possesses a copy of the Cologne edition by Grevenbruch, in 1594, 4to, would permit me to communicate with him. A. CRALLSTETH.

1, Veralam Buildings, Gray's Inn.

MUSIC ON A BELL.—Can any one give me information respecting the music on the 4th bell at St. Mary's, Oxon, A.D. 1612? Part of it is printed in Mr. Lukis's book. It is evidently a series of melodies, but I cannot make them out. I have submitted it to musical scholars, who have been equally unable to do so. J. T. F.

The College, Hurstpierpoint.

LORD PALMERSTON ON HANDWRITING.—A few years ago, a letter was written by the late Lord Palmerston on the propriety of teaching a good serviceable legible hand in schools. The date of this letter, or speech, is much needed for purposes of reference to it in the journals of that date, for the benefit of Evening Schools this winter.

A. B. SUTER.

[* We have an early German edition, Augsburg, 1508, which we will leave at the office of "N. & Q." for our correspondent's examination.—Ed. "N. & Q."]

SIR ARCHIBALD PRIMROSE, Clerk of the Court in Scotland, is stated in Keith's *Scottish Antiquary* to have been a kinsman of Aitkin, Bishop of Murray at the time (1650). Can any one kindly inform me to the relationship between them? P. M. 229, Clarendon Villas, Plumstead.

RALPHSTON FAMILY.—Can any of your readers supply information relative to any English or Scottish family named Ralphston or Ralphson? Ancestors of a family of that name formerly possessed estates in Meath, Ireland. The arms of the latter were—A lion rampant, in chief three bezants. Finesse.

RED FACINGS.—I am obliged to your correspondents for their answers, but I think I have not fully understood my queries in "Facings," &c. (3rd S. viii. 69, 184, 238). The facings now worn by English regiments as follows:—blue, green, white, buff, yellow, black, red, and purple—nine in all. Although purple, green, phillomel-yellow, &c., no longer appear in the Army Lists, there are many shades of red and green recognised by the army establishment. Orange was worn by the 3rd and 14th Light Dragoons. Light grey by the Foot and Kent Militia.

My query was intended to be—In these more exceptional facings (sky-blue, buff, and grey) were at any time worn by regiments, Cavalry or Infantry, besides the uniform referred to? And if so, by what corps?

2nd, Whether the facings I have mentioned some continental troops—viz. pink, buff, and grey, &c., were at any time worn as facings by British regiments? And if so, by what corps?

In regard to the query respecting second lieutenants, I find the following corps, dated 1763, had them in place of ensigns, viz. 85th, 88th, 94th, and 97th. Was there any difference in the equipment of these corps? rank of second lieutenant was, in after times, ways confined to the Ordnance corps and Fusilier regiments. MILES PIERCE.

OLD SONGS.—Can any of your readers inform me where I may obtain copies of the words of music of an old glee, entitled "The Night is stormy, dark, and chill," and of an old song commencing "Twas night when the farmer, his side near"? P.

"VICTORIAN MAGAZINE."—Can any Australian reader inform me who was the editor, or give the names of any of the contributors to the *Victorian Magazine*, published at Melbourne, in 1854 and July, 1859? R. LEWIS.

J. WALLIS.—Can any of your readers give any information regarding J. Wallis, author of *Moses in the Ark of Bulrushes*, a sacred drama, 1835, Belger. Is he author of any other works? R. LEWIS.

Queries with Answers.

GARRICK'S PORTRAIT. — Is there any portrait or miniature by an approved master of Garrick, who is said to have entertained a great aversion to his likeness being taken? A. B.

[So far from Garrick "having entertained a great aversion to his likeness being taken," we are inclined to think that he was never tired of sitting for his portrait, and cared not for the trouble so long as it increased his popularity. To whatever oblivion the celebrated actors of the last age have been consigned, the pencil of Hogarth, Dance, Zoffany, and Reynolds, have left our British Roscius not the slightest reason to be apprehensive that his Proteus countenance would ever be forgotten. Garrick's face was wondrously under self-control, and his features had a peculiar flexibility about them, which rendered variety and rapid expression easy matters with him. A story was once current, that he had frightened Hogarth by appearing before him as the ghost of Fielding, having assumed a representation of the great novelist's features.

There was a charming portrait of Garrick, painted in the year 1764, by Pompeo Battoni formerly in the possession of the Rev. Sir Richard Kaye, Dean of Lincoln. This picture (a half-length) represented Garrick in a pleasing attitude, with a most animated countenance. He is drawn holding up the cover of the Vatican Terence, opening the book where the masks are delineated, and clothed in a suit of murrey-coloured velvet.

The following list of Garrick portraits by Joshua Reynolds appears in William Cotton's *Catalogue of Reynolds's Portraits*, 8vo, 1857:—

1. Garrick between Tragedy and Comedy, exhibited in 1762, in the possession of J. Angerstein, Esq.
2. In the character of Kiteley, exhibited at the British Institution, 1827. In the possession of the Queen.
3. Painted for Mr. Thrale. Purchased at Mrs. Piozzi's sale by Dr. Burney for 175 guineas. Proprietor, Archdeacon Burney.

We are inclined to think this must be the *chef-d'œuvre*, representing the great actor with his hands clasped, and resting on the manuscript of a Prologue, on the composition of which he is engaged. Archdeacon Burney died on Nov. 1, 1864, and bequeathed his books, pictures, and articles of virtue to his widow and two sons, in whose possession the portrait still remains.

4. The one exhibited at the British Institution, 1826. Proprietor, Earl Amherst.

5. Mr. and Mrs. Garrick sitting on a garden seat, and Garrick reading to her. Painted for the Hon. T. Fitzmaurice, and exhibited in the Royal Academy in 1773.

Zoffany's portrait of Garrick was painted expressly for the elder Colman. It afterwards passed into the possession of Mr. Harris, proprietor of Covent Garden Theatre, and was sold by auction in 1819 with the rest of that gentleman's valuable collection of theatrical portraits. In the auctioneer's catalogue, published at that time, it is stated that "to avoid the different changes of countenance with which Garrick used to amuse himself while sitting

for his portrait, Zoffany took this likeness, concealed in an ante-chamber during the times of Garrick's shaving his head." For the vivacity and intelligence of the countenance this picture is most remarkable.

There are no less than twelve portraits of our Roscius, in different characters, in the dramatic gallery of the Garrick Club, 35, King Street, Covent Garden. Among the portraits in the late George Daniel's collection were the following:—

2116. Miniature of David Garrick as Kiteley, in *Every Man in his Humour*, beautifully executed and engraved.

2119. Original miniature of David Garrick, by Pine, of Bath, of exquisite finish.

2120. Garrick between Tragedy and Comedy, finely executed on ivory in Indian ink, in oval setting.

2123. Whole length portrait of Garrick, in oil, leaning against the bust of Shakspeare, with Temple of Shakspeare in his garden at Hampton. Purchased immediately after the decease of Mrs. Garrick.]

AN UNKNOWN PLAY. — A volume of old quarto plays recently fell under my notice, chiefly of the time of James II., William III., and Anne, as to one of which I am desirous of obtaining information. The address to the reader is singularly curious. The collection appears to have been bound considerably more than a century ago, and the list of contents in MS. is apparently of the same date; but, although the play stands number three, the index-maker has left the name blank; the title-page being torn out, and no clue to the name of the play being otherwise afforded.

In the address to the reader we are informed that—

"This play, since its coming to light, has so cleared itself and me from aspersion, that I am afraid what I shall now [say] will appear vanity, and a flourishing the colours after victory; but I think it not prudent to lay down arms when there is an enemy in the field: several stories that once wounded my reputation, and half smothered this play, still march up and down, and do me private mischief, and every day they get new detachments of additional inventions: 'Tis said I openly confest who I meant by the principal characters in the play, particularly by that of Bartoline. That this is false common sense and the character itself will prove. Is it possible I should be such a Bartholomew-Cokes to pull out my purse in a fair, and as soon as ever a knave tickled my ear with a straw (a little silly flattery) I should let go my discretion and perhaps my fortune? (For libels may prove costly things.) 'Tis known I am too guilty of the other extreme of reserv'dness. I do not often expose my writings, much less my thoughts naked."

On the next page the following passage occurs referring to Bartoline, an old lawyer, who is married to Lucinda, described in the *dramatis persone* as "an ignorant, wanton, country girl":—

"Nor is any one old man more than another mimicked by Mr. Lee's way of speaking, which all the comedians can witness, was my own invention, and Mr. Lee was taught it by me. To prove this farther, I have printed Bartoline's part in that manner of spelling, by which I taught it to Mr. Lee. They that have no teeth cannot pronounce many letters plain, but perpetually lisp and break their words, and some words they cannot bring out at all."

Specimens are then given which are unnecessary here to insert. For the principal matters as to which I am desirous of being enlightened are—1. What the name of the play may be? 2 Who was the author? and, 3. Who was Mr. Lee?

Now, was the Lee mentioned in the introductory observations Nathaniel Lee, who was an actor at one time, or was there any performer of that name in existence then? The reference to the taking away the city charter in the prologue, to a certain extent, fixes the date; for, after the revolution, it would not have been very safe to have given even an implied approbation to that arbitrary act.

There is also in the address reference to a worthy, whose rare portraiture brings immense sums at print sales. Talking of the Protestants in the "comedy," the author observes, "they are a sort of men who abuse that honourable name by taking it to themselves; and whilst they cry Protestant religion, Protestant religion means as much another thing as the chimney-sweeper did that cried 'mull'd sack.'"

What is the meaning of "Bartholomew-Cokes"? J. M.

[This comedy is entitled *The City Politics*, 4to, 1688, 1688, 1693. It was the production of John Crowne, whose dramatic pieces both in comedy and tragedy were acted with applause, though comedy seems to have been more peculiarly his talent. Eighteen of his plays are enumerated in the *Biographia Dramatica*, edit. 1812. The Earl of Rochester, to endamage Dryden, requested Charles II. to nominate Crowne to write a masque to be performed at court, which he brought out under the title of *Calisto, or the Chaste Nymph*, 1675. The conclusion of the Epilogue is addressed to the king, and contains a passage remarkable for its profaneness—

"You, Sir, such blessings to the world dispense,
We scarce perceive the use of Providence."

The favours Crowne received from our merry monarch induced him to join the Tory party, and soon after the pretended discovery of the Popish plot he wrote the comedy of *The City Politics*, in order to satirise and expose the Whigs. The scene is said to lie at Naples, but that is mere fudge, as everything is written so as to apply to the Londoners. The principal political characters are Lord Podesta, or chief magistrate; Crafty, his son; Bartoline; Dr. Panchy, and a Bricklayer. "There can scarcely be a doubt," says Genest, "but that three or four of these characters were meant for particular persons. Crowne denies this in his preface; but such denials prove nothing. The Bricklayer was beyond a doubt meant for College, who was called 'the Protestant Joyner.' Dr Panchy was perhaps meant for Titus Oates. Bartoline was meant for some old Whig lawyer, possibly Serjeant Maynard." (*Account of the English Stage*, i. 399.) Lee, who performed the character of Bartoline, we take to be Anthony Leigh, who was a favourite actor of Charles II., and familiarly called by him *his actor*. Leigh became one

of his Majesty's servants in November, 1682, and continued on the stage till 1692. His master-piece was a minique in Dryden's *Spanish Friar*, in which character he was painted for the Earl of Dorset. Crowne probably borrowed the conjunctive word "Bartholomew-Cokes" from the *dramatis personæ* of Ben Jonson's *Bartholomew Fair*, where Bartholomew Cokes, an esquire at Barnum, is a very good representative of an empty-headed, simpleton.]

"LETE MAKE."—Will any correspondent propose an explanation of the latter part of the following inscription, which is to be found in the parish church of Wellow, near Bath:—

"For Jesu love and Mary is sake:
Pray for them that this *lete make*."

FOXGROVE

[*Lete*, in old English, is equivalent to *left* (relicious).
"Wyth me thou schalt be *lete*."

We therefore think it possible that the second line of the couplet means "Pray for those who make this bequest" that legacy. With *lete conf. lessa*, in Law Latin, *let*. But in order to decide confidently on this point, it is requisite to know the exact position occupied by the church by the inscription in question; and more especially to know whether it stands connected with a record of any charitable bequest. Our correspondents having omitted to enlighten us on these important points, we can only offer a conjecture, and fold our hands.

ROMSEY ABBEY.—I should be much obliged to any correspondent of "N. & Q." who would favour me with an account of the *dormitory* of the abbey of Romsey since the dissolution.

H. W.

[At the dissolution the site of Romsey Abbey was granted in 1543 to the town of Romsey, and in 1561 John Bellow and Richard Pigot. Sir Richard Ligonier at the time of his death, 1553-4, in possession of the manor. It afterwards belonged to the Fleming family, and passed by marriage to that of the St. Barbes. The second son, Palmerston, father of the late Viscount, purchased the lands from the St. Barbe family. See the *History of Hampshire*, by Woodward and Wilks, i. 332, 366.]

POTT'S "SELMANE."—There was published in 1782, *Selmane*, a tragedy, and other poems, by Rev. J. H. Pott, afterwards Archdeacon of Exeter. Can you, or any of your readers, inform me whether it appears to have been written with a view to its representation on the stage? According to the *Biog. Dramatica*, the scene of the play is Florence. Who are the *dramatis personæ*?

R.

[It is doubtful whether this tragedy was written for the stage. The *dramatis personæ* are Evander, Duke of Florence; Phalantus, his son; Marcius, friend to Phalantus; Alonzo, his brother; Fabricio, pretended friend to Alonzo; Selmane, daughter to Evander; Cleonora, love with Marcius, and forsaken by him. See the *Biog. Dramatica*.]

Replies.

THE POET MALHERBE.

(3rd S. viii. 181.)

ne weeks ago I had occasion to notice, in the volume of M. Ludovic Lalanne's edition of *Malherbe*, a few passages relating to the history of the island. The fourth instalment of that work, which has just appeared, suggests remarks of the character; and I shall, therefore, make no apology for submitting them to the readers of *Q. & A.**

may be as well to say, in the first instance, the octavo before me comprises: 1st, 120 pages, forming the remainder of *Malherbe's* correspondence; 2nd, the poet's well-known annotations on the writings of Des Portes; and 3rd, an excellent analytical index. Of the letters, 7-77 had already been published in previous editions of *Malherbe*; the others, dispersed throughout various printed *recueils*, or still buried in *Malherbe's* MS., are now brought together for the first time. The names of the persons to whom they were written are still, in some cases, unknown; conjectures, more or less plausible, are all the editor is able to offer respecting them.

The marriage of the Prince of Wales with the daughter of Henry IV., figures again amongst the pictures discussed by *Malherbe*:—

De la Ville-aux-Clercs is gone to England. It is time since he left, but the bad weather prevented him from taking ship earlier than last Sunday. Soon after his arrival, we shall have that of the Duke of Bouillon (*sic*), who comes to marry Madame."—*Letter to M. de la Ville-aux-Clercs*, Dec. 13, 1624, pp. 11, 12.

By way of news, we expect to-day M. de la Ville-aux-Clercs, who returns from England laden with jewels, to have been given to him both by the *Father* (Charles I.) and by the *Son* (Charles, Prince of Wales); the *Holy Ghost*, you know that the Huguenots have nothing to do with him. . . . Towards the end of the month we shall have the Duke of Bouillon, who is to marry Madame."—*To the same*, Jan. 18, 1625, p. 14.

For news, people have no doubt told you the passage of the Prince of Wales (on his way to Spain). I know that he was anxious, by his impatience, to prove to the Princess (the Spanish Infanta) the ardour of his love. He witnessed the rehearsal of the Queen's ballet, and saw how he formerly wished for his wife. It will be his when he has become acquainted with the Spanish Infanta, to judge whether he has lost or gained."—*To Bouillon Malherbe, his Cousin*, March 13, 1623,

For news are that my Lord Rich is here, since the end of the ballet. He does not come, it is said, on account of the King of England; but only to spend time at this court. People, however, assert that his

Œuvres de Malherbe, recueillies et annotées, par M. L. Lalanne. Vol. IV. Paris and London: L. Hachette & Co. Henri Auguste de Loménie, Lord of la Ville-aux-Clercs, Secretary of State, had been sent to England for the purpose of settling the articles of the marriage between the Prince of Wales and the Princess Henrietta of France. He died in 1666.

business is to try and discover the King's intention respecting the marriage of Madame and of the Prince of Wales. Some say that the Spanish match will take place; as for me, I persist in my first opinion, that it will not. The end of the English Parliament (*la fin des états d'Angleterre*) will disclose the truth."—*To the same*, Feb. 28, 1624, pp. 64, 65.

In my former article, I alluded to the care *Malherbe* took about his genealogy, and to the fact that a branch of his family was settled on this side of the channel. I subjoin another extract with reference to the same topic:—

"The book which I had sent for in England is come, but it is very imperfect. I have applied for the remainder of it, and also for a list of those who accompanied Duke William over to England. There is no doubt whatever that we are established in that country: witness the documents about it, which are to be found yonder. You have seen what Camden says about us. I have asked one of my friends to write to him, and inquire where he got the particulars. Amongst the very large lordships (*seigneuries*) which Payan *Malherbe* had in consequence of having helped to call over Louis, son of Philip-Augustus, he names Bockton-Malherbe, in the county of Kent, near Lewisham. It has so long been the property of our family, that it has preserved the name. I have sent for a map of England, in which is marked the aforesaid estate of Bockton-Malherbe. I hope that M. Camden's answer will give us more information, of which you shall have your share immediately."—*To the same*, June 16, 1618, pp. 42, 43.

Arrest of Lord Montagu.—"On Monday Montagu was taken to the Bastille. He came by water from Melun to the field which is near the mall of the arsenal. The Marquis de Rothelin, who received him and delivered him over to M. de Tremblay, told me that he found him very much astonished. I do not suppose that he will be treated otherwise than as a prisoner of war. It is said that M. de Bullion is coming to interrogate him."—*To the same*, December 22, 1627, p. 68.

Amongst the works of *Malherbe*, contained in the volume we are now noticing, are several letters written on the occasion of some great catastrophes, and which have the character of set literary compositions rather than that of expressions of genuine feeling. They are entitled *Lettres de Consolation*, but no one could certainly have derived any relief or solace from such specimens of bombastic and common-place twaddle. One of them, printed pp. 232—234, No. III., had already appeared in the edition of 1630 (book i. no. x. p. 518); and previously, in Faret's collection, where it was thus headed, "*Damasippe console Cléopante de la mort du Roi son Maître*." There is no indication showing to whom this letter was addressed; but the subject of it is the death of James I., and on this account it claimed a mention in the present note. GUSTAVE MASSON.

Harrow-on-the-Hill.

* On this passage M. Ludovic Lalanne remarks:—"Bockton is Boughton-Malherbe. There is still in the county of Kent, and at the place mentioned by *Malherbe*, a village of that name. It is situated ten miles south-east of Maidstone, and is sixty miles from London. The baronetage alludes to a family of the name of Boughton, but we cannot discover any called Boughton-Malherbe."

ATLANTIC CABLE TELEGRAPH.

(3rd S. viii. 204, 276.)

Was ever a message conveyed between England and America by the Atlantic Cable? At the time of the last failure I heard an opinion to the contrary expressed by a man eminent for his engineering attainments, which opinion I now find is shared by your correspondent, MR. PINKERTON, who says, that he "with many others have the very best reasons for believing that *there never was one word or signal passed between America and England, or vice versa, by the Atlantic Cable of 1858.*" This matter should be set at rest, and the truth made apparent; but how is that result to be attained, seeing that the information put forward emanated solely from an interested quarter—the Atlantic Telegraph Company itself? Ere we refer to the telegrams, let us make a note of the history of the cable.

In the laying of the first one, the Niagara (American) and Agamemnon were employed. The expedition sailed on Thursday, August 6, 1857, but had scarcely got four miles when the cable broke, and the boats were engaged in underrunning the cable, and repairing the defect till Friday afternoon, when the expedition started again. All went smoothly till four o'clock on the following Tuesday, when the signals suddenly ceased, the cable had broken in deep water about 280 miles from Valentia.

On the second occasion the same vessels, the Agamemnon and Niagara, reached their rendezvous in mid-ocean on the night of July 28, 1858; the ends of the cable were spliced on the 29th, and the two ships parted company—the one steering to the Old, the other to the New, World. On Thursday, August 5, the Agamemnon dropped anchor in Doulus Bay, Valentia, there being, it was stated, good signals between the Agamemnon in Ireland and the Niagara in America. The cable end was landed at three P.M., and taken to the company's station. Now for the telegrams.

1. Message received by the directors of the Atlantic Telegraph Company:—

"Valentia, Tuesday, 5 A.M. Newfoundland has commenced the use and adjustment of their special instruments for speaking. Last night, at 11-15, we received coiled currents from them at the rate of forty per minute perfectly. They are now sending the usual letters for adjustment of instruments, and we have received from them the words, 'Repeat, please,' and 'Please send slower for present,' spelt in full. They have also sent the signals for repeat frequently, proving that, though receiving, the instruments are not yet adjusted with sufficient accuracy for them to get distinctly. I forward by this post the slip of signals first transmitted and received across the Atlantic by the company's instruments. The speed at which the letters come out seems faster than at Keyham, and the currents are apparently as strong."

2. Message despatched on Monday evening, Aug.

9, from the directors in England to the directors in America:—

"Europe and America are united by telegraph to God in the Highest; on earth peace, good-will to men."

This message, including the addresses of senders and receivers, occupied thirty-five minutes in transmission.

3. Next we have messages exchanged between the Queen and the President of the United States, that of her Majesty consisting of many words was received at Newfoundland in seven minutes.

4. The President's message numbered 1000 and occupied two hours in transmission.

5. On Tuesday morning, August 10, message received at Valentia from Mr. Cyrus Field:—

"Cyrus W. Field, Newfoundland, to Directors of Atlantic Telegraph Company, London. Newfoundland, Tuesday. Entered Trinity Bay, noon of the 10th. Cable on the 6th. On Thursday morning, August 11, St. John's two miles of shore cable with end of splicing. When was cable landed at Valentia by telegraph, and forward by letters to New York."

6. August 18: complimentary messages from the directors of the New York, Newfoundland, and London Telegraph Company, in reply to the inaugurating message from Directors of Atlantic Telegraph Company.

7. August 20: the first business message received, announcing a collision between a steamer in Europe and Arabia. A message in return of particulars sent from London, and another received from Newfoundland in two hours and ten minutes.

8. August 21: Daniel G. Tilden, Mayor of New York, sends message to the Lord Mayor, Robert Carden. It reaches London at 10 P.M. on Sunday, August 22, and his lordship replies the following day.

We hear nothing more of the cable till September 6, when it was reported from the company's offices that no intelligible signals were received since one o'clock on Friday morning, September 3.

Not to encroach too much on your space, I omitted the latter messages themselves. They will all be found in the *Illustrated London News* of August 14, 21, and 28. PHILIP S. A.

UNCOMMON RHYMES.

(3rd S. viii. 329.)

For a rhyme to chimney, see the *English dresses* by H. and J. Smith. The rhyme adopted is "slim knee." For a rhyme to see Thackeray's *Novels by eminent Hands*, the tale of Phil Fogarty will furnish one; to search through the works of Thackeray — see rhyme to month;

He tells us of Phil Fogarty, of the "nightingale."

orange, allow me to suggest the fol-

—
 re my darling child a lemon,
 lately grew its fragrant stem on;
 next, to give her pleasure more range,
 send her a juicy orange,
 nuts—she cracked them in the door-hinge!"

for "porringer" I fancy another rhyme
 found besides "Orange her," though it is
 as good a one. I suggest —

When nations doubt our pow'r to fight,
 We smile at ev'ry foreign jeer;
 And with untroubled appetite,
 Still empty plate and porringer."

Only rhymes to *step* appear to be *semi-rep*
'autlier Ballads), or the forms *slep'*, *kep'*,
 which *slep'* is used by Thackeray.

A rhyme to *babe*, we have *astrolabe* and
Saib (Thackeray).

A rhyme to *Mephistopheles*, we have *coffee*—
 in the *Ingoldsby Legends*, which is a very
 queer rhymes.

pilgrim, we might write —

"And many an ill, grim,
 And travel-worn pilgrim, &c."

subject is curious and almost inexhaustible.

WALTER W. SKRAT.

I had forgotten the word *window*. By
 of an interjection, we may form several
 to it; as *skinned*, *O! sinned*, *O! Scinde*,

But it may be accomplished otherwise,
fashion, as thus: —

old Robin Hood, that archer good,
 Shot down fat buck and this doe;
 ough storms withstood I' the thick greenwood,
 Nor cared for door or *window*."

y word, in short, has some one which
 to it more or less perfectly. Even *fron-*
 y, at a pinch, be paired off with *jawntier*.

last of the examples given by W. C. B.
 heard differently worded, thus: —

Our noble king a daughter had,
 Too fine to lick a porringer;
 He sought her out a noble lad,
 And gave the Prince of Orange her."

reminded by this of an analogous compo-
 which I heard thus related many years
 ing Charles II. defied the witty, but profli-
 of Rochester, to make a rhyme to the
isbon; when the favourite produced the
 g impromptu: —

"Here's a health to Kate,
 Our master's mate,
 Of the royal house of Lisbon;
 But the devil take Hyde,
 And the bishop beside,
 That would make her bone his bone."

F. C. H.

The impossibility of finding an *English* word
 rhyming with "month" appeared to have been
 decided by the discussion in *The Athenæum*.
 "Grunth," if correctly pronounced, would prob-
 ably not meet the difficulty, and besides it is
 inadmissible as being a purely Indian word. The
 lisping correspondent of *The Athenæum*, who sug-
 gested "dunth," made at least a bold attempt.
 Two other words, "step" and "Orange," can be
 matched with no similar sounds in English. If
 proper names, however, were permitted, one might
 say that —

In Essex there is many a Gepp,
 Would fit you with a rhyme to *step*;
 In Sussex, too, the name of Gorringe
 Comes pretty near the sound of *orange*.

JAYDEE.

WASHINGTON NOT AN INFIDEL (3rd S. viii. 330.)
 With reference to what MR. MATTHEW COOKE
 says, I beg to say that I did not adduce Dr. Miller
 as an authority: nor do I say that he is not. All
 I said was, that he had examined the question, and
 that if your former correspondent asked him, no
 doubt he would furnish him with the evidence on
 which he had gone, *valeat quantum*.

LYTTTELTON.

NAPOLEON BUONAPARTE AND THE NUMBER 666
 (3rd S. viii. 319, &c.) — In the various notices of
 this curious subject in "N. & Q.," no mention has
 been made of a pamphlet of which I have a copy.
 It is called *Proofs of Holy Writ, or England's*
Triumph over Buonaparte and his Armada; fore-
told in express Terms Seventeen hundred Years ago,
 and dated "London, Jan. 1, 1804" (pp. 19). In
 this it is shown, first, *Λαρεῖος* (Latinus, or man of
 Latium), Italian, i. e. Buonaparte: the separate
 letters, being taken as Greek numerals, is equal
 to 666. And, secondly, that the name of the
 "First Consul" being spelt *Bonnaparte*, is also
 equal to 666, according to the same method of
 interpretation.

Affixed to this pamphlet are the following
 extracts, cut out of some other work on the sub-
 ject: —

"The Church of Rome is generally honoured as the
 beast; thus, number 666, the number of the beast, says
 the Beehive of the Romish Church, 1580, 'doe agree
 very well in one with this Greeke worde, ΕΚΚΛΗΣΙΑ
 ΙΤΑΛΙΚΑ (*Ecclesia Italica*), which is to say, the Italian
 or Romish Church: for each letter in the Greek makes
 one number—this maketh together 666. Apoc. xiii. 17.'"

"The Rev. Mr. Faber also prophesied the downfall of
 Buonaparte, the beast, from the thirteenth chapter of
 Revelations. These are the words: — 'The beast rising
 out of the sea (Corsica), with 7 heads and 10 horns, and
 upon his head 10 horns and 10 crowns, is Buonaparte:
 this beast was to have reigned 42 months as Emperor of
 France. Buonaparte has nearly reigned this exact num-
 ber of months: the dragon, i. e. the devil, gave him the
 power and great authority; and he caused all, both great

and small, rich and poor, free and bond, to receive a mark in their right hand, i. e. Buonaparte has caused all persons to submit to his tyranny. The beast's number was six hundred, three score and six, which exactly corresponds with the numerical calculation of all the letters in Buonaparte's name, reckoning the letters according to the number affixed to each before the introduction of the figures: thus, N 40, A 1, P 60, O 50, L 20, E 5, A 1, N 40, the letters in his Christian name; B 2, U 110, O 50, N 40, A 1, P 60, A 1, R 80, T 100, E 5, being the letters of his surname, amounting altogether to 666—the identical number of the beast, i. e. Buonaparte. This divine adds: "That without the smallest doubt, as the truth of Revelation can never be questioned, so it follows that the Spanish patriots are destined to put an end to the reign of this beast Buonaparte." Well may Swift observe, that such commentators on the Revelations turn out prophets without understanding a syllable of the text."

And I have added the following from booksellers' Catalogues:—

"Wealth: the Name and Number of the Beast (666)." 18mo. (Bagster.)

"Lateinos . . . : being none other than the Pope of Rome," by Reginald Rabett. 8vo. 1835.

J. F. S.

QUOTATIONS (3rd S. viii. 332, 352.)—In Sir W. Hamilton's *Introductory Lecture on Astronomy*, 1832, this verse—

"Darting our being through earth, sea, and air,"—

is expressly quoted as Shakspeare's; but, since I made this query, I have discovered that the quotation is from the conclusion of Coleridge's "France; an Ode":—

"Yes, while I stood and gazed, my temples bare,
And shot my being through earth, sea, and air,
Possessing all things with intensest love,
O Liberty! my spirit felt thee there."

In my query, "one" was a misprint for "our."
Q. Q.

The lines—

"Our acts our angels are, or good or ill;
The fatal shadows that walk by us still,"—

are by John Fletcher.

H. FISHWICK.

"And lonely want retires to die."

This line, with one slight variation, occurs in Dr. (Samuel) Johnson's pathetic elegy "on the death of Mr. Robert Levett, a practiser in physic":—

"In mis'ry's darkest cavern known,
His useful care was ever nigh,
Where hopeless anguish poured his groan,
And lonely want retired to die."

SCHIN.

"Each in his hidden sphere of bliss and woe,
Our hermit spirits dwell,"—

is in the *Christian Year*, Twenty-fourth Sunday after Trinity.

LYTTELTON.

"And while he was the Trojan eyeing," &c.

These lines are from *Homer Tragedie*, book vii., published 1797.

LOUISA JULIA NORMAN.

The epitaph, "Immaturo peri," &c., about which

MR. KENNEDY makes inquiry, evidently of origin to Mart. I. xxxvii. 5, 6:—

"Diceret, infernas et qui prior laet alios
Vive tuo frater tempore, vive me."

J. Y.

Painswick.

THE CHILDREN OF EDWARD III. (3rd S. 298.)—The true number appears to be *thirteen*, not fourteen. Three sons died in infancy. Investigations on this subject compared with list given by Mrs. Green in her *Princess of Wales*, vol. iii. p. 164, lead to the conclusion embodied in the following list:—

1. Edward, born at Woodstock, June 13, died at Westminster Palace, June 8, 1327, at Canterbury.

2. Isabel, born at Woodstock, June 13, died in England, April, 1379; buried at Friars' church, London.

3. Joan, born at the Tower of London, died at Loremo, September 2, 1348, Bayonne [?].

4. William, born at Windsor, June 13, 1335-6; buried at Westminster.

5. William, born at Hatfield, in whom died infant; buried at York.

6. Lionel, born at Antwerp, Nov. 3, 1338, at Alba, Italy, Sept. 1368; buried afterwards at Clare, Suffolk.

7. John, born at Ghent, in the Tower (Tyler and Holinshed), or in June 1369 (Green and Green); died at Ely, Feb. 13, Christmas, 1398; buried in St. Paul's, London.

8. Edmund, born at King's Langley, 1341; died 1402; buried at Langley.

9. Blanche, born in the Tower, 1341, the same time and place; buried at Windsor, 1361.

10. Mary, born at Waltham, Oct. 1341, died 1361; buried at Abingdon.

11. Margaret, born at Windsor, July 1341, died 1361; buried at Abingdon.

12. Thomas, born at Windsor, 1341, died at Calais, Sept. 8, 1397; buried at minster.

13. Thomas, born at Woodstock, Jan. 1341, died at Calais, Sept. 8, 1397; buried at minster.

I know not whether we should add a list for the Paschal Issue Roll for 17 Edward records the expenses for the queen's expenses April, 1343. It is possible that this was the birth of the Princess Blanche, but I doubt whether that can be the case. The indicated is the Tower.

The elder Thomas, who died an infant, to have been almost entirely overlooked byalogists. My authority for including him is Green's list, quoted above. I hope to render this list more perfect when I have to examine the Issue Rolls for that period.

H. M. S.

EDITORIAL DIVISIONS (3rd S. viii. 201.)—When a schoolboy in Edinburgh, nearly forty years ago, I remember being told of a metrical version of the Old Testament as extant in the Advocates' Library, one distich of which I remember well,—

Allier, Alpes (Basses), Alpes
côtières, Ardennes, Ariège, Aube,
Ain, Bouches du Rhône, Calvados,
Charente (Inférieure), Cher,
Côte d'Or, Côtes du Nord,
Doubs, Drome, Eure, Eure et
Loir, Gard, Garonne (Haute), Gers,
Ille et Villaine, Indre, Indre et
Loire, Landes, Loire, Loire (Haute),
Loiret, Loir et Cher, Lot, Lot-
et-Garonne, Maine-et-Loire, Marche
(Haute), Mayenne, Meurthe, Meuse,
Nièvre, Nord, Oise, Orne, Pas de
Calais, Pyrénées (Basses), Pyrénées-
Orientales, Rhin (Bas), Rhone,
Saône et Loire, Sarthe, Seine,
Seine et Oise, Seine (Inférieure),
Somme, Tarn, Tarn et Garonne,
Vendée, Vienne, Vienne (Haute),

Departments were the thirteen

Escout, Forêts, Jemappes, La
Roche, La Sarre, Meuse (In-
ferieure), Ourthe, Rhin et Mo-
selle.

of the Batavian Republic
and as follows:—
Frise (Est), Frise (Ouest),
Hollande, Overijssel, Utrecht,

was divided into nineteen Depart-
ments:—

Appenzel, Basle, Berne, Fribourg,
Lucerne, St. Gall, Soleure, Schaff-
house, Tessin, Thurgovie, Unterwald,
Zurich.

Piedmont, were these eight De-

partments, Gènes, La Doire, La Stura,
Montenotte, Po. F. C. H.

Independent M. J. B. will find "the
names of the departments which collec-
ted the first French Empire, at the
latest extent," at p. 353 of the
"Atlas" for 1812. M. J. B.'s second
link, be answered by consulting

*Universel Historique et Géogra-
phique des différentes divisions et modi-
fications des diverses nations aux prin-
cipes de leur histoire,* etc. 4to. Paris,

J. MACRAY.

BIBLICAL VERSIFICATION IN ENGLISH (3rd S. viii. 201.)—When a schoolboy in Edinburgh, nearly forty years ago, I remember being told of a metrical version of the Old Testament as extant in the Advocates' Library, one distich of which I remember well,—

"And Jacob made for his son Josey
A little coat to keep him cosy."

There can be no difficulty in ascertaining the
existence of such a volume. J. Bx.

AUTOGRAPHS IN BOOKS (3rd S. viii. 202, 284.)
As an addition to this very interesting catalogue,
the following may not be unacceptable. I possess
a copy of Dr. Hurd's *Select Works of Mr. A. Cow-
ley*, in two volumes, 1772. On the page preceding
the titlepage of the first volume is this inscrip-
tion:—"E Libris Gul. Cole ex Donis hon: Viri
Hor. Walpole apud Strawberry Hill, Apr. 18,
1773. Dr. Hurd sent this Copy as a Present to
Mr. Walpole, who before had purchased it: so he
gave it to me." The corresponding page of the
second volume bears a memorandum to the same
effect, and nearly in the same words. Between
the Latin and the English is Walpole's bookplate,
with the motto "Fari quæ sentiat" above, and
the name, "Mr. Horatio Walpole," below. These
entries I apprehend to be of the handwriting of
William Cole, the antiquary, who was the college
companion of Walpole, and with whom he visited
France in 1765. Of this work Dr. Johnson once
expressed his disapprobation, as it was a mutilated
edition; but about two years afterwards, referring
to his former opinion of it, and the propriety of
Dr. Hurd's publishing it, he said,—"Upon better
consideration, I think there is no impropriety in a
man's publishing as much as he chooses of any
author, if he does not put the rest out of the
way." W. C. B.

ORKNEY AND ZETLAND (3rd S. viii. 290.)—In
reply to the query of A. O. V. P. I have to inform
him that the *Deeds and Acts* relative to Orkney,
were privately printed in 1840, under the editorial
care of James Allan Maconochie, advocate, who
was for many years sheriff of the county. The
Acts formed a part of the second volume of the
Mainland Club Miscellany, but a few copies were
printed separately for presents. There was also
printed by him another tract, entitled *Rental of
the Provestrie of Orkney*, 1584, in quarto. They
are each complete of themselves. T. G. S.
Edinburgh.

BAROMETRIC LEECHES (3rd S. viii. 249.)—Most
of the readers of "N. & Q." have seen Cowper's
report in a letter to Lady Hesketh (*Life and Works*,
by Southey, vi. 82), of "a leech in a bottle" that
was "worth all the barometers in the world;"
and many have read in Jenner's *Lines on the
Signs of Rain (Lives of British Physicians, p. 201)*,
that—

"The leech, disturbed, is newly risen
Quite to the summit of his prison."

But much more definite information on the subject may be found in the *Pharmaceutical Journal* for August, 1840. In Dr. Merryweather's "Essay on the Tempest Prognosticator, 1851," there is a drawing and description of a very ingenious and beautiful apparatus contrived to enable the leech, in rising to "the summit of his prison," to announce his arrival by ringing a bell. It was placed in the Great Exhibition of 1851. See *Catalogue*, p. 66, No. 151, "Tempest Prognosticator, for the Protection of Life and Property." D.

BIOGRAPHICAL QUERIES (3rd S. viii. 287.)—George Frederick Meinhard was a Lutheran theologian, born April 5, 1651, at Ohrdruff, in the county of Hohenlohe; was educated at Jena and Wittenberg, at which latter place he took the degree of Doctor Theologus in 1683. He died April 10, 1718. (Jöcher, *Allg. Gelehrt. Lexicon*.)

John Frederick Mayer, a Lutheran theologian, and highly esteemed preacher, whom not many of his time equalled in eloquence, was son of John Ulrich Mayer, and was born at Leipzig Dec. 6, 1650. At the age of seventeen he graduated Master of Philosophy at the University of his native city, and afterwards studied a year at Strasburg. He was made Licentiate of Theology at Leipzig, 1673, Doctor in 1674, and in 1684 Professor of Divinity in the University of Wittenberg. He died March 30, 1712. (Jöcher.)

Zachariah Benjamin Pecarus was Master of Philosophy, and pastor at Berg-Sultza, in Thuringia, and lived about 1677. (Jöcher.)

David Mill, a German Protestant theologian and orientalist, Professor of Theology and of Oriental Languages at Utrecht; born at Königsberg, April 13, 1692; died at Utrecht, May 22, 1756. (*Nouvelle Biographie Générale*.)

John Henry Mains, a philologist, son of a father of the same name, born at Durlach, March 11, 1688; died unmarried June 13, 1732, and bequeathed his valuable library, with a cabinet of coins to the University of Giessen. (Jöcher.)

Dublin.

ERASMUS "DE CONTEMPTU MUNDI," 1533 (3rd S. viii. 248.)—MR. HAZLITT points out what he rightly considers an error in the ascription of the English translation to this book, by Mrs. Wood, to *Gentius Heruet* instead of to Thos. Paynel.

In Herbert's *Ames* it is distinctly dedicated to "Queen Mary, Dowager of France, daughter and sister vnto the Moste Victorious Kynges of Englande and France, by Thomas Paynel the translator."

Both Paynel and Heruet are distinguished for their laudable endeavours to teach the people by bringing into the vulgar tongue, for the benefit of

the unlearned, the works of Erasmus early writers; and it may probably take of Mrs. Wood, by saying it published the same year (1533) also let's press, *De immensa Dei Misericordia* we are informed that—

"This Sermon of the Greatnes of the made by moste famous Doctour Maystrer Rodamus, was translated oute of latine in the requeste of the moste honourable a Margaret, Countesse of Salisburye by Ge translator."

It would seem, therefore, more the authoress of *Letters of Royal Ladies* had quoted the wrong word at the instigation of the countess by

In my wanderings among the books picked up both the books alluded to in fine and clean condition, both were at the beginning, including titles as matter, which I vainly fancied I cured at the Museum, and for which a moderate binder had supplied the cover by the insertion of blank paper adding that on which Berthelet had beautiful Gothic type. The books were valued by a former proprietor, but on the back "Paynel," with the defiance of the colophon "M.D.XXXIIII"

NICHOLAS FACCIO: INVENTOR JEWELLING (3rd S. viii. 171, 214).—permission I will add a supplement upon the above. In the *Journal makers' Company* are the following

"1701, Dec. 11. A Special Court was occasion of Nicholas Faccio, Peter de B de Bauffré, having petitioned the House an Act for the sole applying precious stones in clocks and watches, and for term of their patent. Their reasons for read, as also reasons of several member way of answer; and it was ordered that the petitioners and Assistants should petition Parliament for the Bill.

"1705, Jan. 5. The Master reported constant diligence used in obstructing the petition, brought in on the petition of Nic de Bauffré, and Jacob de Bauffré, for precious and more-common stones in el viz. That the Parliament had been petitioned for the Bill, and that the Petitioners had been before the Committee on the Bill, when amendments to it that they thought it and had therefore struck out all part words 'Be it Enacted,' and reported. The Master also acquainted the Court, that brought against the Bill there was an amendment made by Ignatius Huggeford, that had the clock and balance work that was of the Committee; and it was ordered that the petitioners should buy the said watch, if he can, members of the Court.

"The same was bought accordingly for 2l. 10s., he having bought it of the master's hands."

SATURDAY, NOVEMBER 11, 1865.

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Notes.

3 EDITION OF BISHOP TAYLOR'S WORKS.*

observes:—

I seen the late Bishop Heber's edition of 's Works; but I have been informed that re than contribute the Life, and that in all e London bookseller's job."

I lled "Heber's edition" is admirably y that of the Rev. C. Eden and the or. I have lately become possessed of s last, and even a cursory glance at s to quotations, collations of text, with which it is amply furnished, rong impression of immense erudition mense industry. One thing however ery much, and that is, the extraor- gement, or rather want of arrange- ted in this edition. As the short (for there is no preface) prefixed anation of this, I venture to make it of a query, especially as MR. EDEN is ent of "N. & Q.," and has lately re- edition in this present volume, p. 166.

ole Works of Bishop Taylor, with a Life of Bishop Heber. Revised and corrected by . Eden, M.A., Fellow of Oriel College, Ox- Volumes. London, 1854."

In the first place, vol. iii. instead of commenc- ing with the author's *Life*, begins with the *Clerus Domini* and other treatises, while the *Life* comes in at the end of the volume. Then the *Clerus Domini* is followed by a *Dedication of Grammar*, and is separated by three pieces from what ought immediately to follow it—viz. the *Rules and Ad- vices to the Clergy*: these two pieces we should naturally expect to find placed after *The Whole Duty of the Clergy*, which is given in vol. viii. After the *Rules* comes a *single sermon* separated from all the rest of the bishop's sermons. Here, however, I can readily conjecture that this single sermon was not discovered by the editor till the other volumes had been printed; but this is left to conjecture.

In vol. iv. we have the *Εὐαγγέλιον*, or Course of Sermons for the Year: the *Supplement* to this ap- pears in the middle of vol. viii., following the *Worthy Communicant*!

In vol. v. is given the *Apology for Set Forms of Liturgy*, and in vol. viii. we have the *Collection of Offices or Forms of Prayer*, which ought to follow the former, more especially as the preface to these two pieces is the same, excepting three additional sections prefixed to the *Collection of Offices*, which are given by themselves in this edition, apart from the rest of the preface, to avoid a long reprint.

In the title-page of vol. iii. (at least in my copy) there is a curious printer's error, which states this edition to be "In Twelve volumes" in- stead of in *ten*.

It would have been well if the charges against Bishop Taylor with reference to *The Liberty of Prophesying* had been more fully entered into and answered, than they are in Bishop Heber's reply to Orme. Coleridge, who heartily admired and loved the good bishop, has yet brought the heaviest charges against him, which he speaks of as proved; and has thrown out painful suspicions which he desires to see disproved. Thus, in speaking of the importance of collating the several editions of Taylor's "most popular" and most remarkable work, "particularly the first, printed before the Restoration, and the last published in Taylor's life- time, and after his promotion to the Episcopal Bench," he says:—

"Indeed I regard this as so nearly concerning Taylor's character as a man, that if I find that it has not been done in Heber's edition, I will, God permitting, do it myself."

Again, he says:—

"O! had this work been published when Charles I., Abp. Laud, whose chaplain Taylor was, and the other Star-Chamber Inquisitors, were sentencing Prynne, Bastwick, Leighton and others, to punishments that have left a brand-mark on the Church of England, the *sophistry* might have been forgiven for the sake of the motive, which would then have been unquestionable. Or if Jeremy Taylor had not in effect retracted after the Re- storation; if he had not, as soon as the Church had gained

its power, most basely disclaimed and disavowed the principle of Toleration, and apologised for the publication by declaring [where?] it to have been a *ruse de guerre*, currying pardon for his past liberalism by charging [where?] and most probably slandering himself with the guilt of falsehood, treachery, and hypocrisy, his character would at least have been stainless. Alas, alas! most dearly do I love Jeremy Taylor; most religiously do I venerate his memory, But this is too foul a blotch of leprosy to be forgiven. He who pardons such an act in such a man partakes of his guilt."

Again:—

"How could Taylor, after this, preach and publish his Sermon in defence of Persecution, at least against Toleration!"—*Notes on English Divines*, 1863, vol. i. pp. 169, 208-9, 215.

Now these are very strong assertions, made by a very eminent man, and published so long ago as 1838; moreover, they have been since reprinted without note or comment, yet they have never been substantiated, so far as I am aware.

In justice to Taylor, as well as to Coleridge himself and his readers, these imaginative and hasty *marginalia* ought not to have been published without some *matter-of-fact* notes appended as a corrective. Thus, the simple fact that Bishop Taylor lived but a few years after the Restoration, and did not publish any edition of his book during that period, renders Mr. Coleridge's speculations about the collation of the Pre-Restoration and Post-Restoration editions simply preposterous, if I may use in its exact sense a convenient word that has long ceased to have any definite meaning. In like manner, if the poet had taken any pains to acquire the facts of the case, he might have found less cause for his regrets and lamentations. It would certainly have been much to Taylor's credit, and that in more ways than one, had he published his book at the period specified by Coleridge, seeing that he was not seventeen years of age at the time of Leighton's sentence, June, 1630, and was but twenty when Prynne and Bastwick came to grief in 1633-4. I need scarcely add, that at this period Taylor was not Abp. Laud's chaplain, though I cannot give the date of his appointment any more than Bishop Heber can.

The only shadow of a foundation for the other charges that I can find, is the report mentioned in Nichols, and quoted by Mr. Eden, that Bishop Taylor bought up all the copies of the book that he could procure, and burned them; and, besides this report, certain passages in his Parliament Sermon of 1661, and his University Sermon of 1662.* Taylor was not a consistent writer by any means; we may even say with Coleridge, p. 313, that "Jeremy Taylor would furnish as fine a subject for a *concordantia discordantiarum* as St. Austin himself." Nevertheless, a careful examination of

these two sermons leads us to Bishop Hare's conclusion, that Taylor does not go beyond what he had expressly asserted in *The Liberty of Preaching*, that "if either the Teachers of an *Unsound* themselves, or their Doctrine, do really disturb the Public Peace and just interests, they are not to be suffered." Circumstances obliged him to lean prominently forward, and enforce this exception in a case, in which persons put themselves out of the pale of toleration, and subjected themselves to the coercion and penalties of the civil law. His gentleness and patience were sorely tried by the ferocious fanaticism of the Scotch Covenanters in the North of Ireland, and his life was in constant danger from them. "The persecution of *several* years," which he had suffered for his *non-jurors* does not appear to have been as severe as that which he underwent after the Restoration as bishop, at the hands of the Scotch Presbyterians in his diocese. This appears from some interesting letters of his among the Carte MSS. in which Mr. Eden has enriched this edition. He writes to the Duke of Ormond in Dec. 1661—

"I perceive myself thrown into a place of great danger. The Country would quickly be very well if all the ministers were away; at least some of the *most* diaries. All the nobility and gentry (one and all) are very right, but the ministers are implacable. Talk of resisting unto blood, and stir up *the* sedition, doing things worse than can be *imagined* by any but themselves. . . . They threaten *to* use all the arts they can to disgrace me, and to make the people's hearts from me, and to make my *life* comfortable and useless to the service of his Majesty and his Church. . . . If I may be assisted by the arm, his Majesty's ministers, civil or military, I will cheerfully as I can, stand in this gap, though I charge all their ordinance against me alone, and horrid threatenings. It were better to be a poor curate in a village church than a bishop in an intolerable persons; and I will petition your Grace to give me some parsonage in Munster, that I may my days in peace, rather than abide here, and be enabled with comfort to contest against *these* persons."

Again, in March 1661, we find the good man still longing to get away from his "most comfortable employment," and "perpetually tending with the worst of the Scotch ministers." Bishop Heber observes "some traces of discontent and irritation in his Sermon before Parliament," and was aware of what caused his feelings, as he had evidently seen the letters quoted, or Carte's extracts from them, in the *Life of Ormond*; at the same time, in his reply to the charges brought by Orme, and the attack on the *Via Intelligentia*, he makes no mention of the circumstances under which Taylor delivered this sermon. In Lowndes there is a remarkable

* It may be noted that Mr. Eden does not give the date of this celebrated sermon on the title-page. He does not seem to have met with the original 4to edition of 1662.

* There follows a sentence here which is not intelligible. Speaking of the Scotch ministers, he says "They have studiously raised reports that I was persecuted by the Scots."

et mentioned, which I have not seen elsewhere, an account of which would be acceptable; it is entitled:

ation Tolerated; or, Bishop Taylor's Opinion of Toleration of Religion, with some Observations. Lond. N. d. folio.

eber's *Life*, Taylor's Northern Episcopate are blank, but it is hard to believe that there are no materials extant from which we could outline of his actual position, his life and

while in that "place of torment," the see of Down. The valuable letters supplied by Mr. Adair from the Carte MSS. throw considerable light on the state of affairs, but make us long for a full account of the seven weary years the bishop spent in his troubled see. However, much of what is clearly practicable, the biography of Taylor ought to give a concise account of the state of ecclesiastical affairs in the north of Ireland during these seven years, as far as present knowledge goes. Such books as Todd's valuable *History of the Presbyterian Church in Ireland*,* as well as the historical writings of the divines, will supply materials for this purpose.

Taylor, though the gentlest and most tolerant of men, was placed in a position of much

There was a large colony of Scots in the north of Ireland, and they belonged to the most zealous and violent section of the Covenanting

They had been supplied at their own request† with ministers from Scotland, and were chosen vessels of the Covenant. During the troubles, these ministers took possession of the parishes and parishes of the ejected ministers of the established Church. At the Restoration, the system of church government and worship, never before abolished by law in Ireland, was immediately set up; consequently, Bishop Taylor, three months after his consecration, at his

Lisburgh and London, 1834—1837. This is a work of much archæological and historical importance. The author had made collections for a third and concluding volume, which unfortunately has never appeared. In view to a new edition, it may be observed, that much work is much wanted; and that Dr. Reid of the mutilated edition of Blair's *Memoirs* to refer to he was preparing his work.

The *Humble Petition of the most part of the Scottish Presbyterians in the North of Ireland to the General Assembly of 1642*, and also that of August 1643, in which they sire "a competent number of Ministers that may visit the Throne of Discipline, and help to bring in the best "in the meantime the Prelates and their may step in and invest themselves of their old over our consciences, who if they once shall see the essence of our own Inheritance, those Canaanites to offer to thrust us out." And in the language of the petitioners, they affectingly declare: "We have chosen to leave you to your little young sister that wants; there is none in earth to take her out of your (Records of the Kirk of Scotland, edited by Peterkin, 1843, pp. 331, 345-6.) Dr. Reid gives the first in entire, but omits the choicest parts of the second.

first Visitation, which he held at Lisburn,* was compelled to declare thirty-six churches vacant, after vainly using every means to conciliate the Scotch ministers in possession. This proceeding is thus recorded by W. Row in his *Life of Robert Blair*: †—

"April, 1661. In Ireland, one Taylor, made a bishop, did tyrannise over honest ministers, so that he deposed all the Presbyterian ministers in the north of Ireland, the most part whereof were Scotsmen."—P. 384; cf. p. 418.

It certainly was a hard case for the Presbyterians: their ministers were not only deprived of their livings and livelihood, but "debarred from the exercise of their ministry, and forbidden, under heavy penalties, to preach, baptize, or publicly exhort their suffering people." The only excuse for the intolerance of the Government is to be found in the violent and seditious character of the Presbyterians, and in the fact that toleration, in those unhappy times, was not admitted or allowed by any party. Taylor would never have countenanced the proceedings of the Government had he not been firmly convinced that the Presbyterians would neither give nor receive toleration.‡ He retained his bishopric against his own

* See the account of Bishop Taylor's first Visitation, given by Mr. Adair of Cairncastle in his MS. Memoirs, and quoted by Dr. Reid, vol. ii. pp. 344—348.

† "Famous Mr. Blair," or "precious Mr. Blair," as his admirers styled him, was son-in-law to Sir Hugh Montgomery, an Ayrshire laird, who was one of the chief planters of the Scottish Colony in the North of Ireland, and was created Viscount of Ardes by James I. Blair's memoirs are full of curious details respecting the state of ecclesiastical affairs in the diocese of Down. Having been presented to the living of Bangor in 1623, he arrived there from Scotland in time to see and convert his prelate predecessor, that "most naughty man," John Gibson, who was guilty of being Dean of Down. However, "the dying man professed great repentance that ever he was a dean," and made such an edifying end, that "some hearing his speech, and comparing it with his former ways, gave out that it was not he that spake but an angel sent from heaven." Nor less curious is his account of the ingenious, but not very creditable, device by which Bishop Echlin induced him to submit to episcopal ordination. It is to be noted that Stevenson's edition of these Memoirs, first published in 1754, contains but a portion of them, and even that greatly curtailed and abridged. In 1848, the learned Dr. McCre for the first time printed the whole MS. of Blair's Autobiography with the Supplement and continuation by Row, and edited it with his usual care and ability. I fear that "famous Mr. Blair" is not likely to take his place among "the Apostles of the Covenant" in the National Portrait Exhibition of 1866, as Dr. McCre was "not aware that any portrait of him exists."

‡ Taylor says of them in his University Sermon: "They are not content that you permit them, for they will not permit you, but 'rule over your faith,' and say that their way is not only true, but necessary; and therefore the Truth of God is at stake, and all indifference and moderation is carnal wisdom, and want of zeal for God: nay, more than so, they preach for Toleration when themselves are under the rod, who when they got the rod into their own hands thought Toleration intolerable."

judgment and inclination, and the unhappy circumstances in which he was placed preyed upon his mind and hastened his death.

"The late Presbyterian Conspiracy" which Taylor speaks of in his letter to Ormond, June 11, 1683, is that commonly known as Colonel Blood's Conspiracy. See the notice of it in Reid, and in *Blair's Life*, pp. 444-449. "Mas John Greg" is mentioned in the latter page, and "Leviston," I suppose, is Henry Livingston, deposed minister of Drumbo. As regards Taylor's personal history, Bishop Heber had reason "to lament the scantiness and imperfection" of his materials, and that all the more from the loss of valuable Taylor MSS. which took place but a short time before he wrote. In 1818, that is, but four years before Heber's work appeared, there were in possession of Mr. Jones of Hounra, a lineal descendant of Taylor, "among many other interesting documents, a series of autograph letters to and from the bishop; and a 'family-book,' also in his own handwriting, giving an account of his parentage and the principal events of his life, with comments on many of the public transactions in which he himself, or those connected with him, had borne a share." This most valuable collection of papers is supposed to have perished "together with some other packages belonging to the Marquess of Hastings, in the fire which destroyed the London Custom-house."

Bishop Heber and Mr. EDEN (the latter more fully and accurately) speak of several works wrongly attributed to Bishop Taylor, and Mr. EDEN mentions a volume "called *Pseudo-Tayloriana*," which he deposited in the Bodleian Library, but does not tell us whether it is a collection of pamphlets or a privately-printed work. I may observe here, that in John's *Louderes* there are two works attributed to Bishop Taylor not noticed in Mr. EDEN's edition, viz., *The Martyrdom of King Charles; or his Conformity with Christ in his Sufferings*, Hage, 1649, 4to; and *Christ or Antichrist; or, the Celebrated Ludolph's True and Easy Way to Union among Christians*, Lond. 1658, 8vo. There is also a folio volume entitled *The Church of England Defended*, Lond. 1674, which I suppose to be a bookseller's title for some collection of Taylor's pieces.

I shall touch on but one point more in the present paper: it has been frequently asserted that Bishop Taylor, throughout his Works, but especially in his *Great Exemplar*, and *Holy Living and Dying*, is much indebted to S. F. de Sales, while he quotes him expressly and by name but once. As this assertion is not noticed in Mr. EDEN's edition, and I find but the one reference to the saintly Bishop of Geneva, I presume it is erroneous.

ERIXONACH.

LORD GRANGE.

The fatal consequences of misis was the production of a very able man, whose direct male descendant earldom in the three kingdoms. 7 brother of the attainted Earl of M

The copy in my possession was Principal Lee's pamphlets, and has notandum, written in a hand of the title-page: "The Honorable Jam Grange: very good on Governme and of Britain in particular."

Grange held the high position o Clerk, in Scotland; but Walpole the statute of 1734, incapacitating being members of Parliament, to p with the object, it is understood, of to his official duties—the exasper signed his appointments, and entered when he opposed the administration cess, and subsequently resumed his barrister. A singular instance of s his place at the bar, after havin bench.

His lordship married a daughter Dalry, who shot President Lockhart church on a Sunday morning, Ma for which crime, arising out of pr the assassin was tortured; and hav was condemned to be hanged on Wednesday; to have his right hand alive, and affixed to the west port, hung in chains between Leith and L

Grange died at London on the 24 1754, in the seventy-fifth year of his male descendant is now Ear Kellie—the former title, which goe male, having been preserved in the sion by the marriage of the heires the heir male. His lordship left a in a great many volumes: a specu was printed some years since, unde *Extracts from the Diary of a Senat ledge of Justice*. It was edited by ment, Esq., and published by M Stevenson. In the preface the ed the abduction of Lady Grange; an tures on the subject are, singularly firmed by the publication of Carli *graphy*, who was acquainted with b and his lady. It was the act not so husband, but of his Jacobite friends ascertained that the wife had contr trate into their secrets, which she v the slightest hesitation have disclooe suited her, insisted upon her remove effected through the instrumentality rious Simon, Lord Lovat.

Upon the demise of the present

titles separate. Mar devolves upon his son; whilst Kellie, and the old barony of goes to his nearest heir male. J. M.

THE REGIMENTAL KETTLES OF THE JANIZARIES.

are familiar with the whimsical custom rendered the mess-kettle of the Janizaries, that celebrated force existed, an object of in the eyes of the corps, to a degree in of the homage displayed by European to the colours of a regiment. This usage was of very ancient origin; it from the creation of the Janizaries by in the fourteenth century, till their on by the Sultan in 1826. The display of ion was not confined to the one great cauldron, which was cherished as the pal- of the corps, but extended to the cook- les in daily use, which were treated with linary deference. Upon the march they ried by recruits, who relieved each other our; and in camp they were piled be- tent of the officer in command. White, *account of the Turks* in 1844, has described centric particulars in the economy of the as, whose camp-kettles were cherished by th as jealous pride as the kettle-drums of lry in some European armies, and their r after a battle, was dreaded as an almost le dishonour. But the grand object of and reverence was the great copper caul- hich was *par excellence* "the kettle of the it." On the march, it was borne aloft by four a, in front of whom walked the serjeant- *taoash-baschy*, who carried a wooden ladle, abol of his rank as guardian of the kettle.

parade of the regimental palladium was e susceptible of a political significance. On occasions, and in the presence of the Sultan, rhtly polished kettle, and its joyous exhi- was a demonstration of satisfaction and ment; but on the occurrence of popular dia- the display of the kettle begrimed and l, was the well understood signal of dia- tion and revolt. Thus, in 1826, when the tion broke out at Constantinople, which a the destruction of the corps, the Sultan comprehended the gravity of the event on that the *Odas* of the Janizaries had as- in the Atmeidan with their regimental turned upside down.

stom so singular and exceptional would stimulate inquiry as to its probable origin, work on Turkey that I have succeeded in offers any satisfactory solution. White, in me which I have alluded to above, merely it—

"According to tradition, the first kettles issued to the Janizaries were similar in form to those used by the *Bektashy dervishes*, and were presented to the different *odas* by Mahomet II. when he led them to the attack on Constantinople."—Vol. iii. p. 125.

These dervishes were founded by Hadjy Bektash in the fourteenth century; and this same individual having been present at the institution of the Janizaries, and having hallowed the ceremonial by his blessing, was ever afterwards revered by the forces as their patron, and dervishes of his order were invariably attached to every regiment, and accompanied it in all its movements.

D'O'Hsson, in his *Tableau Général*, mentions a curious fact regarding these Bektaschy dervishes.

The noviciate of candidates for admission amongst them is always *passed in the kitchen* of their convent. "The aspirant," says D'O'Hsson, "is required to work in the monastery for a thousand-and-one consecutive days, in the lowest drudgery of the kitchen (*dans les derniers emplois de la cuisine*)." And on the occasion of his initiation, the chief cook (*le chef de cuisine*, Aschdjy Baschy), who is always a dervish of the highest rank and eminence, presents the aspirant to the Scheick of the order, by whom he is duly invested. Here, then, is one link to connect the veneration of the Janizaries for their cooking-kettle with the religious discipline of the sect whom they always regarded as their protectors and patrons.

But the inquiry seems susceptible of being carried still further back; and, although I do not feel myself qualified to pursue it, there are some illustrations that occurred to me as suggestive of a mysterious relation between religious ceremonial and culinary apparatus. Indeed the connexion would be obvious from the fact, that portions of the animals offered in sacrifice became the perquisites of the priest, whose duty it was, in pots and in caldrons, "to seethe the flesh in the holy places," Exod. xxix. 31; 2 Chron. xxxv. 13. It was during this operation that the sons of Eli took a flesh-hook, and "struck it into the pan or kettle, or caldron or pot, and all the flesh-hook brought up the priest took for himself," 1 Sam. xi. 14. Hence the great vessels of brass which formed portions of the furniture of the Jewish Temple, "the molten sea," and the brazen lavers. The latter, although primarily designed for washing the hands of the priests, were also used "to wash in them such things as were offered in burnt offerings" (2 Chron. iv. 6.) And it is to be remarked that, in the formation of these huge caldrons, provision was always made for moving them from place to place, or carrying them in procession when required.

Mr. Layard found at Nineveh circular vessels, in diameter equal to those in Solomon's Temple, and apparently designed for similar uses.

May not this coincidence serve to throw some

light on the uses of the immense bowls and vessels of metal, which Herodotus so often describes as having been dedicated to the shrines of Delphi and Delos, and other temples? The Samians gave one of brass to the Temple of Juno (L. iv. c. 153), and at a spot between the Borysthenes and the Ilypnis was a cauldron six times as large as that dedicated by Pausanias at the mouth of the Pontus (*ib.* c. 81.) Another suggestive incident is mentioned by Herodotus. Pausanias, after the battle of Plataea, discovered amongst the baggage-waggons of Mardonius sacks which concealed *kettles* (*ἀθήρες*) of silver and gold. Were these only the ordinary equipments, which Homer so often describes (*ἀθήρη παμφαλάστρα*) amongst the paraphernalia of his military heroes? Or did the Persians, in the reign of Xerxes carry the regimental kettles in their van, like the Janizaries of Amurath and Mahomet II.?

J. EMERSON TENNENT.

KNIGHTS AND BANNERETS.

To the volume of Rishanger's *Chronicles and Annals*, recently edited by Mr. Riley (in the Master of the Rolls' Historical Series), is appended a short glossary, of which the following is an item:—

"*BANNERETUS* (441): a knight banneret. The knights banneret led their vassals to battle under their own flag; they were an intermediate order between the simple knight and the baron."

The passage in p. 441, to which reference is made, is admitted in a foot-note to be "evidently imperfect." It stands thus:—

"*Scoti . . . delituerant in quodam passu fortissimo, ut nos explorarent, et irent de banneretis nostri exercitus, cum sometariis, ut moris est guerra, ut illos et equos suos salverent.*"

It seems to me corrupt as well as imperfect, and I think very doubtful whether it has anything at all to do with knights banneret or banners.

Another term, which is unnoticed in the glossary, "*Miles vexillifer*," is really used by the chronicler for a banneret: as when he states that, at the battle of Evesham in 1265, twelve bannerets were slain with the Earl of Leicester:—

"*Ceciderunt cum eo, in illa pugna, Milites vexilliferi duodecim, videlicet, Henricus filius ejus, Petrus de Monte forti, Hugo de Dispensariis justiciarius Anglie, Willelmus de Mandevilla, Radulphus Basset, Walterus de Crepingge, Willelmus de Eboraco, Robertus de Tregoz, Thomas de Hostelee, Johannes de Bello Campo, Wido de Balliolo, [et] Rogerus de Kowlee; alii quoque minoris gradus in multitidine magna [i. e. with a great number of knights of the lower grade]; scutiferorum et peditum, et maxime Wallensium, numero excessivo.*"

From not perceiving the reference from the words "*alii minoris gradus*" back to the "*milites vexilliferi*," the editor has misprinted this passage,

placing a comma after *gradus*, and *magna*.

So in p. 21 it is stated that on the Northampton in 1264, the king took *lites vexilliferos quindecim* (whose name and moreover about forty *milites min* and not a few *scutiferos*, or esquires.

In regard to the glossarial explanation of banneret, given by Mr. Riley, remarked that, whilst it is so far correct, suggesting that many bannerets were not yet it is evident from the passage of the battle of Evesham, and many others, on the field of battle were bannerets is, that one was a distinction of feudal other of chivalry only. Lands were *baroniam*, and also by *knight-service*.

were always made by personal creation were of two grades. A man was made by the accolade, and raised to the high banneret by cutting off the tails of which was thus made to resemble in the standard of the sovereign, or coronet chief. The distinction of these two grades be traced through the rolls of arms continually in the chronicles; but it is able how much it has been overlooked by many authors and editors who might be most conversant with such parts.

On turning to the Index of the volume, my eye was attracted by what proved more unaccountable misstatement. I entry:—

"*ORA*, Edward I. builds the Castle of

But the statement of the chronicle is, that, during the campaign in Wales the losses of the royal forces at first were that—

"*Coactus est Rex intrare castellum de . . .* he was driven to take refuge in this castle being said of his building it. But the place indicated as "*Opa*."

CHARE THURSDAY.

In Nares's *Glossary* I find the following:

"*Chare Thursday*. The Thursday in P corrupted, according to the following ancient from *Shear Thursday*, being the day for shaving, preparatory to Easter. Called Thursday:—

"*Upon Chare Thursday Christ brake his disciples, and bad them eat it, saying it was blood.*"—*Shepherd's Calendar*.

"*If a man aske why Shere Thursday* I may say that in holy chirche it is called our Lordes super day. It is also in English *Thursday*, for in old fadens dayes the people shere theyr hedes, and clippe theyr be theyr hedes, and so make them honest agayne. For on Good Fryday they doo theyr body but suffer penance in mynde of him, that

is passyon for all mankynde. On Ester even it is
o here theyr service, and after service to make holy

Then, as Johan Bellet sayth, on *Sher Thursday* a
sholde do poll his here, and clype his berde, and a
sholde shave his crowne, so that there shold noth-
be between God and hym.'—*Festival, quoted by*
Vordsworth, in Eccles. Biog. vol. i. p. 297."

my edition of Brand's *Popular Antiquities*
sed by Sir Henry Ellis), London, 1841, in the
ter headed, "Shere Thursday, also Maundy
sday," the same derivation is given; and in
of the notes a passage is quoted from the
eman's Magazine, in which the writer says:—
sunday Thursday, called by Collier *Shier Thursday*,
ve calls by a word of the same sound and import,
Thursday. Perhaps—for I can only go upon con-
—as *sheer* means *purus, mundus*, it may allude to
shing of the disciples' feet (John xiii. 5, *et seq.*),
a tantamount to clean. See ver. 10, and Lye's
Dictionary, v. *scip*. If this does not please, the
scipan, signifies *dividere*, and the name may come
the distribution of alms upon that day; for which
chæol. Soc. Antiq. vol. i. p. 7, *seq.*; Spelman, *Gloss.* v.
stum; and Du Fresnoy, vol. iv. p. 400. Please to
s too, that on that day they also washed the altars :
t the term in question may allude to that business.
llier's *Eccles. Hist.* vol. ii. p. 197."

Chare Thursday is the correct expression, and
nothing whatever to do with *shearing* or *sheer*,
van; and I am quite astonished at Brand's
ous derivation of the word, as in one of the
rs immediately preceding that on *Shore*
day; viz. in the chapter on *Mid-Lent Sun-*
ie tells us that the Sunday before *Palm Sun-*
was formerly called *Care* or *Carr Sunday*,
ives the correct etymology of the name from
lorman *Char* or *Kar*, without, however, hav-
my idea that *Shere* is only a corruption of
= *Char*, *Care*, or *Carr*.

Germany, up to the present day, *Passion*
k is called *Charwoche*, and *Good Friday* *Char-*
g. But in former times *Char* was prefixed
ry day of *Passion Week*, and we find *Char-*
g (*Chare Monday*) *Chardienstag* (*Chare*
ay), &c. The origin of *Chare Thursday*
before evident. *Char* is an old German word,
ring *luctus, sollicitudo*; Goth. *kar, kara*;
ax. *cara*; O. H. G. *chara*; A.-S. *cearu, caru*,
to Lat. *cura*, &c.

original signification *Chare* having become
te, a word of similar sound was substituted
place, and hence *Shere Thursday*. In like
r we have the tavern signs, *Goat* and *Com-*
for "God encompasseth us," *Bell* and *Savage*
a *Belle Sauvage*, "Cat" and the *Fiddle* for
that *Infidèle*, and many other expressions.

matter has possibly been satisfactorily
t up in some more recent work than my
t of Brand; but I presume my explanation
re *Thursday* will be new to many of your
a.
J. C. HAHN, Ph. D.
elberg.

LORD PALMERSTON'S BIRTH-PLACE.—Not hav-
ing seen any other allusion to the circumstance
mentioned below, I send you a cutting from *The*
Queen of Oct. 28, where I have met with it:—

"It is generally said that he was born at Broadlands
on the 20th of October, 1784; but this statement has been
called in question, so far as the place is concerned, and
Dublin has been suggested very confidently. Feeling a
little curious, we turned to the *Gentleman's Magazine*
for the proper date, but found no record of the illustrious
little stranger's advent. We then turned to the *European*
Magazine, where we read the nobly simple announcement
under the head of October, 'Lady Palmerston of a son.'
This is every letter they could spare for one whose exit
was to be a memorable event in our history. Not quite
satisfied, we pushed our inquiries as far as the old *Scots*
Magazine—a serial of good standing at that day. We
were startled to read as follows: 'Oct. 20, at Park Street,
Westminster, the lady of Lord Viscount Palmerston of a
son.' If this is true, Lord Palmerston belongs neither to
Hampshire nor to Ireland, but to that Westminster where
he was so conspicuous for almost sixty years."

As Park Street is in the parish of St. Mar-
garet's, it might be worth while to institute a
search.
B. H. C.

LORD PALMERSTON.—Small and trifling facts
(to say nothing of great ones) have often remained
unexplained, because they were not inquired into
while still fresh in the remembrance of persons
acquainted with them. On this ground I offer a
personal query about our late Premier. For years
past the artists in *Punch* have made us familiar
with the typical Lord Palmerston, often repre-
senting him with a flower or sprig in his mouth.
What is the authority for this? We are accus-
tomed to see ostlers and hangers-on about stable-
yards mumbling a bit of straw or a flower-stalk,
but gentlemen do not do so; and surely our late
Premier was a gentleman *par excellence*. Those
in the habit of frequently seeing him, can say
whether he ever acquired a trick so strange and
ungraceful.
J.

ZADKIEL'S PROPHECY ON LORD PALMERSTON.—
In *Zadkiel's Almanack* for the year 1865 (p. 48),
there occurs the following paragraph:—

"The Nativity of Lord Palmerston, born 27th October,
1784.—In the month of April, about the seventh day, the
evil Saturn will transit the place of the Sun by retrograde
motion, which is very threatening for health, and may
well denote his resignation or his overthrow. But we
find some serious trouble or suffering as early as in De-
cember, 1864; and then we find the great eclipse of the
Sun on the 19th of October, close on the place of the Sun
at his birth. This, if he overcome the earlier evil in-
fluence this year, will I expect put an end to his power
and endanger his life."

This horoscope and Lord Palmerston's lamented
death, the day before the eclipse, present a re-
markable coincidence.
G. II. OF S.

SIR FRANCIS DRAKE.—In an old black-letter
copy of *Lanquet's Chronicle*, 1550, is the fol-
lowing MS. note:—

"Where Drake first found, there last he lost his name;
And for a Tomb he left nothing but his fame.
His body's buried under some great wave:
The sea that was his glory was his grave.
(Of whom an Epitaph none can truly make,
For who can say, 'Here lyes Sir Francis Drake'?)
Drake whome the encompass world so fully knew,
Whom both y^e Poles of heaven at once did view.
If men are silent, sun and stars will care
To register—then follow Traveller."

HENRY T. WAKE.

Cockermouth.

CONSECRATION OF ARCHBISHOP PARKER.—The following extract from Dr. Pusey's recently published work, noticing a curious circumstance in reference to this affair, seems to deserve a place in the pages of "N. & Q.":—

"It has indeed escaped observation that the form adopted at the consecration of Archbishop Parker was carefully framed in the old form used in the consecration of Archbishop Chichele a century before (as I found by the collation of the Registers in the Archiepiscopal Library at Lambeth, now many years ago). The form used in Chichele's time I could not trace further back. Its use was exceptional, having been resorted to at a time when the English church did not acknowledge either of the claimants of the papacy. The tradition of that consecration was only a century old. It was of the providence of God that they had that precedent to fall back upon. But the selection of this one precedent (amongst the number of Archbishops, consecrated in obedience to papal bulls, in which case the form was wholly different) shows how careful Parker and his consecrators were to follow the ancient precedents."—P. 232.

E. H. A.

COINCIDENCE.—In *Cupid's Whirligig*, a comedy in five acts, 4to, Lond. 1607, attributed to E. Sharpham, is the following remark on Woman:—

"Since we were made before you, should we not love and admire you as the last and most perfect work of nature. *Man was made when Nature was but an apprentice; but Woman when she was a skilful mistress of her art.*"

This old comedy is rarely to be met with, and is not likely to have fallen in the way of Burns: who, however, in one of his songs has hit upon the same idea, and almost the same words as the passage marked in italics. Speaking of Nature, Burns says:—

"Her 'prentice han' she tried on man,
And then she made the lasses O!"

A HERMIT AT BARNSBURY.

CURIOUS COINCIDENCE.—In the *Times* of Oct. 31, a correspondent of that paper, J. G. Medland, draws attention to a coincidence in the description of two events recorded, one in a review of *Miss Berry's Journals*, and the other in the account of Lord Palmerston's interment. It is perhaps worthy of a place in "N. & Q." The events are singular in their coincidence, but it is singular that both should be described in the *Times* of the same date, that of Saturday the 28th.

In the review of *Miss Berry's Journals* the fol-

lowing passage occurs, in a descriptive funeral of Lord Nelson:—

"The only really impressive moment was when the coffin touched the ground. At that instant which but a few minutes before had been calm down at once a torrent of rain and hail, and a wind arose, the violence of which was no less able than the moment at which it took place."

In the account of Lord Palmerston's funeral the following passage occurs:—

"When he (the Dean) ended, a violent storm over the Abbey, enveloping the grave and around it in a dense cloud, which almost hid sight. From out of this thick darkness the Handel's anthem, 'His body is buried in peace'."

TENNYSON.—It appears that there has been published, in America, a splendid Tennyson, containing all his published works. Is there no legitimate way of obtaining such a treasure as this? It is a pity that the international copyright cannot be better enforced.

Queries.

AM BEING, WAS BEING, WILL BE BEING.—Any of your correspondents enlightened as to the strict grammatical correctness or incorrectness, of the new English grammar; I mean those in which "to be" is in some of its parts used as a passive participle? Such a use of "to be" is evidently gaining favour with many teachers and speakers, some of whom, no doubt, have their reasons for the use. I know it is some that such introduction of the word "to be" between the words "am," "was," or "will be" and the passive participle gives an idea of a passive participle. But "being beaten" differs (in strict grammar) from "was beaten," is questionable. Does the English passive verb is deficient for the expression of continued passiveness in the sense required; but does the modern expression referred to meet the want, and can it be free from awkwardness?

EARLDOM OF CAITHNESS.—I am anxious to obtain a full pedigree (showing the male and female descendants) of the descendants of George fourth Earl of Caithness, and more particularly the Sinclairs of Ratter. The earldom of Caithness, and the remote descendants of the fifth earl, and the pedigree I want exist some-

229, Clarendon Villas, Plumstead.

CAMBRIDGE, AUTHORS OF OLD PEDIGREES.—Your correspondents, Messrs. C. G. & S.

bridge, give me any information regarding the following authors, the date of their deaths, &c. ?—

1. John Day, of Caius College, author of *The Parliament of Bees*, 1641. A different John Day from the dramatist of that name, who wrote in conjunction with W. Bowley and others.

2. Mr. Arrowsmith, Fellow of Trinity College, author of *The Reformation*, a comedy, 4to, 1678.

3. Nath. Richards, LL.B., of Caius College, author of *Messena*, 1640, and a volume of poetry, 1641.

4. Thomas Sparowe, B.A., 1678, Trinity College, probably the same as T. Sparowe, author of *Confessor*, a Latin drama, 1666, in MSS. Bawl. Poet. 77.

5. Mr. Crouse, of Caius College, author of *Euribates*, MS. drama in Emmanuel College, date about 1660-70.

6. T. Vincent, author of *Paria*, 1648, acted before King Charles in 1627. (Fellow of Trinity College.)

I may mention, regarding the last-named author, that I find his name in a list of the actors' names in the *Fraus Honesta* of Mr. Stubbe, with which I was favoured by the librarian of Emmanuel College.

R. I.

W. CASE, JUN.—Wanted, biographical particulars regarding W. Case, Jun., of Lynn, author of *The Minister's Youth*, and other Poems, 1801; *Pictures of British Female Poesy*, 1805, &c.

R. INGLIS.

COLLEGE OF PHYSICIANS, DUBLIN.—Can any of your correspondents give me references for information respecting the following Fellows of theaternity or College of Physicians in Dublin, between 1654 and 1692: — Bramhall, — Jalle, Lamb Goughman (or Goughman), Jas. Wolveridge, Edw. Dynham, Sir Abraham Yarnar (Knt.), Joseph Waterhouse, Wm. Currer, Robert Waller, Thomas Marpetson, Nath. Henshaw, Sam. Isclasmore, Jeremiah Hall, Chas. Willoughby, John Unmusique, John Cusacke, Ralph Howard, — Hickey, Rich. Morphy, John Crosby, — Achbold, — Byfield, — Conner, Chris. Dominicks, — Cruse, Sir Patrick Dun (Knt.), Geo. Mercer, John Madden, Allen Moulin, Dun- can Comyng, Jno. Molyneux, Rich. Steevens, Thos. Guither, Willm. Smyth, Nath. Wood, Vic- tor Ferguson, Frae. Vaughan, James Skynner?

I want references to such information as cannot be found in Harris's *Ware's Writers of Ireland*, or in Munk's *Roll of the Royal College of Physi- cians of London*.

T. W. BELCHER, M.D.

Royal College of Physicians, Dublin.

DAVIES OF THE MARSH.—What is the tradition native to the arms of Davies of the Marsh, Shrop- shire, viz. Sable on a mount vert, a goat argent, tized or, guttée de larmes, standing on a child or. swaddled gules, and feeding on a tree? The family is descended from Calynyn, Lord of Llwy- garth in Powis, whose arms are Sable, a goat argent, tized or. Whence the addition of the child and tree? These arms are mentioned by Dallaway, also by Lower in his *Chronicles of Heraldry*,

and are evidently of great antiquity, before he- raldry was reduced to scientific rules.

FRANCIS ROBERT DAVIES.

Hawthorn.

DOUGLAS CATSE.—The *Scots Magazine* for 1707 (November and December) contains a full reprint of a pamphlet, entitled *Considerations on the Douglas Cause*, stated to have been published both at London and Edinburgh in October of the same year. Its object being to show that the alleged children of Lady Jane Douglas were sup- posititious. James Boswell, who was a keen par- tisan of the opposite side, and was author of different publications in support of it, says (see p. 630 of the same Magazine) of the pamphlet above-mentioned, that he "thinks it much below him to take any notice of an obscure and imper- tinent scribbler, whose falsities and nauseous at- tempts at being witty on this solemn occasion should be allowed to sink into contempt. The production, however, will be found by no means to merit this description, which seems to be dic- tated by a feeling of soreness at the ability with which the writer discusses the question.

The pamphlet is anonymous, bearing simply to be "A Letter from a Gentleman in Scotland to his Friend in London." I think it not unlikely, however, that some of your numerous readers may know the real name, and shall feel much obliged by its being communicated through your medium. I possess most of what was printed on the subject of the interesting law suit, either judicial or otherwise; and, so far as I have seen, this pamphlet of 1707 is the only case of the author being unknown.

G.

Edinburgh.

"THE ENGLISH ROGUE."—This work was written, according to Lowndes (edit. Bohn), by Richard Head and Francis Kirkman. It contains some curious things and words, but is largely made up from similar works in French. Under "Head (Richard)," Bohn knows of only one edi- tion, 4 vols. in two, 1671-80, with portrait and cuts. I have just purchased a later edition, under the title:—

"The English Rogue, or, Witty Extravagant: De- scribed in the Life of Meriton Latroon. . . . The Four Parts. To which is added a Fifth Part, compleat- ing the whole History of his Life. . . . London: Printed for J. Back, at the Black Boy on London Bridge, near the Draw-bridge. 1688. Price One Shilling."

The license is dated Jan. 27th, 1687-8. Then comes the Preface, signed "M. L."; then verse to the author by "J. S." and then the work it- self in one small 8vo volume of 232 pages. There is only one illustration, a title-plate, representing highwaymen at their occupation.

Is this edition otherwise unknown? Was the last Part (which is a poor affair, of only two

chapters on nine pages), written to give "copy-right"? Who wrote this Fifth Part? Who was the man shadowed by "J. S."?

GEORGE STEPHENS.

Cheapinghaven, Denmark.

FITZGERALD PEERAGE.—Is there a pedigree extant of the extinct family Fitzgerald of Dromana, Lords of Decies? I am aware of the notice of the family in Lodge's Peerage. KILLONGFORD.

HORACE GUILDFORD.—In 1834, and subsequent years, Mr. Effingham Wilson, of the Royal Exchange, published a periodical entitled *The Parterre of Fiction, Poetry, History, and General Literature*. This was a constant source of agreeable reading to me in my school days; and having lately become repossessed of four volumes of the work, I can hardly state the satisfaction with which I have re-read tales and stories which interested me so much thirty years ago. One of the writers, Horace Guildford, was very versatile in his contributions. Poetry and fiction were no strangers to his pen. A series of tales, under the general head of "Manorial Archives," are written with much dramatic power, a deep acquaintance with mediæval manners and customs, and freely enriched with quotations from early literature. I offer no critical opinion of their value further than to say, as a boy, they pleased me greatly; and now, after twenty years' connection with the press, their reperusal has the same effect. Perhaps I am at fault, but I cannot call to mind a writer of the name of Horace Guildford; and should be obliged if any correspondent of "N. & Q." can tell me who and what was Horace Guildford? Was that name his patronymic, or a *nom de plume*, and where can I see any other productions of his?

MATTHEW COOKE.

ELIZABETH HALIBURTON, youngest daughter of Thomas Haliburton of Newmains, by Mary his wife, daughter of John Haliburton of Merton, born cir. 1640, is left without notice as to her marriage, &c., in Sir W. Scott's *Memorials of the Haliburtons*. Any information respecting her will greatly oblige. Could she be the Eliz. Haliburton, wife of Geo. Pringle in Trouburne, who died 1685, and is buried at Yetholm? F. M. S.

229, Clarendon Villas, Plumstead.

DIVA JANA.—Can any reader of "N. & Q." explain the following inscriptions?—

1. "D. Janæ quæ mihi summo rerum discrimine colorum Dei beneficentia in celo effulsit, centrum quo gloria Dei hominum felicitas coalescent.—H. F."

2. "O feminarum flus, siderum decus, gratia venustas, vivas! In perpetuum vivas! beneficentia veritatisque fonte perenni nuncia digna.

Dum memor ipse mei, dum spiritus hos reget artus
Semper honos nomenque tuum laudesque manebunt.

H. F."

3. "Diva Janæ eodem anno in cælum translatae quæ hic liber editus (i. e. 1799), quæ per multos annos pro colo-

rum domini deique gloriâ beneficentia venturæ viros pessimos et potestates inferorum exterruit patuit Nuntia cælestis.—H. F."

The above inscriptions are on the fly-leaf of a copy of the Oxford (Clarendon) edition of Ionius Rhodius, 1779. The owner's name has been cut out from the fly-leaf, but H. F. remains on the title-page.

The book is throughout elaborately annotated by H. F. on the margins; the notes show accurate scholarship and much reading. I may perhaps assist in identifying H. F. by tracing a verse of Pope's [Addison's] "Paraphrase on Psalm xix.," written on a blank leaf in the book, and from corrections in it, evidently the work of H. F. :—

"Fornix splendescens cæli, convexaque stellæ
Plena, Dei narrat quam gloria fulget, et æther
Artificis famam proclamant fabrica mundi.
Omnibus et terris repetit sol, maxime lætæ
Uaque tuas perlucens qualis quantæque luce
Obducentis terris tenebras quin advenit æther
Incipit alma novum tibi luna per æthera
Sidereusque chorus nocturni luminis Aster
Quis fuerit celebrat rationis voce per æther
Hæc tacito gressu circumque feruntur æther
Solemniq; globum, concentu audientis æther
Est divina manus nostros quæ condidit æther"

But the question is, who is Diva Janæ?

WILLIAM KING, D.D., ARCHBISHOP OF DUBLIN.

Can any one supply me with a copy of a description on the stone (if there was one) over the remains of Archbishop King, who was buried in the churchyard of Donnybrook, Dublin (on the north side of the church, as he had directed), May 10th, 1729? According to the *Dublin Intelligencer* of the 13th May, 1851, is an account of the funeral, it was intended to erect a monument over the grave. This has not been done; but no memorial of him can now be found at Donnybrook.

MORISON'S "SCOTTISH POETS."—In 1791, under the patronage of the Earl of Buchan, the well-known printers and publishers of Edinburgh undertook the serial publication of an edition of the *Scottish Poets* in 12mo, "finely printed and engraved by the first artists of the day," and to supply a desideratum and to produce a work of the productions of our Sister Kingdom, in the language of the prospectus. The number of the little volumes promised seemed singularly inadequate to the scope of "a Complete Set of the works of the celebrated Scottish Poets, from James the First to James the Fifth;" and the number of volumes, now found, showed that the projectors found that out, and had to extend the limit. Can any reader of "N. & Q." supply the entire doings of Messrs. Morison upon their original programme?

well note, that I have James I., 1780; Glasgow, 1787; Douglas and Dunbar, 1788; Shepherd, 1788; Ferguson, 2 vols., 1790; Wallace, 1790; Scottish Ballads, 1800; and find that Thomson, 2 vols., is as published that year.

ask is,—Was there no Barbour? No Ramsay, Montgomerie, or Drummond? Ramsay, or any of the other names so readily occur to the reader as in the formation of such a Series; and subscriptions are invited, "that persons who were the supporters of so useful a work"?

A. G.

MURRAY.—There was published at duodecimo, 1718, a very learned treatise, title: *Andreae Murray Commemoria, qua varia codicis sacri loca illus-*

cation is as follows:—

implacitis et nobilissimis dulcissimæ Prætoribus inclitis Dn. Edw. Collins, Regio. Jo. Murray, Memelæ, Dn. Th. Murray, Geis, Parenti et Agnato, omni officio, pietate et equandis opusculum hoc grati devinctique am consecrat, vitamque longam et omni apprecatur

AND. MURRAY.

vision as to the descendants of Cain at research, and much talent on the writer. The name of Murray is peculiarly Scottish; and it is not unlikely that John, of the author (the merchant at Memel), that country. The expression "dulcis" applied to Prussia, is singular enough. Some of your numerous correspondents like to give some information as to the author. The family "De Moras" peculiarly Scottish; and some of the have—like the Monros, the Bruces, mings—sought their fortune in foreign merous Scotsmen embarked in the service of Bohemia.

J. M.

SHADWELL, POET LAUREATE.—I am tracing the pedigree of the above, who is son of John Shadwell, and is said to be born at Santon, Norfolk, in 1640. He was admitted to the Middle Temple in 1658, and resided at Chelsea, 1692.

of your readers supply any of the particulars concerning him, viz.: (1) of his baptism, (2) of his marriage, (3) of his will or the administration, (4) of his wife's death or burial.

L. S.

's CHARACTERS.—I have somewhere in an old magazine, the names of the original characters of *Roderick Random* and *Peregrine Pickens*, omitted to make a note of it at the time. If any of your readers furnish me with a list; and also, with the names of the

originals in Smollett's first publication, *Advice and Reproof*, two satires, 1746-7?

K.

SMYTH OF LONGFORMACUS.—Any references in print or MS. to the Rev. Robert Smyth, episcopal incumbent of the above parish in Berwickshire from 1684 to 1714, will oblige me.

F. M. S.

229, Clarendon Villas, Plumstead.

PASSAGE IN SULLY'S MEMOIRS(?).—I inquired some time ago (3rd S. iv. 208) where the following passage, often quoted as if from Froissart, was to be found: "Les Anglais s'amusent tristement, selon l'usage de leur pays." I had in vain looked for it in Froissart's work. W. T. (3rd S. iv. 277) informed me that it occurred in the *Memoirs of Sully*, where he is describing some festivities which took place while he was in London. I never attempted to verify W. T.'s quotation till a few days ago, when I searched for it in a copy of the *Mémoires de Maximilien de Bethune, Duc de Sully, &c., mis en ordre avec des remarques par M. L. D. L. D. L.* (à Londres, 1747, 8vo, 8 vols.) The passage is not to be found in this edition. Is it an imperfect one? Will W. T. kindly refer me to the edition he consulted?

JAYDEE.

"TRACTATUS TRES," ETC.—Who was the author of an anonymous 8vo pamphlet, entitled, *Tractatus Tres de Locis Quibusdam Difficilioribus Scripture Sacre, &c.*, Francofurti, 1830? I have heard it ascribed to a late eminent divine of the Irish branch of the United Church, but I know not upon what authority.

ABHBA.

COLOURED WAX FOR SEALS.—To whom was the right of sealing with coloured wax formerly confined? Under the title of Barons Von Volckersdorff, Spener says (*Op. Her. p. sp.* p. 375), that in 1458 the Emperor Ferdinand granted to this family a certain augmentation of their arms, "et jus ceræ rubed signandi." Again, under the title of Counts and Barons de Volckrah, a similar concession to the Missendorf family is noted. "Hæc illis areola in scuto quadrifido à Ferdinando I., et jus ceræ ceruleæ utendi, 1525, concessa est."

JOHN WOODWARD.

New Shoreham.

Queries with Answers.

PORTRAIT BY FLICCHIS.—There is, in the picture gallery at Newbattle Abbey, a portrait to which I am anxious to affix a name. I shall be obliged to any of your readers who can assist me.

It is a two-thirds length of a somewhat stout man, with a full round brunette face. He has dark eyes, a moustache, and beard about three or four inches long of dark soft hair. He wears a velvet round cap, something like a Scotch bonnet, with a white ostrich feather. He has a slashed black and white doublet, and over his shoulders a rich black velvet cloak. Round his neck is a

gold chain, consisting of alternate links and bars, each of about an inch long—the latter carefully enamelled. On his finger is a ring; on which is engraved what seems to be a pelican, with an eel in its mouth, and a young pelican beside it: or it may, however (as it is not very distinct), be a crane, or some such bird, with a serpent. There is seen the hilt of a sword, with a hanger, both richly decorated.

On the left side of the picture is the following inscription:—

"AN^o DNI,
1547.
Gerbiens Flicciis
Germanicus faciebat,
Ætatis 40."

The whole is very beautifully painted, and the picture is in excellent preservation.

As I cannot, in any of the books within reach at present, find any particulars about Flicciis, I shall be obliged for any information about him, as there is another smaller portrait by him in the same collection. I believe he painted a portrait of Archbishop Cranmer, now in the British Museum, which has been engraved in Lodge's *Portraits*. T. G.

[The portrait at Newbattle Abbey, by Flicciis, is that of James, second Earl of Douglas and Marr, who was slain on August 19, 1388, at the battle of Otterburn, fought between the English under Henry Percy, son of the Earl of Northumberland, and the Scots, commanded by the Earl of Douglas. It was on this battle that the original ballad of "Chevy-Chase" is supposed to have been founded. For some notices of Gerbiens Flicciis and his portraits, consult "N. & Q." 3rd S. i. 269, 416, 417; but especially an article by Mr. John Gough Nichols on "The Contemporaries and Successors of Holbein," in the *Archæologia*, xxxix. 40, 41.]

"COSTREL."—By what writers is this word used? Johnson gives as its equivalent "bottle," and cites as his authority Skinner, but gives no quotation. Worcester copies Johnson. In Nares's *Glossary*, the word does not occur. The only place in which I have seen it, is in some quaint verses quoted in a *Malvern Guide*, whence they have been copied by Walter White into his *All round the Wrekin*. These verses, which are good as to their pious sentiment, although sadly halting in some of the rhymes, are said to have been written "about 1500 or 1600;" but the compiler of the *Guide* does not say where the original copy is to be found. After praising the virtues of Malvern water, the old rhymist says:—

"A thousand bottles there
Were filled weekly,
And many costrels rare
For stomachs sickly."

JAYDER.

[The word *costrel*, the pilgrim's bottle, or ancient drinking cup usually made of wood, occurs in "A Tale of

King Edward and the Shepherd," printed in *Early English Literature*, p. 56:—

"The kyng said, 'here is feyre en-
A man myzt be here wel at en-
With game aif he were soust.'
The kyng said, 'gramerey and hys p-
The scheperde onswerd, and said, 'ay-
Zet me gose thou nought,
Thou shalle prync first of a costrel-
That gode frendis send to me
The best that myght be bouzt.'"

In the *Promptorium Parvulorum*, to the word *costrelle*, grete botelle," Mr. Way has the following note: "Chancer, in the 'Legend of the Goodly,' relates that her father Danaus gave her a 'costrel' filled with a narcotic, in order to poison her. Lino. A MS. of the fourteenth century, which gives the following explanation of words that occur in the 'Morte d'Arthur': 'Uter, Anglice, costrelle, a costrelle. De costrelle, ligno collateralis, Anglice, a costrelle. De costrelle, ligno collateralis.' M. Paris gives a curious account of a poison discovered in the year 1258, contained in vessels, 'que costrelli vocantur.' *Costrelle*, a costrel, in old French, *costrellet*, signified a sort of wine, or other liquids; and a *costrel* has been properly a small wooden barrel, which might be carried at the side, such as a labourer as his provision for the day, and so on in the Craven dialect."]

THE COMMONWEALTH OF REASONS: CHARLES PIGOTT.—I have a pamphlet, pp. 104, having a running heading. The first two leaves, and the title-page, are missing. Who was Charles Pigott? He states in his preface that he was the Old Bailey on the 9th Dec. 1793, before Wm. Rose, the Recorder (the grand jury ignored the bill against his friend Charles Pigott, who, he says, died in May, 1794), and was sentenced to two years imprisonment in Newgate, to pay a fine of 2000*l.* for sedition, and sentenced to two years more in 1800. Charles Pigott, "whose literary exertions in the cause of freedom" the author lauds?

[This work is entitled *The Commonwealth of Reasons*, by William Hodgson, now confined in the prison of Newgate, London, for Sedition. Printed for the printer, No. 1, St. Paul's Church-yard, London. It appears that on Sept. 28, 1793, Charles Pigott and Mr. Hodgson [or Hudson] dined at the London Coffee-house, Ludgate Hill, where in a toast they gave the following toasts, "The French Republic," "The System of Equality," "May the Republic be triumphant over all Europe!" and "To the sacred Majesty, (George III. to a German Emperor)." Leech, the master of the Coffee-house, at once took them into custody. On Nov. 2, 1793, the bill against Mr. Pigott was rejected by the grand jury. On the 9th of the same month, and sentenced to two years imprisonment in Newgate, to pay a fine of 2000*l.*

: further imprisoned until such fine be paid, and security for his good behaviour for two years, in 200*l.*, and two sureties in 100*l.* each. (*Cobate Trials*, xxii. 1019.) After he had been in d for two years, Hodgson printed "His Case," a : of fourteen pages, and dated "Newgate, Feb. 9, 1 which he says, "I am now detained for the the bail, the former of which it is utterly impos- me to pay, as I am not either worth the money, I any likelihood of being so, at least while my a shall be within the stone walls and massive Newgate."

Pigott, commonly called Louse Pigott, was the *The Jockey Club*; he died on June 27, 1794, and l in the family vault at Chetwynd Aston, Salop. ces of him may be found in "N. & Q." 2nd S. ix. 3. iil. 122.]

KEY CATALOGUES.—I shall be much obliged snces to any books, pamphlets, or articles dicals, treating on the subject of making ses of libraries. The works I have already :—

s's Introduction to Bibliography: Outlines for fication of a Library submitted to the Trustees ffish Museum. 4to. 1825.

ry Mr. Horne:—

Art of Making Catalogues of Libraries, by a the British Museum." London, 1856. 8vo,

é succinct d'un Nouveau Système d'organisa- blibliothèques publiques, par un Bibliothécaire." r, 1843.

add, that I shall be happy to give a fair a copy of any of the three last-mentioned

I should be glad, too, to learn who authors of the last two works? G. W.

gh Bibliography may now rank as a science, we about any settled canon for the compilation of e of our public libraries—one that will enable t to find with ease and certainty the book of is in want. A library without an available is like an unopened mine: the wealth is there, not be reached. Perhaps the most complete sses who have treated on the various methods g Catalogues of Libraries, will be found in *Inscriptions-Lexicon*, art. "Bibliothekswissen- There is also a valuable article on Library in the *Quarterly Review*, vol. lxxii. pp. 1—25; of papers on the same subject in the *Atthe- S*, pp. 1264, 1298, 1829; and in that of 1819, 141, 169, 196, 224, 279, 489, 761, 878. Consult *Re's Memoirs of Libraries*, 2 vols. 8vo, 1859, "Classification and Catalogues." The cele- François Le Compteur, author of *A Dissert- the Validity of the Ordinations of the English* etc "A Letter to M. l'Abbé Gerardin con-

cerning a new project of a Library Catalogue." It is dated 1712, in folio, consisting of eight pages in double columns. *The Art of Making Catalogues of Libraries*, 8vo, 1856, is by A. Crestadoro, Ph. D., the Editor of the *Catalogue of the Manchester Free Library*, royal 8vo, 1864.]

RUINED ABBEYS.—Where can I find the best and fullest accounts of the now "ruined abbeys and monasteries" in this country, especially as regards those on the Thames, such as Bisham Abbey, Burnham Abbey, Medmenham, &c., &c.?

A CONSTANT READER.

[*Bisham Abbey*. No remains of the conventual build- ings are now extant, except a doorway or entrance to the seat which goes by the name of Bisham Abbey. *Dug- dale's Monasticon*, ed. 1830, vi. 527; *Beauties of England and Wales*, with plate, i. 192; *Grose's Antiquities of England*, with plate, vol. i.

Burnham Abbey is now a mere ruin, and only pre- serves, among its remains, some door cases and window frames of the original building, which, having been cut out of soft chalk, the mouldings remain uninjured by the atmosphere. All that can be traced of the rest of the building, formed apparently part of the monks' lodgings. This is situated about one mile distant from Burnham, a little southward of the Bath road. The principal part of the cloister and chapel, supposed to have been destroyed soon after the dissolution of religious houses, are no longer to be traced. *Lipscomb's Bucks*, iii. 206; *Willis's History of Abbeys*, ii. 15; *Grose's Antiquities*, with two plates, vol. i., and *Buck's Antiquities of Castles, &c.*, vol. i. pl. 8, for a west view.

Of *Medmenham Abbey*, a very small portion of the conventual buildings remains. During the last century a club of wits and humorists, under the assumed name of the Monks of St. Francis, converted its ruins into a con- vivial retreat. For particulars of the old abbey, consult *Langley's History of Desborough*, 4to, 1797, pp. 340—344; *Lipscomb's Bucks*, iii. 614; *Willis's Mitred Abbeys*, ii. 29; *Beauties of England and Wales*, with plate, i. 375; and *Grose's Antiquities*, with plate, vol. i.]

STERNHOLD AND HOPKINS'S VERSION.—I have lately come across a very old Prayer-Book; printed in the year 1715, by a John Baskett. It contains a great many quaint engravings: one of which is the Gunpowder Plot, with the eye of God looking down upon Guy Fawkes as he is approaching the Houses of Parliament with his lantern. At the end of the book, the "Te Deum," "Magnificat," "Nunc dimittis," "Ten Command- ments," and "Athanasian Creed," are put into verse. My query is, by whom were these versified?

T. T. DYER.

[These divine poetical pieces are by William Whitting- ham, "the unworthy puritanical Dean of Durham," noto- rious for having destroyed or removed many beautiful and harmless monuments of ancient art in his cathedral. To a man, who had so highly spiritualised his religious

conceptions, as to be convinced, like some modern fanatics, that a field, a street, or a barn, were fully sufficient for all the operations of christian worship, the venerable structures raised by the magnificent piety of our ancestors could convey no ideas of solemnity, and had no other charms than their ample endowments. Heylin says, that from vicinity of situation, he was enabled to lend considerable assistance to his friend Knox in the introduction of the presbyterian hierarchy into Scotland. Beside these hymns he translated sixteen of the psalms in Sternhold and Hopkins's version, all which bear his initials. He died in 1579. Wood's *Athenæ* (Bliss), i. 194, and Warton's *History of English Poetry*, iii. 147, ed. 1840.]

HONORIFICABILITUDINITY.—Can you inform me in what dictionary this word is to be found exclusive of Bailey's published in 1773, and Maunders's, 1840? and by so doing oblige: THOS. WRIGHT.

London Docks.

[This word will be found in Blount's *Glossographia*, 1656; Coles's *English Dictionary*, 1685; and in Ash's *Dictionary*, 1785.]

Replies.

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

(3rd S. v. 484.)

I have allowed MR. W. LEE's communication to remain so long unnoticed because, though the question is one about which I have long taken the greatest interest, I have until very lately been unable to meet with a copy of Dr. Wordsworth's reply to the objections to the arguments of his *Who wrote Εικὼν Βασιλική?* and, until I had seen this, I felt insecure in making any remarks on the subject. I am very glad that a query of mine once more revived the *Icon* in the pages of "N. & Q." because I think a step has been gained by MR. LEE's communication, giving prominence to the fact, that the word "feral" occurs in editions published so lately as 1685. Mr. Hallam's argument was that, immediately on the publication of the book, the public noticed, or it occurred to Gauden that the public would notice, the coincidence of the use of this word in the *Icon*, and in his own writings, and that he altered it to escape the comparison. Mr. Hallam was the first who made the assertion (though the coincidence of the word, and of the rest of the sentence in which it occurs had been pointed out before), for, finding that the word does not occur in some editions, he used this fact with his usual haste to grasp any weapon against the royal party. Though the theory was exposed to serious difficulties, and it is not asserted by any one that Gauden superintended the printing of any other than the first edition (Mrs. Gauden says he was *hiding for his life*), yet there is no doubt the asser-

tion was a telling one; for, though the coincidence was perhaps of small importance, this display of cowardice and conscious deception would have been most suspicious. It is, therefore, very satisfactory that MR. LEE has proved that the word was *not* consciously altered, and Mr. Hallam's conjecture falls to the ground.

Dr. Wordsworth expressed his firm conviction that the truth (on which ever side it rests) would one day be made clear. I scarcely share his confidence. Immense labour has been expended on internal and circumstantial evidence, such as that of character, probability, &c., which is a species of evidence which will always fail to convince where the will is opposed to the conclusion arrived at; and, unless some fortunate discovery of *fact* is made, I fear that every one will continue to range himself on that side to which his political and religious predilections lead him, and that a century hence the question will still be as far from settlement as it is at present. One thing must always be remembered, there can be no such thing as a compromise. Gauden's claim is that he wrote the whole. If it can be shown that the king wrote any considerable part of it (as William Lilly, the astrologer, who opposed the king, said he very well knew that he did), the opponent's case falls to the ground. It has been acknowledged, by a talented antagonist of the king's claim, that if it could be proved that any papers forming the original of the *Icon* were in the possession of the king, before the time when Gauden says he sent him a complete copy, there would be an end to the whole question. I venture to ask two questions tending to this end.

Where are the originals of the king's papers found at Naseby?

The king's case states that a copy of the *Icon* as far as then written, was found at Naseby among the king's papers, and returned to him by Major Huntington; but it is very improbable that one complete copy only should have existed, and no loose leaves, rough drafts, or other papers relating to the same subject. If the king's papers found after the battle still exist in any of the public depositories, some of these might possibly still be found.

Do any of the Herbert family know anything of the books and papers of Sir Thomas Herbert, who distinctly states that among them was a MS. of the *Icon* in the king's own hand?

This MS. would not be so strong a proof as the others, yet Mr. Hallam thought that it would go far to establish the royal claim.

It is a curious fact that the opinion of the republican government on the first appearance of the *Icon* (as described by Mrs. Gauden herself), was not that the king had received the MS. from a friend and approved it, as Gauden affirms, but that he had had nothing whatever to

t, and could have had nothing, having been closely watched. We are let into many more of what was passing than were known even to chief actors of the time, and among them one—that, while on the one hand the king was so closely watched and guarded from that it would have been, and was, a very thing to convey anything (book or any-thing) to him; yet he had so warm a friend Thomas Herbert, and in others set about the usurping government, that he had opportunities for writing in his room, in which Thomas says he was never disturbed, and meant of the government, on whom they prevented the king from having any opportunity of writing the *Icon*, is one of the witnesses that he did write it. It is to be remarked that, whereas Mrs. Gauden says that the government knew the book was the king's, and were even in possession of it in Gauden's own handwriting, Milton, against the book by the order of, and with assistance from, the government, says no-thing, takes it for granted that most of it is the king's, and only hints at some-thing and gossip to throw discredit on the king, he shows over and over again how the book is with the king's known cha-racteristics.

Respondent has asked what has been the internal evidence? He will per-turbed in the following passage, which convinces me that the king was writing it Holdenby:—

"they call obstinacy," says the King in the 14th chapter, "I know God accounts honest from which reason and religion, as well as bid me to recede."

ident now, that it was not evil counsellors with bad consciences in me, which hath been fought out did they ever intend to bring me to my death till they had brought my mind to their

the "Clarendon Papers" is the follow- from Holdenby for the information of Nicholas and Sir Edward Hyde:—

1649. The King perseveres most patiently in his principles, and lately worsted in his own argument. Pembroke and Lord Montague, and other of his courtiers, blame Harington's rashness in say- ing that the evil counsellors, but his Majesty's ob- edience parliament contended against." (*Vide* , *Who wrote Elzevir's Basilica?* pp. 357-8.)

further inquiry is to be made in this the internal evidence, which I should think something might be made of from the book, with a characteristic, ink was one of the leading ones in the work, that of regard to decorum. This style, which has been well touched

upon by Sir Walter Scott in his *Fortunes of Nigel*, and which exposed him so often to the imputa- tion of hypocrisy (as in Cromwell's reported speech on the *Icon*), which led him once to refuse to escape, lest he should be discovered and ex- posed to indignity, and which finally influenced him on the scaffold, would I think be found to have influenced him in writing, as I have no doubt he did write, the *Icon*. I do not advise this, for I believe that no good will come of a further expenditure of labour and talent on this part of the inquiry. MR. MACKAY (3rd S. vi. 216) would derive great entertainment from read- ing Dr. Wordsworth's exhaustive treatment of all that has been written on this part of the sub- ject, both for and against the king's claim, but it can scarcely lead to more than entertainment. Each person goes to the inquiry with his own prejudices, as Mr. Hallam did, who contrasts, what he chooses for this occasion to call "the sound taste and practical piety of Charles" with the "puerility" and "senseless cant" which he thinks he finds in the *Icon*. And, besides this, I do not believe that we can at this distance of time judge with certainty what any man then living, churchman or puritan, would be likely to do or to write.

There is a remarkable instance of this, which is very germane to the subject, though I do not know that its bearing on the internal evidence on the authorship of the *Icon* has been mentioned. In Milton's tract (which seems to me to be chiefly valuable as showing the affection in which the king's memory was held by the mass of the people) he called attention, as is well known, to the fact that the first of the prayers, printed as composed and used by the king immediately be- fore the execution (he says the king put them into Bishop Juxon's hand on the scaffold) is copied nearly verbatim from a prayer in Sir Philip Syd- ney's *Arcadia*. With Milton's deductions from this of course I have no sympathy. The prayer is a very beautiful one, as the following extract will show, which has so much of the ring of St. Augustine in it, that I cannot help thinking that Sydney must have been a student of the *Confes- siones*:—

"Only this much let me crave of Thee (let my craving, O Lord, be accepted of since it even proceeds from Thee), that by Thy goodness, which is Thyself, Thou wilt suffer some beam of Thy Majesty so to shine in my mind that I who acknowledge it my noblest Title to be Thy Creature, may still in my greatest afflictions depend confidently on Thee." (The words in italics are the king's.)

What I deduce from this fact is this—There never was any doubt expressed, that I know of, that these prayers were really drawn up by the king (except the absurd story, invented some forty years after, that Milton and Bradshaw bribed the printer to insert this particular prayer), and there is every reason to suppose that he wished them

to be given to the world: if the king then, at so solemn a moment, in the face of the whole rampant puritan faction, saw nothing to fear or to be ashamed of in so bold an adaptation, what certainty can we have in judging what he would be likely to write in the *Iron*, or what he would not?

MR. LEE wishes to know the reasons for supposing that the "Embleme" was engraved with the first edition; will he kindly give his reasons for supposing that it was *not*? and, in conclusion, if he would, with the permission of the Editor, publish in "N. & Q." as complete a list of the editions of the *Iron* as he can, with any remarks on them which he may think of value, it would be, I think, a very interesting paper, and, not at all impossible might bring to light some new fact.

J. HENRY SHORTHOUSE.

Edgbaston.

DILAMGERBENDI.

(3rd S. viii. 349.)

Many years have elapsed since I travelled from Ringwood to Southampton by the turnpike road through the New Forest; but I well remember a comfortable-looking house, situated on the elevated table-land about two miles from the former town, which commanded an extensive prospect, including the Isle of Wight and Isle of Purbeck, and which its clerical owner had christened "Dilamgerbendi Villa." The name was a puzzle to most people, I believe: it certainly was to me; though I heard it said that it had some occult signification to the Isle of Wight. Perhaps that gentleman might be found to throw light on the query of W. S. J.

In the mean time, may I be allowed to ask your correspondent on what authority he makes the statement that the Hampshire coast opposite the island, and the Isle of Purbeck, were occupied by a tribe of ancient Britons called "Bindocladii"? It is the first time I have met with the fact or the name; and it would, if substantiated, be of some archaeological interest, as we might then reasonably assume that the Station Vindo- or Bindogladia of Antonine's *Itinerary*, which is to be found some ten or twelve miles to the west from Ringwood on the Via Iceniana, as it traverses the Dorset Downs from Old Sarum to Dorchester, was the principal town or city of the "Bindocladii." With regard to the Romanized name Vindo- or Bindogladia, the prefix is generally considered by etymologists to be derived from the Cymric, Gwyn, or Gwen, *fair, white*; and the affix from gladh, *stream*; so that the Celtic town derived its name from the stream that flows below the hill on which it is situated; afterwards called the

Win- or Wim-bourne. Bindon Hill may have derived its original appellation from its chalky nature, for its *white* entrenchments would be visible from a long distance. W. W. R.

In reference to the very interesting inquiry raised by W. S. J., under this heading—no less important an one than concerning a *new name for the Isle of Wight*—new, indeed, to us moderns, but known, it would seem, to those of yore—may I endeavour to contribute one or two additional considerations?

I have had the pleasure of living for many years on an elevated table-land in the New Forest, from whence the whole of the northern side of the island is on view, from Ryde to the Needles. The house being a newly-built one when I became its tenant, I caused the title to be painted on it—"Dilamgerbendi Villula"; my reason for so doing being to ventilate amongst antiquaries, who might happen to pass along, a matter of no common, but very uncommon reputation in scholarship, and of no easy settlement. The island is known to thousands to have had the name Vecta or Vecti (not Vecto), but not one in a million—not ten, perhaps, in England—have known it by the name Dilamgerbendi. I will venture, then, to assist the inquiry by one or two observations in the present stage of it.

I. It is not made clear in W. S. J.'s article, what is, nevertheless the case, that the same circumstance—the retiring of St. David to under St. Paulinus, the disciple of St. Germain—was recorded in one ancient record to have been into Vecta, by other into Dilamgerbendi: the same place, then, receives each of those names.

II. W. S. J. is quite on the right scent in seeking aid from etymological sources. I think, also, it may be capable of proof, or nearly so, that he is in the right track in his remark on the latter part of the name. In Dr. Butler's *Atlas of Ancient Geography*, in the map "Britannia Antiqua," the range of the Vindo or Bindocladii seems to extend from above Poole harbour and Purbeck, along the whole coast opposite the Isle of Wight. Very nearly within that range, then, we have at the western end of it the hill Bindon the Bindon Liberty, Bindon Abbey; and that was once, it would seem, Bindon a town. (I find in the *Encyclopédie* of Diderot and D'Alembert, 1778, "Bindon, ville d'Angleterre dans la Province de Dorset.") We have at the eastern end of the range, Binsted and Binster Island, as land, in East Hampshire, another Binsted: on the northern side of the Isle of Wight, site the Bindocladii, we have another Bin. On this part of the matter I would ask, then—

1. Is not this commencement of the name places with the syllable *Bin* possible to

—this portion of southern Eng-

[your readers, living near any of Bindon districts, furnish any in- the origin of those names?

Island still extant, and is it a and of what dimension, or has it up by the sea? for I observe s duly recognised in Cary's Map 518, it is omitted in Greenwood's ampshire, 1826. Its situation in is between Hayling and Portsea

however, yet another view of the think, should be just adverted its degree of probability may be one who will, I trust, throw light hes on this interesting inquiry. *uni Lexicon Universale* (the work *dit* is that Mr. D'Israeli saith, t when all others do fail"), the ents:—"Bendis, lingua Thracum *Per Bendi*, autem intelligi terram: *an esse*." He then cites Strabo, chief scholiasts, to establish that certain rites to Diana, used in *hens*; and in his "Continuatio" authority of Livy, xxxviii. 41, plum, &c., ubi Turnebus, *Bendis*, it Hesychius, lingua Thracum "Behold a plausible *Di* . . . ! Some lucky starred *wight* in- r!

J. K. C.

ION A "CICERONIAN."

3rd S. viii. 332.)

quired for occurs in the long and *etter* of St. Jerom to Eustochium. i literal translation:—

when I had separated myself from s, relations, and what is more diffi- of living sumptuously,—for the sake heaven, and had travelled to Jeru- warfare, I could not altogether bear at library which I had with consum- our provided myself with at Rome. wretch that I was, when I was about uted; after often watching in the urn, which the remembrance of my my inmost soul, Plautus was taken i sometimes, returning to myself, I Propheta, their barbarous style dis- ause with blind eyes I did not see think the fault lay in my eyes, but he old serpent was thus deluding me, Lent, a fever in my bones laid hold and without any rest, which may s, so preyed upon my unhappy mem- i hardly held together. Meantime to bury me; and the vital warmth i in my *tupid* breast alone, while the

rest of my body was already cold: when on a sudden I was wrapped in spirit, and taken before the tribunal of my Judge: where there was so great a light, and so much splendour from the brightness of those who stood round about, that falling down upon the ground, I did not dare to look up. When interrogated as to my pro- fession, I answered that I was a Christian. And he who presided said:—"Thou liest: thou art not a Christian, but a Ciceronian, for *where thy treasure is, there will thy heart also be*. (St. Matt. vi.) I was at once struck dumb, and under the scourge—for he had commanded me to be scourged,—I was still more tormented by the fire of my conscience, applying to myself that *verbe*: *But who shall confess to thee in hell?* (Ps. vi.) I began, however, to cry out, and to say with groanings: *Have mercy on me, O Lord, have mercy on me*. This my voice resounded, amidst my scourging. At length, the assistants falling at the feet of the president, besought him to forgive me in consideration of my youth, and allow me time to re- pent of my error, and then being let go, to be tortured again, if I should ever read books of heathen literature. I, who in such straits, was willing to promise yet more, began to bind myself, by oath, and to call upon his name, and say: 'O Lord, if I shall ever have in my possession any profane books, if I shall read any, I shall have de- nied thee.' Upon this solemn oath, being let go, I re- turn to those on earth, and to the astonishment of all, open my eyes, so drowned in a flood of tears, that my grief would have convinced the most incredulous. Nor was that a slumber, or vain dream, such as often deludes us: witness the tribunal before which I lay; witness the sad judgment which I feared: so may it never be my misfortune to be subjected to such a trial. I declare that my shoulders were black and blue, and that after the dream I felt the wounds, and that ever since I have ap- plied to sacred studies with greater ardour than I before read profane literature."—*Hieron. ad Eustochium*, Ep. xxii. cap. 18.

F. C. H.

BENEDICT.

(3rd S. viii. 276, 317, 342.)

Your correspondent SCHIN would have me put on my best spectacles for a reperusal of his former article; but I am happy to inform him, that though a septuagenarian, I never use these aids to vision. His own assurance that I have mistaken his mean- ing is indeed sufficient; but justice, as well as candour, obliges me to add that I should not, I fear, have discovered my mistake, from a repe- rusal of his previous observations. I still ven- ture to think that the misunderstanding was very natural. He observed that the bride did not re- ceive her full blessing on the bridal day. But whoever examines the forms, either of the Anglo- Saxon, or the Sarum, York, or Bangor rituals, will be satisfied of the plenitude of the nuptial benedictions given at the actual marriage; when, as the Anglo-Saxon rite says, "A mass priest should be present to bind their union with God's blessing to all prosperity." After blessing the ring, and placing it on the finger of the bride, he pronounced this very solemn benediction:—

"May God the Father bless you; may Jesus Christ preserve you; may the Holy Ghost enlighten you; may

the Lord look down upon you, and give you peace, and fill you with every spiritual blessing, to the remission of all your sins, and the possession of everlasting life. Amen."

Then during the mass which followed, and just before the "*Par Domini*," he pronounced the well-known nuptial benediction, addressed exclusively to the bride.

The same forms were retained in the uses of Sarum, York, and Bangor, though there is a little variation in some parts of the ceremonial, and in the prayers and benedictions following the placing of the ring; and the whole service was much longer than in our present use. The usual nuptial benediction followed before the "*Par Domini*;" but I wish particularly to call attention to the second portion of it, in which occurs this rubrical direction: "*Hic incipit benedictio sacramentalis*," followed by these words: "Deus, qui tam excellenti mysterio conjugalem copulam consecrasti, ut Christi et Ecclesie sacramentum presignares in foedere nuptiarum, &c."—precisely the same form which the Catholic ritual has at present.

How, after all this, it could be said that the bride did not receive her full blessing on the bridal day, I might well not understand. For, as to the *Benedictio thalami*, that is directed in the Sarum and the other rites, to be given at the close of the wedding day, "cum sponsus et sponsa ad lectum pervenerint": and as to any other blessings given later to the bride, they were much less solemn and important, in use only in some countries, and not found in any of our English rituals.

F. C. II.

REPHAIM: GIANTS.

(3rd S. viii. 271.)

My thanks to MR. BUCKTON for his remarks on the bed and stature of Og, King of Bashan. No doubt the height of those persons called "giants," both in ancient and modern times, has been greatly exaggerated. But at the same time it is quite evident that the *giants* mentioned in Holy Scripture, under the different names of—Nephilim, Rephaim, Anakim, Emim, Zamzummim, &c., were of an uncommon or extraordinary stature. Your correspondent, however, makes a remark on the word *Rephaim*, which I think is calculated to mislead an ordinary reader. He says: "The word *Rephaim* (rendered giants) means the *dead*, or the *marvellous*," &c. In one sense this assertion is correct, for in several parts of the Old Testament the Hebrew word seems to mean either the *dead*, the state of death, or perhaps in some passages *hell* itself. (See Proverbs ii. 18; ix. 18; and xxi. 16). But it is certain that the word *Rephaim* has also *another* meaning—viz. *giants*, or a race of *giants*, of whom we have a notice in Genesis

xiv. 5. Besides, Winer, Newman, Bar-nius, &c., in their respective Hebrew Dictionaries, speak of the *Rephaim* as a race of giants at the same time that the word means the *dead*, or the *marvellous*. I meaning MR. BUCKTON should have me

But your correspondent probably has the passage in Job (chap. xxvi. 5), vi A. V. the word *Rephaim* is rendered *things*. Now, with all due deference to BUCKTON's biblical learning, I consider the passage to be incorrect; and many others be of the same opinion. The Douay Version following the Septuagint and other translators the verse thus: "Behold the things under the waters, and they that dwell there." Luther translates the verse almost the same as the preceding: "Die Riesen sich unter den Wassern, und die da wohnen."

Again: I do not quite understand BUCKTON means by these words: "Ang was much interested in keeping up the ancient men being of excessively great size and seems to have made it a point of doctrine," &c. In what way or in what sense this great and illustrious saint interested in the matter a point of religious doctrine? particular passage in his *De Civitate Dei*?

MR. BUCKTON's view?

J.
Norwich.

P.S. Since the above remarks were made, I have met with a copy of Dr. Samuel Lee's *Translation of the Book of Job* (London, 1844), referring to chap. xxvi. 5, I find the translator does not adopt the rendering of BUCKTON, but leaves the word *Rephaim* as it stands in the Hebrew. In his commentary, on p. 384, appended to the translation, he renders the *Rephaim* as "a terrific warlike race." He will not, however, admit that the word *Rephaim* means either *dead men* generally or *giants*.

BRAOSE.

(3rd S. viii. 86, 107.)

The early parts of the pedigrees of nobles are unfortunately generally confused, and Dugdale, who is considered and consulted as the great authority in these matters by experience, is not at all to be depended on, his references are often erroneous, and his statements from chronicles contradictory. It is necessary to examine the original documents referred to. I feel some interest in the pedigree of the De Braose family, and shall feel obliged to the compiler of the "brief genealogical history of the De Braose family," p. 107, to state what is the authority

le Braose, who married a daughter of le Clare, the same person that married, nes de Moels; and 3rdly, Maria, daughter, Lord Ros? According to all the that have fallen in my way, the William who married the daughter of Richard whose name was Matilda not Isabella, laon about the year 1210 or 1211, and was the Priory of Sele, in Sussex; and by in the Close Roll, 3 Hen. III., 1219, we widow, Matilda de Clare, claimed her his lands. The William de Braose who fary de Ros was grandson to the former, in 1290 or 1291, and was buried at Sele. son William did homage for his lands, in the latter year. This could not have on of Mary de Ros, for a reason which only appear, but of some former wife me I have not found.

ises another question: What is the, other than Dugdale and his copiers, a de Ros, widow of William de Braose, same person as the wife of Ralph de and of Thomas de Brotherton. Notwith- the array of names quoted by HERMEN- believe she was not. The probability is against the identity of the ladies. That le Braose died in 1290 is clear, from the mentioned, that his son William did r Gower in 1291. By Mary de Ros he sons, Richard and Peter. It is by no ar which was the eldest; nor for our urpose, does it much matter. Richard 1294 without issue; leaving a widow l his brother Peter, his heir (Inquisitions Edw. I.); and Alice died 1301 (Originalia Edw. I.). Peter did homage for his lands, 1295 (Orig., 23 Edw. I.). Here mark that, if William, Lord of Gower, a son by Mary de Ros, he would have heir of Richard instead of Peter. It is refore, that Mary was not the first wife m de Braose. As Richard de Braose, in 1294, was a married man, we must hat he was at least twenty-two; which ace his birth in 1272; and his mother t suppose to have been less than fifteen, which would place her birth in 1247 ounts. Thomas of Brotherton was born and his first wife Alice, daughter of dya, bore him three children: so that he have married a second wife before about n the widow of William de Braose must ined the mature age of eighty-three, or its. Truly the statement is ridiculous. s a positive evidence that she died in 326 (19 Edw. II.); in which year orders ed to the escheators to seize all the lands she died seized in Kent and Wilts, into 's hands; and it was recited that, in the

latter county, she held one-third of the manor of Manyngford Brewis in dower, and the other two-thirds by gift of (her son) Peter; that Thomas de Brewose (son of Peter) was the heir, and the following year Thomas being of full age did fealty, &c. (Orig., 19 & 20 Edw. II.). In all the above records she is invariably styled "Maria que fuit uxor Wilt. de Brewos, meaning his widow, without the slightest intimation that she had ever had another husband. Be that as it may, she was certainly not the wife of Thomas de Brotherton, nor of Ralph de Cobham. The Inquisition *post mortem* of the Countess, as to her lands in Wales, &c., is dated July 8, 36 Edw. III., 1363; and she is there expressly styled "Maria Comitissa Norfolc, uxor Thome de Brotherton comitis Norfolc, relicta Rad. de Cobeham militis." Ralph de Cobham died in 1324 or 1325; and as his heir was only one year old, we may assume that the widow was quite a young woman: perhaps not more than twenty at that time, about twenty-five when she married Thomas de Brotherton, and under sixty when she died.

The difficulty HERMENTRUDE feels respecting the heirs is easily explained: John de Cobham was the heir of those lands which the Countess held in dower from her first husband, but the heirs of the lands she held in dower from her second husband were his children by his first wife. His only son having died in infancy, these were Margaret, then wife of Sir Walter Manny, and Alice, who married Sir Edward Montague; but as she died young, her representative was their daughter Johanna, who, although returned as only thirteen years old, was the wife of William Ufford. T. W.

NOTES ON FLY-LEAVES.

(3rd S. viii. 326.)

The lines quoted by HERMENTRUDE are part of a prophecy attributed to Merlin—

"Merling sayes in his Booke, who will read right;"

and as such, with more or less variation, to suit the times, have been printed in most collections of such rhapsodical rubbish.

It would be ridiculous to inquire, as suggested by HERMENTRUDE, into what is meant by the allusions to arms, persons, and places. One leading rule of the old prophecy writers, was to crowd as many incongruous images as possible into their predictions, trusting to the chapter of accidents, or doctrine of probabilities rather, that some one of them might bear some distant relation to a future event, and thus be accepted as a fulfilled prophecy. It is this simple fact that gives the really startling character to some of the alleged fulfilments of many of the prophecies of Nostradamus.

* S. viii. 335.)—In connection with the movements of O'Kelly's parrot I beg to mention an extraordinary circumstance, stated to me eight or nine years ago, orders to her servant to prepare the board by the parrot, whose cage hung in the room. Poll thereupon uttered, very much to my surprise, the words, "Polly, put the ket—" Here, on being suddenly stopped, and went to the servant coming into the kitchen morning, the first words Poll greeted me with, the continuation, "—tile on, we'll all be the truth of this remarkable statement, nor have I any means of retold in order to test its veracity.

W. C. B.

(3rd S. viii. 27.)—In my collection of books is one bought in England very long ago. It is the printed octavo title-page of a Latin grammar:—

Grammæ Lingue Grammaticæ Tiguri VVolphum. MDLXV (1595).

The top is written, in a very firm old hand, "Explorator." Near the bottom is written in the same hand: "Sū Ben Jonsonij." It is by me some thirty or thirty-five years ago, no one thought of forging such a name at that time so little was always taken it to be in Ben Jonson's hand, and think so still. It cost me nothing; so that the forger (if forged it worked gratis. The peculiarity in the c, which may be seen here, as in the Greek stave-row. As I have no doubt, he thus writes "Ben Jonson."

GEORGE STEPHENS.

1, Denmark.

PER (3rd S. viii. 331), of the house of Upper and Benson, members of the House of Commons, died in the early part of 1840. See *Gentleman's Magazine*.

'Αλιεύς.

OF AMISFIELD: "SECOND TO THE THIRD (3rd S. viii. 201.)—The story narrated to me by Innes of Stow, is found, with a slight variation, in the "Walpoliana" of *The Gentleman's Magazine* for May, 1790, p. 301. As the story is somewhat important, for insertion if you think it necessary:—

"STRANGE TALE.

One day, being out of town, his house was left in the hands of a servant. The plate was lodged at his house, and he came to say that his lordship would not be in a day, and desiring that the plate should be kept safe. The servant, on being asked by my lord's brother, who said there was no need of it, answered, "The banker expressed the

same certainty, and delivered the plate. The servant being apprehensive of thieves, spoke to their butcher, who lent her a stout dog, which was shut up in the room with the plate. Next morning a man was found dead in the room, his throat being torn out by the dog; and upon examination, it proved to be my lord's brother. The matter was carefully hushed, and a report spread that he had gone abroad."

J. S. G.

Dalkeith.

WHITE HATS (3rd S. v. 490; vi. 16, 57.)—

"In our time, a white hat has been regarded as a political distinction. Henry Hunt, the Radical, almost invariably wore a white hat; but the political significance was thought to be lost by the Hon. Mr. Stuart Wortley, an unshrinking Tory, one evening appearing in the House of Commons wearing a white hat. At the Oxford Commemoration, in 1864, we read of the wearer of a white hat being assailed with a storm of hisses. 'The white hat,' says the reporter, 'seems to act on the undergraduate as the red rag upon the Spanish bull—it absolutely infuriates him; and, until it is removed from sight, he yells and raves as if he were downright mad?' Probably this arose from the recollection of the old radical badge, the white hat; towards which, Oxford University is anything but Alma Mater. In the *Poetical Note-book and Epigrammatic Museum*, 1824, appeared the following solution:—

'THE WHITE HAT.

On being asked the reason of wearing one.

'You asked me the reason I wear a white hat:
'Tis for lightness I wear it, what think you of that?
So light is its weight that no headache I rue,
So light its expense that it wears me out too;
So light is its colour that it never looks dusty,
So light though I treat it, it never rides rusty;
So light in its fashion, its shape and its air,
So light in its turning, its twisting, and twining,
So light in its beaver, its binding, and lining;
So light to a figure, so light to a letter.
And, if light my excuse, you may light on a better."

The Quern, Oct. 7, 1865.

W. I. S. HORTON.

THE HOG'S PRAYER (3rd S. vii. 114, 427, 467.) On further inquiry nothing can be discovered as to the *Hog's* prayer, though the *Hag's* prayer, or that against witches and evil spirits, is well known. I believe "the hieroglyphics on their pig-whips, which they use as a sort of a charm," will be found to be neither more nor less than certain nicks or marks showing the number of the herd, which are counted every now and then lest some be lost.

A. A.

EDUCATION OF GEORGE III. (3rd S. vi. 70, &c.) Your correspondent has rightly stated that Earl Harcourt, and Stone,* Bishop of Peterborough, were appointed preceptors to George III., and he has given some account of the way in which they performed their functions; but he has omitted to mention that they were soon dismissed from office, and two other persons substituted in their room. I never heard any reason assigned, in sober prose,

[* Dr. John Thomas was Bishop of Peterborough A.D. 1747-1757.—ED.]

head caboshed. An imperfect family is given in Hennings's *gicvm.* (See Spener, *Opus Hecialia*, p. 413.)

JOHN WOODWARD.

extract is from the *Père An-Généalogique et Chronologique de de France*, &c., tome ix. p. 300,

ire, Comte de Rottembourg, Seigneur Rougemont, de Keivenheim, de Sein-; brigadier des Armées du Roi, son ordinaire en Espagne, et ci-devant ordinaire et Plenipotentiaire au Con- auprès du Roi de Prusse, est né le 26 t fils de Nicolas-Frédéric, Comte de chal des Camps et Armées du Roi, et tosen, et a épousé par contrat du 10 fadeline d'Helmstat, fille de Blaicart, Seigneur de Hingsange et de Bichof- Empire et de Marie-Josephe de Poi-

J. MACRAY.

BADGE (3rd S. viii. 332.)—I K. that there is just as little e tradition he mentions, as there 'still common in country places), Ulster, in the arms of a baronet, of expiating some murderous r. A good instance of this War- recorded in "N. & Q." 2nd S. i.

JOHN WOODWARD.

STERS" (3rd S. viii. 107.)— / means Cynægeirus, the brother according to Herodotus, when the Marathon, Cynægeirus seized one t fell with his right hand cut off. a says, he then seized the ship l, which was also cut off. Justin ry by —

morsu navem detinuit. Tantam in eo ion tot cadibus fatigatus, non duabus tus, truncus ad postremum, veluti et is dimicaverit." (Lib. iii. c. 9, p. 74, .)

assical Dictionary, i. 911.

E. N. II.

"FOREST OF VARIETIES" (3rd a the title-page of my copy also curious book, below the word written in an irregular contem- : Rather A Wylderness." It is ee words are to be found in so d as the work was privately bably only for distribution to it is not improbable that they the author (as also a few correc-), as an apology for the imme- his performance. My copy has

also the dedication "To her Excellent Majesty of Bohemia," which Mr. HAZLITT thinks peculiar to the one which came under his notice; but I do not find the two cancelled leaves at the end. A later issue of the book was entitled *A Forest Promiscuous of Several Seasons' Productions*, in 4 parts, folio, 1659. An account of this work is given in Sir E. Brydges's *British Bibliographer*, vol. ii. p. 299, and a notice, with copious extracts, will be found in Walpole's *Royal and Noble Authors*, ed. by Park.

WILLIAM BATES.

ATTORNEY-GENERAL NOY (3rd S. viii. 190.)— As the eldest son of Noy died without issue, and the second son left three daughters, there are no representatives of the Attorney-General in the male line. W. PENDREA would do well to consult Davies Gilbert's *History of Cornwall*, who was descended from one of these daughters.

The family that lived at Pendrea was the only one of the name of Noy in Cornwall: but the estate of Camanton, in Ryder, belonged to them; and Edward Noyes, of that place, is mentioned by Norden.

The name is not nearly so uncommon as PENDREA supposes. There are several Noyes in Penzance, Galval, and St. Just; and probably other parishes. They are all ignorant of any connection with the Attorney-General; and those at Penzance disclaim relationship with each other.

P. W. TREPOLPEN.

JAMES PRICE, M.D., THE LAST OF THE ALCHEMISTS (3rd S. viii. 290.)—There is a history of this gentleman in Brayley's *History of Surrey*, vol. i. pp. 454, 455, which refers to Brande's *Journal of Science*, vol. ix. p. 237. In the former work it is stated that the inscription on his tablet in the church of Stoke-next-Guildford, records that he died on the 31st of July, 1783.

W. J. TILL.

Croydon.

W. C. B. will find a correct account of Dr. James Price in Brayley's *Surrey*, also in Manning and Bray. Gorton's *Biographical Dictionary* and Chambers's *Book of Days* are both in error in regard to the date of his death. He took the name of Price on succeeding to the property of an uncle of that name, and took his degree at Oxford. Accounts of his experiments at Guildford were printed at the Clarendon Press in 1782 and following year. He was buried in Stoke Church, Guildford, where a tablet bears this inscription:—

"Near this place are deposited the remains of James Price, M.D., F.R.S., who died the 31st of July, 1783, aged 25 years. Heu! qualis erat."

His portrait, in crayons, by John Russell, R.A., and the two editions of his *Experiments*, are in the Guildford Institute. The tale in *All the Year Round* is one of the jumbles of truth and fiction too frequently found in modern publications. In Chambers's *Book of Days* (ii. 174) is a memoir of

Miscellaneous.**NOTES ON BOOKS, ETC.**

described in *Original Poems by some of our Poets*, and in *Pictures by eminent Artists*, by the Brothers Dalziel. (Routledge)

presume, by the success which attended it for 1865—*Home Thoughts and Home Pictures*—the Brothers Dalziel have issued a volume of very similar character. Ingham, Buchanan, Dora Greenwell, Howitt, Jean Ingelow, Locker, Mrs. Ouch, Tom Taylor, and other popular poets, among the literary contributors to the illustrations, varied in subject as the but some of them especially good and well illustrated by W. P. Burton, A. W. Rocks, E. and T. Dalziel, Paul Gray, Morten, J. W. North, E. J. Pinwell, D. Watson: and their drawings have been wood by the Brothers Dalziel with success. No attempt at a classification has been made; for scenes of various and opposite kinds follow close together, and the sunshine of man's actual experience. The artist has illustrated the author, in his paintings in words the ideas of the whole being, a volume which will hold a high place among the Christmas books of the season.

Chronicles parallel, with Supplementary Notes on the others. Edited with Introduction, and a General Index. By John Earle, M.A.

A Professor of Oxford has done credit to himself by the publication of *The Saxon Chronicle*. Important as are rather these Chronicles, for the early history, they have never been subjected to a revision, or edited with the care and skill in the present volume, which presents two texts which are most remarkable and most worthy of being compared with each other, with characteristic parts of other texts. A comprehensive view of the whole series is given of any important feature. In the present volume, he has endeavoured to clear away some of the obscurities still remain; and he has made the text as perfect as possible, in order to open to the reader the measure of the Saxon history. We need scarcely say a word as to the value of the present volume, so may point to it as a book for any one to take in hand who wishes to study of Anglo-Saxon.

Igné. Edited, compared, revised, and with a new Author of "The Gentle Life."

It is surprising to find that only two editions of *Montaigne* have been published in the present century, namely, one published by Miller in 1811, and that edited in 1841. We cannot doubt there is a most valuable printed volume which—based on the text of 1759, with corrections, alterations, fresh notes, and which includes all the biographical essays, and all which most men's business and bosoms—will be well read by a body of readers. "Downright Mon-

taigne" is so very plain spoken, that we can well understand his being printed with the omission of an essay or two, and certain passages quite unsuited to the present age: and we are sure that the fact of such omission will, in the eyes of many, be an additional recommendation of this beautifully printed and carefully edited volume.

Histoire de la Caricature Antique, par Champfleury (Paris, Dentu; London, Williams & Norgate.)

In a pleasant dedication to our occasional correspondent, M. Philartète Charles, the author of this interesting little sketch of the Caricaturists of Antiquity tells us it owes its origin to the sympathy which that Professor showed in some of his Lectures for those "humoristes méconnus, qui manquent de respect pour l'humanité et en montrant les grimaces, sont nécessairement exclus des Almanachs de Gotha de la littérature." Be its origin, however, what it may, the book is replete with curious information, pleasantly written, nicely illustrated, and calculated to make us wish for its promised companion on Modern Caricatures.

Wine. The Advantage of Pure Natural Wine, and its Special Qualities for the Promotion of Health and Social Enjoyment. (Denman.)

Our notice of Dr. Druitt's *Report on Cheap Wines* has brought us this brochure from Mr. Denman, who has the merit of having been the original introducer of pure Greek wines into this country. Of course, though this tract is open to the objection of being an *ex parte* eulogy of the class of wines in which Mr. Denman deals, and to which he gives his especial attention, there is so much plain common sense in it, that we think few who desire to make acquaintance with pure though low-priced wines will read it without giving some of these Greek wines a fair trial.

Medical Systems. An Address at the First Meeting of a Medical Association at Birmingham. Delivered by the President, William Sharp, M.D., F.R.S. (Longman.)

A temperate, logical, and well-reasoned Address, which every medical man should read dispassionately. Those—and how large is the daily increase in their number?—who have lost faith in the old system will, we think, be struck with some of the views here enunciated by Dr. Sharp.

Original Notes on Dorchester and the Durotriges. By the Rev. Richard Cutler, M.A. (*Dorset County Chronicle Office*.)

A series of amusing and graphic Dorchester sketches, originally contributed weekly to the *County Chronicle*, which well deserve to be preserved in the present more convenient form. They exhibit a happy combination of deep reading, with interesting personal recollections.

Our Domestic Fire-Places; a Treatise on the Economical Use of Fuel, and the Prevention of Smoke; with Observations on the Patent Laws. By Frederick Edwards, Jun. Second Edition. (Hardwicke.)

A Treatise on Smoky Chimneys; their Cure and Prevention. By F. Edwards, Jun. (Hardwicke.)

Though we do not agree with the Neapolitan Ambassador, who declared that in England we got all our sun from Newcastle coals, we are doubtless indebted to those black diamonds for much of our health, comfort, and enjoyment. The first of the volumes whose titles we have just transcribed gives much interesting information as to the economical use of these aids to enjoyment; while the second deserves the especial consideration of those who being spared two of the proverbially great sources of domestic misery—a scolding wife and crying children, are yet vexed with the third great evil, smoky chimneys.

RUBBINGS OF BRASSES.—I am instructed by the churchwardens of St. Helen's, Bishopsgate (Messrs. Rolfe and Richardson), to inform the readers of "N. & Q." that, during the repairs now in progress, any gentleman desirous of taking "rubblings" of the various brasses in the church can do so on application to the architects, Messrs. Wadmore and Baker, 35, Great St. Helen's.

R. H. HILLS.

EXHIBITION OF NATIONAL PORTRAITS, 1866.—We learn, with much gratification, that the Committee have already received many very important promises of assistance, and the offer of interesting contributions. The University of Oxford has, as we should have hoped of such a body, thrown open their treasures to the Committee. The Dean and Chapter of Christ Church have with the same liberality offered the fine portraits in their great hall and library; and other Colleges are, we believe, prepared to act with readiness in promoting the wishes of their Chancellor. We shall probably return to this subject next week.

THE PASTON LETTERS.—It has been generally understood that, at the opening Meeting of the Society of Antiquaries on Thursday next, a paper would be read by Mr. Bruce defending these interesting documents from the doubts cast upon their authenticity by Mr. Merivale. If however it be true, as is reported, that the originals of the Fifth Volume, together with some other old documents of the like nature—and the letters of Sir John Fenn to his publisher have been found by Mr. Philip Freer, the son of Mr. Serjeant Freer, among Sir John Fenn's papers—it is obvious that Mr. Bruce's paper must be postponed; at all events, till such originals have been examined by competent authority. If Mr. Merivale's doubts lead to the discovery of these, and to a successful search after the other long-missing originals, he will have done good service to the cause of historical truth; and will, we are sure, not the less rejoice at the result, although it is not that which he was originally prepared to expect.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

DURAND'S ON SYMBOLISM.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SAWYER, Publisher of "NOTES & QUERIES," 41, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Foulton's History and Antiquities of Holderness. Part IV.

Wanted by Mr. Frederic Osney, 66, Lincoln's Inn Fields.

THREE DES BALLES, par Pere Menestris.

Wanted by Mr. W. Stauchagen Jones 79½, Gracechurch Street.

Notices to Correspondents.

MONUMENTAL BRASSES.—Our Correspondent from Hunting will, we think, find all the information he desires in the Rev. Herbert Thomas's valuable Manual of Monumental Brasses, published by Fowler in 1861.

T. F. F. (Hurstpierpoint) is thanked. We propose to use his last communication in our Christmas Number.

FIVE. Since the death of our Correspondent, J. B. Davidson, Esq., of Seckley, we know of no Devonshire genealogist except Mr. John Fodgett, of 66, Great Russell Street, Bloomsbury, and Editor of the Devonshire Pedigree.

ANNA. In the marriage announcement of "Miss Smith on Crooked Staff," the word *on* should surely be *of*.

J. M. O. Mr. Charles seems to refer to a plot of ground, not a measure, in his query on "Hunt Fleck," vol. p. 29.

C. D. H. We cannot find any earlier edition of A Collection of Psalms and Hymns of that "Printed in the Year 1738."

JOHN MASTERS. For notices of the land connected with the London Abbeys, and old service, see "N. & Q." vol. 8, viii, 201.

ENIGMA.—3rd 8, p. 348, col. 1, line 28, for "Germanus" read "Germanus;" col. 1, line 30, for "fourth edition" read "first edition."

"Notes & Queries" is registered for transmission abroad.

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oks, &c.

Notes.

FILIUS NATURALIS.

ph the term natural son, at the present
ufficiently indicative of illegitimacy, at
stant period it was not so, and ques-
e arisen as to its exact meaning. *Cur-*
is was, in the great case between the
e of Roxburghe and General Kerr of
s, alleged to fix bastardy upon an an-
the general; but all the learning
ty of the late John Riddell, the well-
notiah genealogical and peerage lawyer,
influence either the Court of Session or
of Lords, and judgment went against

lowing abstract of a charter going back
1451, is valuable; for the distinction be-
ildren lawfully begotten and natural
is shown plainly, by the substitution, or
styled, the remainder, under the entail
y William Earl of Douglas in favour of
allor and adviser George Kerr: —

: by William Earl of Douglas, of Wigton, of
Lord of Galloway, and of the Regality of
his lovite George Ker for his counsel and ser-
is multipliciter impenso et impendendo, "all
the noble Earl's lands of Huton-hawe," with the
lying within the county of Berwick. The
-hawe, in process of time, is converted into
L

lands are entailed upon George and the heirs male law-
fully procreated, or to be procreated, of his body; whom
failing, the oldest natural son of the said George and the
heirs male of his body lawfully procreated; whom failing,
the second natural son of the said George and the heirs
male of his body lawfully procreated; whom failing, his
third natural son and the heirs male lawfully procreated
of his body; whom failing, Andrew Ker of Aukleton-
burne, and the lawful heirs male procreated or to be pro-
created of his body; whom failing, Thomas Ker, brother
german of the said Andrew Ker and the heirs male pro-
created or to be procreated of his body; whom failing,
James Ker, brother german of the said Andrew and
Thomas and his lawful heirs male procreated or to be
procreated of his body; whom all failing, "veris legiti-
misi et propinquioribus hereditibus masculis dicti Georgii,
&c."

This deed, which is written on parchment, is
dated at Edinburgh, 11th January, 1451, and is
witnessed by Thomas de Cranston de eodem,
William Lauder of Ililton, and James Rudyr-
forde of that ilk, all described as "armigeri."

The present house of Huttonhall was not
erected till a later period. It is now falling to
ruin, but at one time must have been a fine baro-
nial residence. Some of the trees which are ad-
jacent are evidently of considerable antiquity, and
may rival those at Bemerside, the seat of the
family "de Haga," which are celebrated for their
beauty. Notwithstanding this careful entail and
the number of substitutes, Hutton Hall long since
passed from the Kerrs. Some forty or fifty years
ago the estate belonged to one of the Johnstones
— a well-known border family. Upon this gen-
tleman's death it was sold. Since then, the
mansion-house, not being inhabited, has been per-
mitted to go to ruin, and one portion of it has
fallen in.

Thomas de Cranston was the ancestor of the
Lords Cranston. The Rutherfords were sub-
sequently raised to the peerage, but failed after
the Union. A claim was not long since preferred
to the title, which did not find favour before a
committee of privileges, although, probably in a
civil action for recovery of a landed estate, the
evidence of pedigree might have met with more
countenance.

Lord Campbell, in adjudicating upon Lord
Fitzhardinge's claim to be Baron Berkeley by
tenure, asserted in positive terms the impossibility
of a subject having the power of making a peer—
a rash assertion as concerns Scotland, where nomi-
nations are well known, such as the Errol and
Breadalbane substitutions, and of the inaccuracy
of which the Rutherford peerage is a striking
instance, for there the patent authorised the Earl
of Teviot to name his successor to the barony of
Rutherford by any writing even on his death bed.
This he did, and by a last will and testament,
proved in the Prerogative Court of Canterbury,
he named Rutherford of Hunthill, who was thus
made a baron and sat in Parliament, although an

English testament could not have carried a single acre of land across the Tweed. The second Lord Rutherford, under the testament, is understood to have been the hero of Sir Walter Scott's romance of *The Bride of Lammermoor*. J. M.

NATIONAL PORTRAIT EXHIBITION, 1866.

The two following portraits, if thought worthy of admission, will be lent with great pleasure for the National Portrait Exhibition. They were both in the collection of William Boys, Esq., F.S.A. and F.L.S., the historian of Sandwich, who died in 1803. On his death, they passed into the possession of his son Admiral Boys, from whom they were inherited by their present owner.

1. A portrait of King James II. This is a good picture, though not in good preservation. The family tradition is, that it was painted either by Sir Peter Lely or by Sir Godfrey Kneller. Any uncertainty upon this point, however, appears to be removed by a copy of the portrait, namely, Vertue's engraving of James II. for Rapin's *History of England*, fol. edit. This engraving, with the exception of certain allegorical accessories which seem to be Vertue's own, was evidently copied by Vertue (as will be perceived at once on comparison) from the portrait now offered for exhibition; and Vertue's engraving is lettered thus:—

"Drawn and Engrav'd by Geo. Vertue from an Original Painting done for Secretary Pepys, and painted from the life by Sr GODFREY KNELLER, An^o Dn^o 1688."

Should it be asked, how a painting "done for Secretary Pepys" found its way to Sandwich, we may remark that Pepys was chosen Burgess for Sandwich in 1683; and that subsequently, when the portrait was executed, it may probably have passed from Pepys's hands into the family of that Sandwich man, whose portrait is next to be spoken of.

2. Sir John Boys, of Bonnington and Sandwich, gentleman of the Privy Chamber. In the civil wars he was a distinguished Cavalier; and he was subsequently engaged confidentially, as may be seen from Pepys's *Diary*, in the negotiations for the return of Charles II. But what most distinguished him was his famous defence of Dennington or Dennington Castle, in Berkshire, against the forces of the Parliament. On this subject the *Archæologia Cantiana* for 1860 (p. 183) says:—

"A few extracts from the *Mercurius Aulicus* (the Court Journal of those days), detailing the history of this glorious affair, cannot but be acceptable to our readers. We shall be much mistaken if they do not feel pride, in the distinguished loyalty and undaunted bravery of this gallant Cavalier, an honour to his name and to our county."

The following is Col. Boys's reply to a threatening summons of Jeremiah Horton, who was in command of the besiegers:—

"Sir,—Neither your new addition of English high threatening language shall deter me, nor the rest of these honest men with me, from our Sovereign, but do resolve to maintain the uttermost of our powers; and for the quarter, yours may expect the like on Wednesday sooner if you please. This is the answer of your servant,

"Octob. 7, 1644."

(See *Mercurius Aulicus* for Oct.)

The *Archæologia Cantiana* adds:—

"Sir John Boys, in return for his glorious defence of the Castle, was honoured by Charles I. with a gratuity to his family arms, viz. On a castle crown imperial or."

In the corner of the portrait of Sir John Boys, this modern achievement, the crown appears on the head of the old family demi-lion. The painting is not first-rate, but seems to be a good likeness, bearing a resemblance to living members of the family.

Your correspondent CANTIANUS might have added to the list of portraits, an admirable portrait of Lord Mote, an ancestor of Waller, the poet; another ancestor, Sir John Marsham, the ancestor of those at Surrenden, a beautiful portrait of the first baronet, the Sir Edward Dennington, a contemporary celebrity.

Harry Edmund Waller, Esq., of Lodge, North Leach, Gloucestershire, has an authentic portrait of Waller, the poet; another ancestor, Sir John Marsham, the ancestor of those at Surrenden, a beautiful portrait of the first baronet, the Sir Edward Dennington, a contemporary celebrity.

Mr. Hammond, of St. Alban's, Wingham, has an authentic portrait of the ancestor Colonel Boys, the glorious defender of Dennington Castle.

Lord Falmouth has a splendid portrait of the ancestor Admiral Boscawen; and John Wingfield Esq., of Addington Place, West Mall, has a magnificent painting by Cosway, life-size, of the Prince of Wales and Mrs. Fitzherbert, which, I have understood, that gentleman has inherited from Lord Aldborough, to whom it originally been presented by the Prince.

A WELL-WISHER TO THE EXHIBITION.

ILLUMINATIONS OF THE COURTS OF COMMONS AND MINSTER.

The illuminations exhibited to the Antiquaries in December, 1860, and in the recent publication of the *Archæologia Cantiana* vol. xxxix. pp. 337 et seq. are accompanied by an interesting description by the late Mr. He attributes them to the reign of

ing, from his not appearing to be tont the Chancellor represented is a layfixes the precise date to be between 1454, and March 7, 1455, the 32nd and of the reign; being the only period such a lay Chancellor, Richard Nevill, Salisbury, held the seal.

confirmation of Mr. Corner's view aphe representation of the Court of King's where five judges are on the bench. The mber of four was not increased to five 1445 or 1446: so that the pictures must a taken after that time.

seven judges are represented in the Common Pleas; and that number did the Bench till 1450, which brings the er to Nevill's Chancellorship in 1454. here were for a short time eight judges; of them was also Chief-Baron of the 2, and might not usually sit in the Pleas.

presentation of the Court of Exchequer, does not support Mr. Corner's suggestion, as made while Nevill was Chancellor in for, at that time, there were only *four* the chief, and three others; while the exhibits *five*. From 1449, to the end of the staff of the Court consisted of only

s probable, therefore, that the date of nations was not in the year in which Chancellor. There is no other reason on him, than that the figure is not rewith a tonsure, but in a cap, which all conceal that mark of the clerical

ot concur in Mr. Corner's opinion, that of the five persons on the bench of the was the Lord High Treasurer. He is scarlet robes, precisely similar to those gas in the other pictures; and he seems to vidently the Lord Chief Baron, who held as the office of Judge of the Common

The reason why the other barons are i in yellow, or mustard-coloured robes, y were not at that period "men of the had no judicial authority. They were rior grade to the puisne judges of the hes, and were generally selected from offices of the Exchequer, who were conth the details of the Revenue.

t known when the party-coloured robes jeants represented in the pictures were ed; but it seems that barristers (and serjeants) put on mourning gowns on of Charles II., and continued to wear 1697; when Chief Justice Holt, in as Term, made an order that they should at term "in their proper gowns and urning ones," and that otherwise he

would not hear them. What were their "proper gowns" is not mentioned; but Luttrell (iv. 300) tells us that the change would cost them 15*l.* a man.

EDWARD FOSS.

PURY PAPERS.

The present possessor of property in this parish, formerly held by the family of Pury—well known as active and influential partisans of the Parliament in the Great Rebellion—has lately placed in my hands some original documents, addressed to Colonel Thomas Pury, by several leaders of the day, which seem to me worthy of a place in your pages.

I select three, not as the most interesting of the number, but chiefly as being the most legible; and if you desire it, you shall have the others, as I may be able to spell them out. I would add that, in some of the letters, the signatures are very "dark."

The three which I now send are: 1st, Colonel Pury's commission under the Commonwealth; 2nd, his commission under Charles II., settling a point not generally known—that, although a zealous Parliament man, he served after the Restoration; and, 3rdly, the proclamation on the escape of Lord Lambert from the Tower—the circumstances of which are fully detailed by Lord Clarendon in his sixteenth book:—

"The Seal of the Council of State appoynted by Author. of Parl.

"By virtue of the authority to us committed, we do hereby constitute and appoint you, Thomas Pury the Younger, Esq., to be Captain of a Company of foote, consisting of one hundred souldiers, besides officers, of such well affected persons as shall voluntarily list themselves under you in the City of Gloucester, for the perfect defence and security of the said City and the Commonwealth against any the enemys thereof; which company you are, with all expedition, to list and muster. And all officers and souldiers of the same are hereby required to be obedient to y^r comands as their Captain by virtue of this comission given unto you. And you are also to observe and obey such orders and directions as you shall from tyme to tyme receive from the Parliament or Council of State appointed by Parliament.

"Given att the Councell of State att Whitehall this, 20th Day of July, 1659.

"Signed in the name and by the order of the Council of State, appointed by Authority of Parliament,

"To Captaine
Thomas Pury."

The Seal (apparently Monck's private coat of arms).

"George Monck, Capⁿ Gen^l and Comander-in-Chief of all His Ma^{ties} Forces in England, Scotland, and Ireland, Master of His Ma^{ties} Horse, Knight of the Most Noble Order of the Garter, and one of His Ma^{ties} most Hon^{ble} Privy Councill.

"To Thomas Pury the Younger, Coll. and Capⁿ.

"By virtue of the power and authority to me given by his most excellent Ma^{ty}, Charles the Second, by the Grace

of God King of England, Scotland, France, and Ireland, Defender of the Faith, I do hereby constitute and appoint you, Thomas Pury the Younger, to be Coll. of a Regiment of Foote, and Captain of a company of foote in the same regiment of foote, under my Comand, for the Service of his Ma^y. You are, therefore, to take unto your Charge and Care the said Regiment as Coll. thereof, and duly exercise the officers and soldiers of the same in armes; and also to use your best care and endeavour to keep them in good order and discipline, commanding them to obey you as their Collonell. And you are likewise to follow and observe such orders and directions as you shall from time to time receive from His Ma^y, the Parliament, Privy Councill, or myself. And you are also to obey the superior officers of the army according to the discipline of war, in pursuance of the trust reposed in you, and your duty to his Ma^y,

"Given, under my hand and seale, at the Cock-pitt, the xith day of June, 1660, and the xiith year of his Majesties Reign,

"GEORGE MONCK."

"For Col. Pury, or the Officer-in-Chief with his Regiment, at Hereford.

"Sir,

"The Lord Lambert, having escaped out of the Tower the last night, I desire you will be very carefull of your duty, and not suffer any officers to be away from their charges, and to have an eye that no agitators come amongst your soldiers to withdraw them from their duty; and if they do, to secure them and send them in safe custody to the Martiall Gen^l at the Mewes; and in case that any officer or soldier shall apprehend the Lord Lambert, you may give them notice that they shall have one hundred pounds for their paines. I would have you take care that there be still ———* a Commission officer of your Regiment. I desire you ———* to take.

"Your very loving friend
and servant,

"GEORGE MONCK."

"St. James's,
11 April, 1660."

C. Y. CRAWLEY.

BOOKSELLERS' CATALOGUES.—Thomas Osborne's series of Catalogues appears to have extended from 1729 to 1755. They contained the choicest articles from the libraries of the second Earl of Oxford (the *Harleian* Harley), Hearn, Roger Gale, Philip Duke of Wharton, and others. Payne & Sons' series seems to have had a run of sixty-three years, 1740 to 1803; and we find, in connexion with these, the names of many celebrated scholars, whose collections came into the market in that interval. Third in order stand the Catalogues of the Messrs. White, 1754—*circa* 1850. They traded successively and successfully under the names of John Whiston and Benjamin White; Benjamin White; Benjamin White & Son; Benjamin White & Sons; Benjamin and John White; John White; White & Cochrane; and William White. Fourthly, among bookselling stars of the first magnitude, occurs Thomas Thorpe, 1818—1851. In these lists, we meet with the most extraordinarily curious articles, MSS. and printed books, accompanied by notes, which made

* Words quite illegible.

them more than lists; surprisingly rich of information for such as have not the opportunity of consulting the books themselves.

W. CAREW.

MICHAEL'S DINNER.—

"To the Editor.—Sir,—With reference to letters in your paper of this day upon the verses published in the *John Bull* paper, 'Michael's Dinner,' and attributing the same to the late Mr. Theodore Hook, I beg to inform that gentleman stated to me a few days since his appearance in his paper—the *John Bull*—the extraordinary sale of the paper they knew that he did not know who the author was, had received the manuscript at the *John Bull* Treasury envelope and by a Treasury messenger any name being attached; and he assured me, in his honour, that he did not know who the author was, am, Sir, your obedient servant, GEORGE MONCK."

"Nazing Park, Waltham Cross, Oct. 30."

"To the Editor.—Sir,—In Lockhart's *Myself* republished from *The Quarterly*, he makes it appear that he found the song in the letter-box of the *John Bull*, and that he never could discover its author. It is to Sir Alexander Boswell.—Faithfully yours,

"SIC VOS."

(From the *Standard*, Nov. 1860.)

The above letters are sufficient to show that there is no evidence that Lord Palmerston was the smart, but vulgar and personal author of 'Michael's Dinner.' So that he, who is now called 'Michael's Dinner,' did not need not care who did. I wish, however, to know what was the "Treasury envelope," and have an impression that the envelope was of the same shape as the creature of the pen before which each separate sheet was written. The ministry of that time refused to use, but were not disposed to receive the *John Bull*; and I cannot believe, on the solemn assurance of Theodore Hook, that it was brought to him at the office by a messenger."

Fitz

Garrick Club.

"MATTHEW, MARK, LUKE, AND JOHN.—Not aware whether this version has been published before. A servitor here had been told to say it by his mother, who, I believe, lives somewhere in the west end of London."

"Matthew, Mark, Luke, and John,

God bless the bed that I lie on.

Four corners to my bed,

Four angels lay aspread;

Two to foot, and two to head,

And four to carry me when I'm dead.

I go by sea, I go by land,

The Lord made me with His right hand.

He's the branch and I'm the flower,

Pray God send me a happy hour—

Not only me, but those who are near

And dear to me, this night and evermore.

The College, Hurstpierpoint.

OF MACKWORTH PRAED.—There has been speculation in "N. & Q." as to why these names were given to Praed at his trial, and some of your correspondents have asked America for a solution. I think the extract from the *Gentleman's Magazine* 1795, will settle the question:—

Wm. Mackworth Praed, Esq., of Lincoln's Inn, was charged with having sacrificed his life to her familiar spirit. —*List of Marriages*,

W. D.

OF RED COCKS IN THE EAST AND THE BUDDHISTS OF CEYLON, and the low south of India, sacrifice red cocks to

In Croker's *Researches in the South of India* author mentions that, in the year A.D. 1200, a man was charged with having sacrificed his life to her familiar spirit. H. C.

OF THE WORKERS IN GOLD.—Bishop of Lincoln is of opinion that M. Homberg made a great discovery in introducing light into the pores of mercury, and that the alchemists, among others, never affirmed that gold was made. They conceived, from its colour, that it entered largely into the composition of the philosopher's stone; and others were certain that it was necessary to pass their metals through certain places, endeavouring to make the leaf of a plant which transmits heat into gold, and solidifies it. Their experiments are dignified with the name of *alchimia*, from the Arabic *ilm-al-kimia*, or chemistry; from which is probably derived the English word chemistry. Captain Ross of the 6th Madras Infantry, possessed a piece of some white metal, which he asserted was silver fixed by the said leaf. The art of the Trinchinopoly chains for a compass was enveloped in mystery. European, I believe, discovered the secret. It is a fact that Dr. Joseph Ferlini, of Pavia, discovered in 1834, in an Egyptian tomb, of precisely the same pattern and style as the one at F——n, when at one of the stations on the coast of Africa, saw a negro goldsmith return exactly the same quantity of silver ornaments, he had received as the work, not one grain's weight appeared in the course of the work, as if filing, &c. When any part of the work was submitted to the test, it was found to contain no alloy. H. C.

BERNARD SKELTON: BEVIL SKELTON.—Mr. Pepys, in his immortal *Diary*, under date 10 Oct. 1662, records with evident delight his sitting in the Regent House at Cambridge, and giving his vote for Bernard Skelton, an old schoolfellow and acquaintance, as one of the taxors of the University. On the name of Bernard Skelton, the late Lord Braybrooke made the following note:—"Afterwards agent in Holland for James II., who made use of him to inveigle over to England the Duke of Monmouth." This is altogether a mistake. Bernard Skelton, M.A., Fellow of St. Peter's College, sometime taxor of the University, was rector of Cantley, in Norfolk, 1668 to 1690. (Blomefield's *Norfolk*, vii. 230.) The agent of James II. in Holland was Bevil Skelton, a colonel in the army, who also went on embassies to Venice and France, was sometime a prisoner in the Tower, and ultimately lieutenant of that fortress. He left England with James, who raised him to the rank of major-general. His death occurred at Paris, May 14, 1736. He was one of the pages of the body of Charles II. at least seventy-five years previously, so that it is probable he was nearly a hundred years old.

Particulars respecting Bevil Skelton may be collected from MS. Addit. 5756, f. 249; 15,750, f. 72, 74; 15,892, f. 42, 200; Browne's *Cal. Vandem State Pap.* cxlviii.; Burnet's *Own Time*; Clarendon *Diary*, ed. Singer; Ellis *Correspondence*; Green's *Cal. Dom. State Pap.* c. ii.; MS. Harl. 1515, f. 143, 144, 209—217; 1516, f. 39, 354, 355, 384; Luttrell's *Diary*; Macaulay's *Hist. of England*; Noble's *Contin. of Granger*; Roberts's *Life of Duke of Monmouth*; Salmon's *Chron. Hist.* i. 245, 247, &c.; ii. 320.; Hen. Sidney's *Diary*; Thomas's *Hist. Notes*; Strickland's *Queens of England*, ed. 1835, vol. v. 452, 455—458.

Noble and Bromley call him Sir Bevil Skelton, and so does Mr. Geo. Roberts. We can find no evidence that he was knighted.

The instances in which his Christian name is suppressed are numerous, and one usually well-informed historical compiler was thereby so perplexed that he could only suggest that his name might have been *Ralph*!

C. H. & THOMPSON COOPER.

Cambridge.

"OUR ANCIENT BICKERINGS."—Our dictionaries generally suggest that the word *bicker*, to wrangle, is probably derived from the Anglo-Saxon *pycan*, or the German *picken*, "to peck like a bird."

In Italy the term for a wine-cup is *bicchiera*, and for a wine-glass *bicchieretto*. From the former we probably got our name for a drinking-cup, namely, a *beaker*. And is it not likely, that the words *bicker* and *bickering* come from the same source; namely, quarrelling over our cups?

J. E. T.

Queries.**BEN JONSON'S SKULL.**

In sending you this cutting, which, I feel, if there be any truth in it, must be investigated through "N. & Q." I shall abstain from all but a short comment, leaving the learned Editor to treat it at large. What pressure, I ask, can be put, other than an open confession of the parties, that can satisfy any one that this precious relic is that which this blind gentleman avows it to be?

Was it with the intent that this priceless relic, when alive, should be made a market of when dead, that this partial revelation was made by this *visually* blind, but otherwise wide-awake gentleman? I follow these questions by hoping that Dr. R.'s intent was not to enrich (or rather desecrate) the Shakspeare Museum by the spectacle of the remains of him "who loved him this side idolatry"; but to compel the restoration of the honoured caput to the skeleton from whence it was so recklessly, if not profanely ravished:—

"THE SKULL OF BEN JONSON.—In the course of a paper read this week by Dr. Kelburne King, president of the Hull Literary and Philosophical Society, before the members of that society, on 'The Recent Visit of the British Association to Birmingham,' the Doctor, in speaking of a visit which he and Dr. Richardson, of London, had made to Shakspeare's birthplace, at Stratford-on-Avon, narrated the following curious incident:—He said that a blind gentleman, who thought that no one but the guide was present, mentioned that a friend of his had a relic which would be a valuable addition to the Shakspearean Museum at that place—the skull of Ben Jonson. This friend had attended the funeral of Dr. —, at Westminster Abbey, where he perceived that the next grave, that of Ben Jonson, had been opened, and he could see the skeleton of the body in the coffin. He could not resist the opportunity of putting in his hand and extracting the skull, which he placed under his cloak, and thus carried it off. From a remark which the blind gentleman dropped, Dr. Richardson thought he could identify the offender, and he asked if the person's initials did not consist of certain letters. The blind gentleman, who was not a little startled at finding that his secret was out, admitted the fact, but prayed that no advantage might be taken of the discovery. This was promised; but as Dr. Richardson is an ardent admirer of the Avonian bard, he is determined that, without going to extremities, he will bring the necessary pressure to bear on the possessor of the skull, so that it shall be placed in a more worthy repository than the cabinet of an obscure individual.—*Manchester Guardian*." (*Times*, 11th Nov. 1865.)

J. A. G.

[Have we not heard a different story about this relic of Rare Ben Jonson? We have a recollection of hearing a very popular writer on Natural History, who had peculiar opportunities of knowing the truth give a very different version.—ED. "N. & Q."]

THE BURNING BUSH AS A DEVICE.—Can you tell me when the Established Church of Scotland adopted its striking and admirable device—a *Burning Bush*, with the motto, *Nec tamen consumebatur*? This ancient type of the Church, suf-

fering yet enduring, was naturally a gem in the seventeenth century, and constant in Presbyterian writings. Thus in *the General Assembly of the Kirk of Parliament* in Feb. 1645, it is said: "hath not left us in the fiery Furnace, but still in the midst of the Burning Bush is a Scottish pamphlet, which I have dated 1717, and entitled *The Burnt Consumed*. In ancient times, the Bush was also taken as a Type of the Incarnate Christ." F

COLLAR OF SS.—On the south side of Ely Cathedral is a canopied altar supporting three effigies, one of them a man in armour, and the other two ladies. This is said to be the monument of these the effigies of John Tiptoft, 1st Earl of Lancaster, and his two countesses. Tiptoft, an ardent and distinguished Yorkist, was beheaded by the Lancastrians, Oct. 15, 1470. His effigy displays the engrailed saltire, the arms of the Tiptofts; but about the neck there also appears the *Lancastrian* collar (Gough (vol. ii. p. 226) describes it) with his habitual minuteness, but without notice of the collar. I wish to ask whether any authority these effigies have been assigned to Earl and Countesses of Worcester? The effigy with the SS. collar could hardly be taken as the monumental portraiture of a nobleman? Did Tiptoft, like his father, the "king-maker," at different times wear the red and the white rose?

I am endeavouring to form a collection of effigies, &c. with the collars of York and Lancaster, and I shall be glad to receive for any references and any information.

CHARLES

"THE CONTRASTING MAGAZINE."—The author of this Magazine, which took its existence with its eighteenth number in March, 1827. Published by Hunt & Co.

DEATH IN SOUNDINGS.—Is it possible to account for the extraordinary circumstances of many well authenticated cases, invalids, who had lingered for many weeks in a vessel was in blue water, died almost immediately after reaching soundings?

EGOISM AND EGOTISM.—Is there any considerable difference of meaning between *egotism*?

REV. H. ERSKINE: MARGARET HALDANE.—Anxious to know more of "Margaret Haldane, native of Orkney," wife of the celebrated Erskine, of Chirnside, founder of the Church in Scotland. Where could he

non-locomotive times? Is there any line which supplies any particulars?
F. M. S.

don Villas, Plumstead.

HELLE DE FLEURY.—In the letters of se des Ursins to Madame de Maintenon, ion made of a young girl of the name *Hellette de Fleury* (a natural daughter of son of Louis XIV.), and that she was by the Princesse de Conti, and married —, by Philip V. of Spain, her r. Can any of your readers or inform me of the name of Mademoiselle's husband? She died soon after e.
H. DE H.

ALICE.—That delightful book, Evelyn's *Godolphin*, edited by the Bishop of doubtless familiar to most of your the note (p. 256) by Mr. Holmes, of Museum, is an account of the ceremony at Court before their Majesties." "Mrs. Frazier, Maid of Honour to the bo, with other Court ladies, was one mps attending on Diana?"
F. M. S.

don Villas, Plumstead.

IN CHURCH BELLS.—At Appleby, in is a bell with the inscription *scu s.* In the situation usually occupied a fylfot within a Lombardic D standing right side, and at the end a mutilated the Lombardic letters T B and the of a cross between them. At Scotherne lot in D standing as usual is on a bell *seurs-de-lys* and *thc*, but no trade-Hathernage, in Derbyshire, is a fylfot letter G in the first word of

A IN EXCELSUS DEO 1617 h̃t̃a h̃t̃a."

as here are small ornamental Roman, are frequently used by this founder lfield of Nottingham.) I have been r Mr. Boutell that the fylfot is sup-ve had a mystical signification. Can your other correspondents throw any is, or on the origin of the name, or on lls in particular?†
J. T. F.
Hurstpierpoint.

THE DUKE OF GLOUCESTER AND STEPHEN writer in *The Athenæum* of Oct. 28, Dr. Shirley's *Catalogue of Wyclif's* correcting an error of Dr. Shirley's as Duke of Gloucester, Thomas of Wood-xth son of Edward III., says, "that nny, not many years since sexton of

rowne's comedy, *Calisto*, or the *Chaste* : see ante, p. 374.]
se seven articles on the Fylfot in heraldry vols. v. vi. vii.—Ed.]

St. George's, Hanover Square, was the sole representative of this first Duke of Gloucester." Where can I find evidence of this curious fact? G. P.

"**HEGENETII ITINERARIUM.**"—Can any of your readers afford information about a small, but beautifully printed little volume, with this title?—

"Gotfr. Hegenetii Itinerarium Frisio-Hollandicum, et Abr. Ortelii Itinerarium Gallo-Brabanticum, in quibus quæ visu, quæ lectu digna. Accedit Georgii Loysii C. V. Pervigilium Mercurii, in quo agitur de præstantissimis Peregrinantis virtutibus. Editio ultima, auctior et emendatior. Lugd. Batavor. Apud viduam Henrici Verbiest, MD. LXXVII [1667]."

The treatise by George Loysius, "De peregrinatione," is interesting.
J. M.

HERALDIC QUERIES.—In July, 1792, arms and a crest were granted to A. B., and to the descendants of his grandfather. In October of the same year, licence and authority were granted to A. B. (in prospect of a marriage with C. D., co-heiress apparent of her father then living,) to take the name of D. in addition to B., and to quarter her arms: in the 1st and 4th quarters, D.; in the 2nd and 3rd, B.; "and for the crest of D., on a wreath," &c., as exemplified in the margin. When C. D. became her father's co-heiress, should A. B. have borne her arms on an escutcheon of pretence in the centre of the arms of D. and B. quarterly? Had A. B., or have his descendants, any right to bear two crests: that, namely, of B. in addition to that of D., which last only is mentioned and exemplified in the grant of Oct. 1792?

JOSEPH RIX, M.D.

St. Neot's.

HUNDRED-WEIGHT.—When was this term first generally used to signify 112 lbs.? And was the "hundred-weight" (as the word would seem to imply) ever only 100 lbs.? And what is the origin of *cut.*, or *€*, which are both used as abbreviations for the word?
W. S. J.

"**TATTERING A KIP.**"—What is the meaning of this bit of old slang? It occurs in the *Wick of Wakefield*, chap. xx., where George is describing his employments in Mr. Thornhill's service. J.

NICHOLAS LINWOOD.—Wanted, information respecting the genealogy of Nicholas Linwood, Esq., M.P. for Aldborough, Suffolk, 1768, whose seat was at Itchell, near Crondell, Hants.

II. W. T.

PASSAGE IN LOCKE.—Locke says:—

"We have that degree of comprehension which is suited to our state. Had we more, the circumstances in which we are placed might become intolerable, and the extension of our intellect produce only an extension of misery."

Where can I find any other illustration of this thought?
K. R. C.

PALMERSTON QUERIES: FAMILY OF MEE.—I shall be much obliged for any particulars relating to the family of the late Lord Palmerston's mother, who is simply described as "daughter of Benjamin Mee, Esq."

Where, also, are the verses written by his (the late Premier's) father, on the death of Miss Poole, his first wife, to be seen? S. T.

The wife of the first Lord Palmerston was daughter of A. Houblon. What was her mother's maiden name? And what was A. Houblon's mother's name? D.

LATIN MS. OF P. P. RUBENS.—De Piles, in his *Abrégé de la Vie des Peintres*, translates a passage from a MS. by Rubens, written in Latin, respecting Leonardo da Vinci; and adds, "Rubens, after this, enlarges on Leonardo's skill in anatomy, and gives a particular account of all the studies and drawings which he made, and which Rubens had seen amongst the curiosities of Pompeo Leoni of Arezzo."

These are the very drawings and studies now in the Royal Collection at Windsor, of which, as "N. & Q." has most obligingly announced, I am about to publish a fac-simile. I should, therefore, be very grateful for any information respecting this MS. of Rubens. De Piles says it was in his own possession then. Does it exist still, and where? And would it be possible to obtain a correct copy of the whole of what the great painter of Antwerp says of the greater artist of Milan? And, last of all, could not the whole MS. be printed? B. B. WOODWARD.

Royal Library, Windsor Castle.

[As the MS. is probably in France, would our valued contemporary, *L'Intermédiaire*, kindly transfer this query to its columns?—Ed. "N. & Q."]]

SHEFFIELD FAMILY.—Can the family of Sheffield of Seton, co. Rutland, be connected with the Sheffields of Butterwick, in the Isle of Axholme, co. Lincoln? If so, at what period did they branch off from the parent tree? A. O. V. P.

SUICIDE.—Where does the English word suicide, or its Latin equivalent *suicidium*, first occur? They are both words of modern formation.

I should be glad of references to foreign books describing the burial of suicides and the indignities to which their bodies were subjected.

EDWARD PEACOCK.

UNPUBLISHED LETTERS OF VOLTAIRE.—A series of fifty-two letters by Voltaire to the Margravine of Bayreuth, sister of Frederick the Great, and one written to the Marquis d'Adhemar, between the years 1742 and 1758, have just been discovered at Bayreuth, in Bavaria, contained in

a portfolio, the cover of which bears the "Lettres de Voltaire," in characters whose comparison are proved, according to the gravine herself, to have been traced by gravine herself.

Has any of your readers examined the writing of these letters? and, if so, does it resemble Voltaire's? They have been in Berlin, accompanied by a commentary on the connection between portions of the gravine's well-known correspondence and communications from Voltaire. RICHARD KERSAL Dale Villa, Broughton.

THE DUKE OF WELLINGTON AND ETON.—Many of the distinguished Etonians who to your pages inform me on what has been stated that the late Duke of Wellington considered "the battle of Waterloo to be won in the playing fields at Eton." A tradition has been often made, and I am anxious to know what foundation there is for it. J. W. L.

Queries with Answers.

A WOODEN LEG.—I cannot find the origin of this invention. Was it known to the ancients? J. W. L.

[We are disposed to think that the wooden leg, as usually made, was mainly introduced into public use by Ambroise Paré, an eminent French surgeon, the fifth edition of whose works, the first we have met with, appeared in folio at Paris in 1606. It pictures a wooden leg, which, in its construction, and in its general appearance, differs from such wooden legs as we now see in our shops. Paré's verbal description, in his engraving, would seem to imply a contrivance which he was presenting to his readers something new. It is known at the time when he wrote. Paré states that he had obtained his various contrivances for artificial arms and legs "d'un nommé le petit chirurgien demeurant à Paris, homme de bien." We suppose that to Paré must be credited the introduction, though not the invention, of the wooden leg into common use. It will be seen that Paré passes over the claims of that "chopping" fellow, the Old Salt, who has been similarly furnished. Of "le petit" beyond what Paré tells us, we know nothing.]

It will appear, however, on further examination, that the wooden leg of some sort was certainly known many days of Ambroise Paré, and that for its origin we must revert to antiquity. We are led to approach that for the true origin of the wooden leg is back upon a primitive myth; and this we are conscious that to answer an inquiry into the mythology may by some be deemed the only proper mode of pleading ignorance.

* They were first printed in the *Gentleman's Magazine* for 1777, vol. xlvii. p. 240.

or that the "crus ligneum," or wooden leg, was he Romans:—
[nepte, frustra crure ligneo curres.]

certain *fabriator* stole Martial's verses and them with his own, the poet, in his epigram, compared his plagiarist to a man that at run with a wooden leg. (*Epiq.* x. c.). This of wooden leg is occasionally met with still. back from the Romans to the Greeks, we find referred to, both by Herodotus and by Plutarch—not indeed a wooden leg, but—a wooden *leg*—*ἐξέλεον πόδα*—Πόδα ἐξέλεον προσεποίησας, *z. IX. xxxvii.*; and Plut. in his short *Tract. Amore*. Indeed this instance of a wooden nearer, perhaps, to the case of a wooden leg it first be supposed. Hegesistratus, imprisoned Lacedemonians, escaped, it is said, from his fetters off his own *tarsus*—ἐνέτασε τὸν ταρσὸν ἑαυτοῦ: this act of self-mutilation which obliged him ly to use a wooden foot. Now it is hard to hat sort of fetters those could have been, from an could escape by amputating only his *tarsus*; Lacedemonians had no better device for secur- prisoners than such fetters as these, they could ve been such conjurers as we are disposed to som. Hence some learned men have conjectured ord *tarsus* here includes the *metatarsus*; that is t Hegesistratus, in order to get away, had to e only a part of his foot, but pretty well the is accords with the statement that he had a n, a wooden foot; not merely that part of his ooden. And if we may be permitted to sup- in executing the dire mutilation he knew what out, and was not such a goose as to operate at lation, but made the division a little higher up; seems to have been the only way in which he ve slipped his shackles), then he would have e after his not only a wooden foot, but something a wooden leg.

in, he it observed, is a very convenient con- s, as it countenances the idea that we have found the wooden leg among the *Greeks*, as well as *Romans*. However that may be, some record den leg may be found among the *Rabbies*, under of *gloog'ha*, though not very clearly distin- ther from the crutch, or from the stump used pport of a leg that is deformed, not amputated. rendering of *gloog'ha* is "*Scipio, vel Contus, m.*"

thus investigated ancient records for traces of a leg, but without discovering its origin, whither irect our farther search but to the pantheon; sh of its fabled deities, if not to Vulcan? Vul- Iaphastus) was lame; and not only that, Vul- consequence of his lameness, used some kind ical appliance to support his steps. The exact this support, as well as of the lameness itself, nately undetermined. We might have hoped ight on this subject from ancient statues. But,

says Montfaucon, (*Antiq. Ex.* I. 96.) "Quoique tous les mythologues disent Vulcain boiteux, ses images que j'ai vûes jusqu'à présent ne le représentent pas tel." Sculptors had their reasons for not representing Vulcan as lame, though mythologists so described him. According to some accounts Vulcan, in consequence of his fall when kicked out of heaven, suffered from weakness in both his legs; according to others, one leg was actually broken. This point, however, is settled at any rate; that Vulcan, in consequence of his lameness, could not walk without artificial support. This support, a mechanical invention of his own, was of gold, not wooden. But gold is not for every cripple; and every myth is backed by a reality. Vulcan's fabled contrivance for his lameness, then, may but present to us the shadowy record of some old-world invention, which culminated, as time rolled on, in the WOODEN LEG.]

LADY DENHAM.—G. STEINMAN STEINMAN wishes to know where Lady Denham, second wife of the poet, who died January 6, 1666-7, was buried? At the time of her death, her husband resided in Scotland Yard, St. Martin's-in-the-Fields; but she found no sepulchre in that parish.

[The lampoons of the day more than intimated that the lively and beautiful Miss Margaret Brooke (afterwards Lady Denham), was deprived of life by a mixture infused into some chocolate. It is certain, however, that three contemporary writers, Aubrey, Count Hamilton, and Pepys, affirm that her death was produced by unfair means. Pepys says in his *Diary*, Jan. 7, 1666-7, "Lord Brounker tells me that my Lady Denham is at last dead. Some suspect her poisoned, but it will be best known when her body is opened to-day, she dying yesterday morning." The Duke of York is troubled for her; but hath declared he will never have another public mistress again, which I shall be glad of, and would the King would do the like." Count Hamilton unhesitatingly lays her untimely death at the door of her husband. "As no person," he says, "entertained any doubt of his having poisoned her, the populace of his neighbourhood threatened to tear him in pieces as soon as he should come abroad; but he shut himself up to bewail her death, until their fury was appeased by a magnificent funeral, at which he distributed four times as much burnt wine as had ever been drunk at any funeral in England." Lady Denham was buried in the chancel of St. Margaret's, Westminster, on Jan. 9, 1666-7.

As connected with the slander of the times, which imputed her death to the jealousy of the Duchess of York, the late Joseph Hunter found the following curious note in a manuscript of Henry Newcome, of Manchester:— "Tis said that the Duchess of York was troubled with the apparition of the Lady Denham, and that through anxiety she bit off a piece of her tongue. She eat a plentiful dinner the day before she died, and being dead,

* From a letter of Lord Orrery, we learn that her body was opened at her own desire, and no sign of poison found. (Orrery's State Papers, fol. 1742, p. 218.)

was all rotten except her lungs. When she lay a dying, a popish priest was waiting in the outer chamber to give her absolution, and the Bishop of Oxford also, expecting which of them should be called in, but neither of them were." Addit. MS. 24,489, p. 316, Brit. Museum.]

GREEK TESTAMENT, 1642.—I purchased for a few shillings from Cadly's second-hand book shop in this town, a copy of the New Testament in Greek, large folio. It has lost the title-page, but on the next page there is an emblematic print of an angel inscribing on a pyramidal column, "ῥῆμας ἑσπῆτος ἐν τῇ ὀρεὶ Σιών." The text is very fine, but full of contractions. Is it valuable? I suspect it is a Parisian edition. J. L. P.

Birmingham.

[The emblematic print is intended for the title-page, at the bottom of which is the imprint, "From the Royal Press in Paris, 1642." It may be interesting to remark that an angel is writing on a pyramid a *Greek* inscription, importing "The Law of Love in Mount Zion;" while another figure is writing on a rock below a *Hebrew* inscription, the meaning of which is "The Law of Fear on Mount Sinai." Prefixed is the following half-title: "H KAINH TOY IHEOT XPISTOT ΔΙΑΘΗΚΗ." This magnificent edition, which was compiled at the solicitation of Cardinal Mazarin, is formed on those of Robert Stephens, but more particularly on the third of 1550: it has, however, omitted the introductory part of this edition, and the various readings there placed in the margin are here collected into one body, and placed at the end of the volume. Dibdin says, "It is a work which, along with the Juvenal, Horace, and Virgil, from the same press, ranks among splendid, rather than critical productions."]

"JACK WILSON."—Of many Shakespeares on my book-shelves, the only one which names "Jacke Wilson" in *Much Adoe about Nothing*, and shows that he was the first personator of "Balthasar," is Booth's verbatim et literatim reprint of the celebrated folio of 1623. In all the others the name of "dumbe John," and of "Jacke Wilson" are omitted, and, of course, the fun of making a professional singer a mere walking character, then chaffing him for his taciturnity, and afterwards adding to Italian names that of "Jacke Wilson," is altogether ignored and lost sight of. May I ask if the "John Wilson," thus briefly referred to in the *Handbook of Biography*, is the same with Shakespeare's "Jacke Wilson"?—"Wilson, John, a composer of sacred music, born at Faversham, in Kent, 1594, died 1673." Any particulars of Shakespeare's musical contemporary will be much esteemed. R. W. DIXON.

Santon Carew, co. Durham.

[Our correspondent will find some interesting particulars of Shakespeare's musical contemporary in the following work: "Who was 'Jack Wilson,' the Singer of *Shakespeare's Plays*?" An attempt to prove the identity of

this person with John Wilson, Doctor of the University of Oxford, A.D. 1644. By E. F. L.L.D., F.S.A. Lond. 1846, 8vo. Consulted by Mr. J. P. Collier in the *Shakespeare Society* ii. 33, "N. & Q." 1st S. ix. 439; 2nd S. x. 159.

"EIKON BASILIKĒ."—I possess a copy of the *Eikon Basilikē*, and am desirous of its value, &c.:—

"C. R. EIKON BASILIKH. The portrait of sacred Majesty in his solitudes and suffering papers that passed at Newcastle betwixt His Majesty and Mr. Al. Henderson concerning church-government. 1646. Also, prayers used in the time of strait. Rom. 8. 'More than conqueror,' agere, et mala pati, regium est. Herculeo in Letter from the Prince of Wales. London: R. Royston at the — in Ivy-lane, 1646."

The words in italics are rubricated on the side of the title-page is the shamrock and the thistle; on the back an epitaph on Charles, beginning:—

"So falls that stately Cedar,

Quaint little woodcuts, in which is always the prominent figure, form letters to some of the chapters. Wh of the epitaph, which is signed J. I.

[It would seem that our correspondent is the possessor of the edition thus described:—"Among the various editions of the *Eikon Basilikē*, the most curious, I say nothing of authentic merit, is one printed for Royston, 1649, 2 pages is printed in the form of a pillar, with a rose and thistle, and the initial letters rudely executed, representing the king in parliament, conversing with his son, &c. &c. also a head of Charles II., when a boy of five years has been generally cut out from the volume of *Reliquia Sacra Carolina*, of the exact date, Hagve, 1657, forms a valuable companion; indeed the two volumes are of very rare value. The author of the epitaph upon Charles I. is Dr. John Hewett, who was executed for Oliver Cromwell on Tower Hill, June 8, 1660."

WILLIAM SHAKESPEARE.—I submit from James Savage's *Genealogical Dictionary of the First Settlers of New England* (vol. II.)

"In an Indenture between the Right Hon. Richard Saltonstall, Knight, Lord Mayor of London, and two other Commissioners of her Majesty, Queen Elizabeth, and the parties departed first of three subsidies granted by Parliament preceding, bearing date Oct. 1, 1598, for St. Helen's Parish, Bishopgate Ward, I find Edward Jackson, John Alsop, and Thomas a following generation repeated among the chargeable with William Shakespeare, the humanity, as liable with others to that very details of minute circumstances in the life

core of pens, I do not recollect, that his residence at parish of London is mentioned."

is this Indenture to be seen?

S. Y. R.

document was discovered by the late Joseph and is printed *in extenso* in his *New Illustrations of the Life, Studies, and Writings of Shakespeare*, ed. 1. pp. 77-79.]

WORLD TURNED UPSIDE DOWN.—Steevens's "an ancient print" so entitled. Where is it to be seen? II.

is a rude wood-engraving of this description in the book entitled, "*The World turned Upside-down; or of Man, exemplified in Twelve Comical Relations of Uncommon Subjects, illustrated with twelve cuts, truly adapted to each story.*" Printed and sold by J. B. The copy before us belonged to Joseph and is now in the British Museum. We never, whether this is the print inquired after.]

Replies.

L. SOULT AND THE BATTLE OF TOULOUSE.

(3rd S. viii. 252, 340.)

A passing extract from the papers of the late Major-General the Hon. Sir Henry Ponsonby, makes it clear that neither Sir John Sout or Sout were aware of peace having been declared before the Battle of Toulouse:—

14th April, 1814, Col. Cook and St. Simon, Marshal Ney, arrived at Bordeaux from Paris on the day of Bonaparte's abdication. Our communication of the Duke's army was by a considerable detachment. Dalhousie wished them to go by the great river. I was well acquainted with the country, I knew the Mayor of Tournenines; he was over the River Lot in a small boat, and on the bank we found a French Picket. Cook had a French *Moniteur*, and as soon as the officer allowed me to proceed. I arrived at Aiguës, there insisted upon keeping the *Moniteur*, a *Gend'armes* by way of escort. I was and whilst the Horses were getting ready, a detachment of People had collected in the Streets. They out 'La Paix! la Paix!' and begged me as I could, for they heard a Battle was being fought. I would not allow me to stop for a moment. At Montauban we met about 300 Infantry. The Postilion told me they would not know which officer, and only begged me to do what he said. When we approached he roared out, 'Vive' and waved his hat. They spread out for me in the cry.

When the General Officer told me he could not proceed, and he showed me a letter, the Emperor, to say that the Allies were in Paris, and the Emperor at Fontainebleau; would be well if the Army in the South was to be sent, and above all, not to believe the reports of the Enemy. I did all I could to persuade him it was no purpose, I told him I was his

prisoner. He was very civil, and begged me to eat something. He said there had been a sharp battle near Toulouse on the 10th, in which we had been beat. In about an hour he came to me, told me Cook and St. Simon were arrived, and desired me to get on as fast as I could. I was not long in getting to Toulouse. The Duke had entered that night. I went into his room and told him the news. At first he would not believe me, and I had great difficulty in convincing him of this extraordinary business. Cook arrived in the evening. I was nineteen hours on the road, delayed one hour at Montauban. The distance was 150 miles.

"It has often been said that Bonaparte's abdication must have been known to Sout before the battle of Toulouse; but I can assert positively that it was not; and this was proved by what occurred at Montauban."

HENRY F. PONSONBY, Colonel.

Guards' Club.

YEOMAN.

(3rd S. viii. 286, 340)

In commenting on verse 101 of the Prologue to the *Canterbury Tales*:—

"A yeman hadde he, and servantes no mo."

Tyrwhitt says:—

"*Yeman* or *yeoman* is an abbreviation of *yeongeman*, as *youthe* is of *yeonthge*. Young men being most usually employed in service, servants have, in many languages, been denominated from the single circumstance of age, *puer*, *garçon*, boy, groom. As a title of service or office, *yeoman* is used in the stat. 37 E. III. c. 9 and 11, to denote a servant of the next degree above a *garçon* or groom; and at this day in several departments of the royal household, the attendants are distributed into three classes of *serjeants* or *squiers*, *yeomen* and *grooms*."

The knight's *yeman* is mentioned as a servant, although very likely a favourite one, and gaily decked out for the pilgrimage, for verse 115—

"A Christofre on his brest of silver shene;"

to which, however, Tyrwhitt remarks: "I do not see the meaning of this ornament. By the stat. 37 E. III. *yeomen* are forbidden to wear any ornaments of gold or silver."

It would also appear to me that the *yeoman* was originally nothing more than a common menial servant in the royal or baronial household, and that he was called *yeongeman* to distinguish him from the boy, whose age and strength would not permit him to perform laborious duties. In later writers I also find the *yeoman* spoken of as a servant of low degree, and often with contempt; *c. g.* Nares speaks of the *yeoman fletcherer*, as the keeper of the dogs, a servant under the huntsman, one who fed and exercised the dogs; and mentions further that the office was reckoned a low one: for a saucy page, out of mere insolence, thus addresses an unknown domestic:—

"You, sirrah, sheep's head,

With a face cut on a cat-stick, do you hear?

You, yeoman fletcherer, conduct me," &c.

Mass. Maid of Honour, Act II. Sc. 2.

In Shakspeare's *First Part of King Henry VI.*, Act II. Sc. 4, the *yeoman* is also contemptuously spoken of as a person of low and mean rank:—

"Som. Away, away, good William De-la-Poole!

We grace the *yeoman*, by conversing with him.

"War. Now, by God's will, thou wrong'st him, Somerset;

His grandfather was Lionel, Duke of Clarence,
Third son to the third Edward, King of England;
Spring crestless *yeomen** from so deep a root?

"Plan. He hears him on the place's privilege,
Or durst not, for his craven heart, say thus.

"Som. By him that made me, I'll maintain my words
On any plot of ground in Christendom:

Was not thy father, Richard, Earl of Cambridge,

For treason executed in our late king's days?

And, by his treason, stand'st not thou attainted,

Corrupted, and exempt from ancient gentry?

His trespass yet lives guilty in thy blood;

And, till thou be restor'd, thou art a *yeoman*."

And does not the following passage from *King Henry V.*, Act III. Sc. 1, seem to allude to the above-mentioned occupation of the *yeoman*, as a servant under the huntsman:—

"And you, good *yeomen*,

Whose limbs were made in England, show us here

The mettle of your pasture; let us swear

That you are worth your breeding: which I doubt not;

For there is none of you so mean and base,

That hath not noble lustre in your eyes.

I see you stand like greyhounds in the *slits*,

Straining upon the start. The game's afoot;

Follow your spirit: and, upon this charge,

Cry—God for Harry! England! and St. George!"

The office of the *yeoman festerer* was also to let the dogs loose at a proper time, which has been thus explained: "The popular hunting in those times was that of the hart, and to this the dogs were led in *slips* or couples, not loose in a pack," as in our present hunting. Thus when the huntsman had traced the game by the usual marks or by the scent, the *festerer* was to uncouple the dogs.

In the *Second Part of King Henry IV.*, Act II. Sc. 1:—

"Host. Master Fang, have you enter'd the action?

"Fang. It is enter'd.

"Host. Where is your *yeoman*? Is it a lusty *yeoman*?
Will a stand to it?"

We find the *yeoman* in another subordinate position—in that of a bailiff's follower,† and Lord Byron's "staunch *yeoman*," in his celebrated "Good Night" was William Fletcher, his *valet*, a very faithful servant, but a man of low origin, and, at least at the time referred to, of no property.

We have in English the term *younker* or *youker*, a young man, a stripling, from the A.-S. *yeong*: Old Eng. *yeong*; and, in my opinion, *yeoman* is

* "Spring crestless *yeomen*;" i. e. those who have no right to arms.—*Warburton*.

† A bailiff's follower was in Shakspeare's time called a *serjeant's yeoman*.—*Milnes*.

only a further corruption of *yeong* or the terminal—*man*. I have no opportunity of investigating how the first companies of *yeomen* were formed or levied. Perhaps some correspondents will kindly supply information on this point; but it appears to me they were originally only picked or chosen "young men," or villains from the royal or baronial estates, for military service; and we all know that they distinguished themselves in the Middle Ages. "These (the ancient *yeomen*) were the good archers in times past," says Smith, "and the stable troop of foot affraide all France." Many of these "yeomen" were no doubt on their return home with their freedom, and small grants of land; their low birth precluded their being raised to the rank of a gentleman or an esquire, and they originated an intermediate class between the *villeins* and the *villains*, now known as a respectable class of *yeomanry*. I can therefore, adopt the etymology of Mr. T. J. Conner, who derives *yeo* from Gothic *gaia*, Greek *gaia*, implying that the *yeoman* was a proprietor of land, as I do not believe that any land whatever originally, or subsequently, acquired it as a reward for military or other duties at a later period.

J. C. HARRIS.

Heidelberg.

P.S. I avail myself of this opportunity of ringing your readers to the following words by Hamlet, Act V. Sc. 2:—

"I eat me down,

Devis'd a new commission; wrote it full

I once did hold it, as our statists do,

A business to write fair, and labour'd to

How to forget that learning; but, Sir,

It did me *yeoman's* service."

Steevens, in his note on *yeoman's* service,

"The meaning, I believe, is—This *yeoman's* service was a most useful servant, or *yeoman's* service, ancient *yeomen* were famous for their military

Is it not more likely that *yeoman* is taken in the same sense as in the above passage from the *Second Part of Henry IV.*, viz. as a bailiff's follower or clerk, who was often expected to write a fair hand?"

GENERALS COMMANDING THE FORCES.

(3rd S. viii. 288.)

I beg to inform Gibson that at Reims the commander of the French garrison was Philippon, the celebrated engineer, who was taken into the citadel, and there surrendered.

An uncle of the writer, Lieut. Jas. St. John, 88th Light Company, was badly wounded

dajon, while with the forlorn hope at the and on the ladders, with Picton's division the 5th regiment under Col. Ridge. The French fired five or six small on their pieces, inserted into pieces of as draft wood, a large bullet surmounting. Thus many of our men were wounded. received a ball above the left elbow, covered the bones as far up as the *humerus*. Standing this dreadful wound, the military refused him a pension because the arm amputated, and he could make some of it. At Orthes he was again wounded by a ball ricochetting from a tree, again with a spent bullet at Plattsburg, 1814.

Anglo-Canadian, present during the war. beg also to state that at Fort Detroit the commanding officer was Gen. Hull, the hero of the revolution. The British (militia, and Indians) were led on them and ever to be lamented Sir Isaac Brock, colonel of the 49th regiment, in command at Copenhagen, where the British as marines, and suffered not a little of the Crown Batteries, particularly the 1st company. At Detroit, the explosion terrified Hull so much that he surrendered. That shell killed or mortally wounded our officers. The firing continued the officers' wives were in the room about cartridges at the time in the barracks 10 men surrendered to less than 500 Hull was cashiered after being sentenced for cowardice.

Colonel Cass looks very dull since his surrender under Hull,"

stick made on General Cass,—a sort of in his political bias.

Quebec, Lower Canada, Oct. 26, 1813, the canal railway to Rouse's Point. At this time, the British Canadian troops were led by Lieut.-Col. de Saluberry of the militia (now Adj.-Gen. of the Canadian militia) the force consisted of militia detachments, French Canadians, of Chateauguay Chasseurs, and two companies of Indian fencibles (regular troops). They were under the guidance of Maj.-Gen. and Col. Purdy, and were very numerous. The battle was sadly bungled by them. In they fired on each other, the Maj.-Gen. killed, and Purdy, who proved fearfully wounded, was *perdu sans ressource*. Col. de S. his men by powerful abattis, and oblique the roads. Ninety Yankees were found the Canadians, the Duchesnay family (old French noblesse, Jucherau D. rather) for their prowess on this occasion. Capt. Daly (wounded). The colours of

the Canadian militia, granted to them on this occasion, are hung up in the Roman Catholic Cathedral of Quebec. They bear "Chateauguay and Carillon." I saw them there in 1853.

Carillon refers to Ticonderoga in 1758 (on the outlet from Lake George into Lake Champlain), where their forefathers were distinguished under the celebrated Montcalm, who baffled both Lord Loudon and Abercrombie at the time, and caused Braddock's defeat near Pittsburg (old Fort du Quesne) in 1757. BREVIS.

THE HIGHWAYMEN OF STANGATE HOLE.

(3rd S. i. 155.)

In the issue of this journal for Feb. 22, 1862, is a note descriptive of Stangate Hole, "on the great North Road, near Alconbury Hill," Huntingdonshire; which note concludes by saying:—

"If your correspondent S. has any information respecting the doings at Stangate Hole in the last century, I shall be very glad if he will communicate it, or give any references where it may be found."

The writer of this note was the REV. HENRY FREEMAN, Rector of Folkestone, Hunts, and Rural Dean, who died Dec. 23, 1864; and whose valuable library was afterwards sold by Messrs. Puttick and Simpson. It contained a copy of the original edition of Brathwait's *Drunken Barnaby*,* in which a peculiar adventure is described as having taken place at "Stonegate-hole;" and this was the solitary mention of the locality that Mr. FREEMAN was enabled to discover, although his researches into the history of the county were directed through the greater portion of his valuable life.

I have accidentally stumbled upon a notice of Stangate Hole, in which also Brathwait's version of the name Stonegate-hole is hinted at; and the extract may prove interesting to Huntingdonshire collectors, and also to those of your correspondents who have written on Stangate (and Standgate) Hole. The passages are taken from vol. iii. of "*A Tour thro' the Whole Island of Great Britain, by a Gentleman*," 6th edition, 1762 (corrected to end of year 1761), 4 vols., and they run thus:—

"The *Hermann Street*, after this, becomes notorious by the name of *Stangate*. Near *Stilton* some Parts appear still paved with *Stone*, which strengthens the Conjecture that the Name *Stangate* was given it from thence. It traverses great Woods between the *Two Saltries*."—P. 26.

"... *Sautery Lane*, a deep Descent between the two Hills, in which is *Stangate-hole*, noted for being the greatest Robbing-place in all this part of the Country."—P. 44.

I have made many inquiries concerning the deeds of highwaymen at Stangate Hole (or Stangate Hill, as it is also called), and have obtained

* Sold at the sale May 29, 1865, for 13*l.* 5*s.*

many scraps of information; some of which I will here make a note of.

An old man, who in his youth served as hostler at the Wheatsheaf Inn, on Alconbury Hill, tells me, that "some folks said as how the highwaymen once kept their horses in the cellars of that inn! but I don't reckon much of that myself, and count it to be a tale. But it's true what I'm going to tell you, Sir: that there was a hostler at that inn as was used to help to put in the coach-horses, and then nip across the fields, and come round and meet the coach and rob the passengers; and, if you'll believe me, his shiny-barrell'd pistol was nothing more than an old tin candlestick. I mind the time when they lowered the Hill, and altered the Hole; and when they dug down, they found a sight o' buns." "Buns?" I said. "Yes, Sir, buns." "What sort of buns?" I asked. "Christian buns," he replied. And, as I was pondering over Good Friday buns, and the probable reason for burying them in that locality, not far from Sawtreys Abbey, the old man dissipated this notion by saying: "They was supposed to be the buns of folks as had been murdered and buried there by the highwaymen." So I was made aware that "bones," in the Huntingdonshire vernacular, are converted into "buns."

"I mind, too," said the old man, "the last gibbet as ever stood in Huntingdonshire. It was put up on the other side of Alconbury, on the Buckden road. Matcham was the man's name. He was a soldier, and had been quartered at Alconbury; and he murdered his companion, who was a drummer-boy, for the sake of his money. Matcham's body was hung in chains, close by the road side; and the chains clipped the body, and went quite tight round the neck; and the skull remained a long time after the rest of the body had got decayed. There was a swivel on the top of the head, and the body used to turn about with the wind. It often used to frit me as a lad; and I've seen horses frit with it. The coach and carriage people were always on the look out for it; but it was never to my taste. Oh yes! I can mind it rotting away bit by bit, and the red rags flapping from it. After awhile, they took it down; and very pleased I were to see the last of it."

One of the latest freaks of highwaymen in this locality has been thus told to me: A carriage with a pair of posters had gone from the Bell at Stilton to the Wheatsheaf at Alconbury, and had been met by highwaymen; but the postboy contrived to evade them by galloping his horses. In revenge, they waited for his return with the pair of posters. They then stripped him naked, and bound him to his saddle (as in *Drunken Barnaby*—

nudum misit;
"Manibus vincitis sellas locat,")—

and started the horses on the road. Once their instincts, they trotted on until they gained their own stable; and the postboy ran to the Bell in a more primitive costume than in which he had left it.

At p. 473 of vol. vii. (3rd S.) of "N & Q," I told the story of the "Bagman and the N. Huntingdon," in which the highwaymen Stangate Hole locality are spoken of.

CUTHBERT

THE CHURCHING OF WOMEN

(3rd S. viii. 327.)

I am led to offer a few remarks on the in "the Book of Common Prayer and ministration of the Sacrament and other ceremonies of the Church," from a fact appended to Juxta Turren's investigation of Mary Downton—a "love child" reared at Thorncomb, near Chard, about 100 years ago—an authentic centenarian. I ran up my parable, and enlarge on authentic instances of "longevity," but this subject exhausted, and I am content, with the foot-note, to believe what the T. Register confirms—"that Mary Dowd" "nearly a hundred at the time of her death." But I am not satisfied with the assertion in the same foot-note, that the mother of a "love-child" was baptized. From my experience as curate fifty years ago, in the same diocese as Chard, I should have said the contrary to that rule was the rule in the West of England. The daughter of a farmer in the parish, the cure of which I held, had a "love child" by a man (the story, though locally interesting, is out of place in "N. & Q."), and this child was brought to the font about a year after its birth; but no mother came to be "churched." Indeed the honest matrons of the parish have been shocked at such an ecclesiastical as churching an unmarried woman. The daughter of Jacob, was frequently a subject of matronly conversation; and the fierce Simeon and Levi against Shoshem fought with their sister as with a harlot" was unapproved of. Being then very young in the ministry, I conferred with more experienced men in the neighbouring parishes, and they said to me, in Dean Comber and Wharfedale proper explanation of Psalm cxvi.: "I will receive the cup of salvation, and call upon the name of the Lord," which the rubric requires the man herself to repeat after the priest. It is an awful mockery it would be for a "love-child" to pronounce these solemn words, as the

dens, kneeling at God's altar, and afterwards take the sacred elements, the body and Christ, at the Communion! Indeed any hough she might be a penitent sinner) ink from such mockery of religious ob- through the mere feeling of decent

In these days of revived ritualism and cement of neglected canons, it may seem try to point out the strict interpretation Churching of Women;" but the innate sling on the use of this office after "child- a primitive country village fifty years t be out of place in "N. & Q.," which o record the past for the benefit of the nation.

QUEEN'S GARDENS.

editorial comment on Juxta Turrim's action, you observe that a base-born child as a rule, be baptized when the mother rched."

re you will find, on inquiry, that as a practice is for the child to be baptized ther; but not that the mother should ed.

in the circumstances alluded to, as a ogether shrink from coming to be i." In the experience of twenty-four i clergyman, I have never known one rself for the office.

would it be consistent with the rules by such prelates as (c. g.) Archbishop rho promulgated amongst his "Articles rovince of Canterbury," the subjoined uestion respectively:—

be an unmarried woman, the form of thanks- ll not be said for her, except she hath either childbirth done penance for her fault, or shall t her coming to be churched, by appointment ary." (A.D. 1578.)

or your parson, vicar, curate, minister, or hurch any unmarried woman?" &c. &c. Art 's Remains, p. 164, quoted in the Directorium , second edition, just issued, p. 171, note.

H. W. T.

RE OF CHURCHING OF WOMEN (3rd S. —Under a different form of expression, ome entries in reference to this subject t page of the first volume of the Sid- ish Register. The earliest date in the 93, but the entries in question are under e writing is much defaced. They run

amusus [?] wyfe made here pwyryfy- . 2d. [?] loolye for hys marryage viijd. alftanes wyfe here purfyecacion . 2d. [?] Mayeres wyfe mad herre purfyeca- 2d."

are all that occur. P. HUTCHINSON. registers are very rare. The Roman recta that in every parish, "Liber

Confirmatorum habeatur in Ecclesiis in quibus confertur Chrisma." This may have involved a record of churchings. The chrisom put on the head of a child at baptism was to be worn seven days. After the Reformation it was to be worn till the mother's churching, when it was to be returned to the church. If the child died before the churching, it was buried in the chrisom. (Douce.)

The *History of Parish Registers* notices an entry of churchings in that most curious register at Staplehurst:—

"1 Mary (1553). The xij day of May was churched Wyllyam Bassoke's Wyffe and Wyllyam Foller's Wyffe."

JOHN S. BURN.

The Grove, Henley.

THE OSTRICH FEATHER BADGE (3rd S. vii. 440.) In Peterborough Cathedral I have lately observed some examples of this most interesting badge, which I have not seen described. The string beneath the windows of the south aisle of the easternmost part of the cathedral is studded with sculptured paterae; one of them is formed of three ostrich feathers, erect, and set parallel to each other, their tips all bending over to the sinister, and their quills shown below the coronet of conventional leaves which encircles the group. In the corresponding string on the north side is a group of three similar feathers, set upon what appears to be a kind of cushion, without any coronet; here the tips of the central and the dexter feathers bend over to the dexter, while the tip of the other feather bends in like manner to the sinister. The former of these two groups is repeated on the exterior of the same part of the cathedral, in the string below the parapet of the easternmost bay on the south side. All this eastern part of the edifice was erected between the years 1440 and 1530.

Again, over the gateway to the present deanery, in a large quatrefoiled panel, the three ostrich feathers are boldly sculptured, much in accordance with the present mode of arranging and treating them; the two side feathers severally bend over to the dexter and the sinister, and the central feather has its tip bending over towards the spectator. A large and very rich coronet of foliage ensigns the group, but there is neither scroll nor motto. In the archway of this same structure, the work of Abbot Kirton (1496—1528), there is a patera formed of the three feathers, treated after the manner of the example last described, with a coronet.

I have also had my attention directed to two other examples of the ostrich feather badge encircled by the garter and motto of the order. One occurs in the very beautiful binding of the Bible reputed to have been used by Charles I. in his last moments; the initials C. P. are placed, with

an imperial crown, above the garter. This relic is figured in the *Literary Gazette* for 1856, p. 113, and it there is said to be the property of Robert Skene, Esq., of Rubislaw. The other example is blazoned on the dexter margin of the Patent of Peerage, granted in 1641-2, by which Sir Edward Littleton was created by Charles I. Baron Littleton of Mounslow, co. Salop. This document, which is described at length in the *Herald and Genealogist*, i. 435, is now in the possession of the present Lord Lyttelton, at Hagley Park.

I repeat my request for information concerning other early examples of the ostrich feather badge.

CHARLES BOUTELL.

MRS. MEE (3rd S. viii. 289.)—In reply to S. Y. R.'s query, I can state that Mrs. Mee died May 28, 1851, and that her Christian name was Anne.

One of four beautiful sisters, she was a highly gifted woman, being musician, poetess, and painter. Her artistic powers began to be displayed when, as a child, she attended Madame Pomier's school in Queen Square. Little Nancy was one day threatened with bread and water for dinner, if a sum was not done before the arithmetic master left; instead of a sum, however, she sketched his portrait, and her slate being shown to Old Romney, his remark was, "Don't let that child be taught drawing, Nature has made her a painter." Mrs. Mee retired from her profession in 1830.

B. B.

CURIOUS NAMES (3rd S. viii. 236.)—In addition to the curious juxtaposition of names mentioned by your correspondent, SIR T. E. WINNINGTON, I may mention that about eight years ago at Brighton, Mr. Catt married Miss Mew; and within the last few weeks I saw in the marriage list of (I think) the *Sussex Advertiser*, that Mr. Tee had married Miss Kettle. Among odd names *The Times* lately had Mrs. Fatherbairns. I also remember two butchers named Taverner and Venus, the latter a particularly ugly man. Tripe, a baker; Virgo, a seedsman; and Wapham, a tailor.

L. C. R.

THE FERMOR PEDIGREE (3rd S. viii. 309.)—The Oxfordshire branch of this family was there settled before 1550, and descended from the Fermors of Easton Neston, in Northamptonshire. The original name was Ricards, and the mother of Thomas Ricards, being daughter and heir to the family of Fernor, he took that name and died in the first year of Henry VII., leaving by his second wife Emmotte, daughter of Simkin Hervey, Esq., and widow of Henry Wenman, two sons, Richard and William. It is noticeable that this Richard was the first master of Will Somers, the celebrated jester of Henry VIII. He was merchant of the Staple of Calais, and married Anne daughter of Sir Wm. Browne, Lord Mayor of London, and had three sons and five daughters. Joan married

first, Robert Wilford, secondly, Sir John Mordaunt. Anne married William Lucy, Esq.; Elizabeth both to Thomas Lovet, Esq.; Ursula to Richard Fienes; Mary to Sir Richard Knightley. The sons were Sir John, Thomas, Jerome. Sir John married Maud, daughter of Nicholas Lord Vane Baron of Harrowden, by whom he had issue, and from whom sprung the Baron Lempster, afterwards Earl of Pomfret, of Easton Neston.

William, the second son of Thomas Ricards, alias Fernor, had the Manor of Somerton granted unto him, but though married four times, and without issue, and left Somerton to his nephew, Thomas, who was M.P. for Chipping Wycombe, 1572, and died August 8, 1580. They have to the present century continued to reside at Somerton, but are now extinct, and the estate has gone into the family of the Ramsdens. Their burial aisle is on the south side of Somerton church, where very handsome monuments are erected to the memory of the family for many generations. Arabella Fernor, the daughter of Henry Fernor, was the Belinda of Pope's *Rape of the Lock*. For a pedigree of the Oxfordshire branch, and other particulars, see Baker's *Northamptonshire*, vol. i. p. 500; *Proceedings of the Archaeological Institute*, 1850, Oxford, p. 83.

W. H. TANNER.

8, Turl Street, Oxford.

WANTS, ETC. (3rd S. viii. 341.)—For the information of those interested in the subject, I beg to report from Sidmouth, Devonshire, that, during this past summer, have been remarkably scarce in that neighbourhood; that earwigs have been disgustingly abundant; and that the beautiful insect the humming-bird hawk moth, *Macropsis stellatarum*, has been strikingly frequent. Throughout the day in the bright sunshine it was continually hovering over the flower beds, and even came into the open windows of the houses.

P. HUTCHINGS.

"TREEN AND QUARTERLANDS" (3rd S. vii. 310, 381.)—Treen, signifying a division into three, may possibly owe its origin to the Latin *tres* and *ternus*, from the latter of which we have the English *tern*. In Gaelic we find *trian* corresponding with *treen*.

W. C. R.

THE DREAM OF THE GERMAN POET (3rd S. viii. 370.)—The extract sent by K. R. C. resembles so much Schiller's short poem "Die Grosse Welt," that it is not impossible it may be founded on the latter; if so, it is a curious instance of the liberties sometimes taken by translators. Still be mistaken, however, and an original be covered, I think the similarity of ideas worth notice.

DENTAL.

The quotation sent by K. R. C. will be found in De Quincey's *Selections*, *Grave and Gay*, in article on Lord Rosse's Telescope.

y there claims the piece as in a great own, and explains that, though the somewhere in the writings of Jean r, his version was given from memory of nearly twenty years. He sup- in that length of time he must have siderably from the original. I agree . O. in his admiration of the passage. I glad if some of your German corre- would oblige us with a correct transla- G. W. TOMLINSON.

ad.

TINKRUS (3rd S. viii. 310.)—The coin of ELOY is of Utica, the M. M. I. V. least of "Municipes Municipii Julii

If the legend on the reverse has ly read, the coin seems to present the new Duumvir, M. Tullius Judex. never, a cognomen of the Vettia gens of the Tullia. J. E.

(3rd S. vi. 334, *et ant.*)—I have just wing:—

ious pen of Martin Mar-Prelate was a shers of the Church, they had still more learn at an overt measure of revolution at- tached party began to effect about the y set up, by common agreement, their government by synods and classes: the rt of general assemblies; the latter held as or dioceses, agreeably to the Presby- terian in Scotland."—Hallam's *Con-* vol. I. cap. 4, p. 206, edit. 1850.

CLARRY.

FOUNDER OF BRAZENOSE (3rd S. 128.)—H. S. G. consulted Churton's *Annals of Brazen-nose College, Ox-* The author of which seems also to ally puzzled concerning the father Smith:—

th, Bishop of Lincoln, and Founder of y, was the fourth son of Rob^t Smyth of Widnes, or, as it is now written, Widnes, Farnes, and County of Lancaster. His son, Hen^y Smyth, Esq., of the adjoining arley; where the ancient genealogies, ly other respects, uniformly place the fore and after the birth of William, the of these Memoirs."—P. 1.

I added the following note:—

fully investigated and compared these ms, I have adopted from them that ac- ces upon the whole most consistent and sitting, at the same time, the pedigrees is reader's better judgment."

I replete with information, and there tion but is derived from some good

T. B. ALLEN.

EMS (3rd S. viii. 309.)—The coat your correspondent, but within a was borne by a family of the name

Arg. a chev. gu. between three hurts, I find assigned to a family of Lucas; and I find it is hurts, and not hearts, which Berry assigns to the name Lowceys, evidently a gross corruption of Lucas. H. S. G.

HORNECK FAMILY (3rd S. vi. 38, &c.; viii. 277.) Castle Horneck, near Penzance, does not take its name from this family, and never belonged to them. The name is said by the local historians to mean "Iron Castle," and the property has been in the possession of the Borlase family for considerably more than a century, and before them belonged to the Levelis. Norden mentions "Cas- tle Hornocke, an auncient ruyned castle standinge on a mounte near Pensans, and, as it seemeth, in former times of some accompte."

The Hornecks are not mentioned by either Ly- sons or D. Gilbert as possessing property in Corn- wall, and probably had none. The rule of the Cornish Club was not "originally very strictly adhered to." P. W. TREPOLPEN.

SCRASE FAMILY (3rd S. viii. 310.)—This family is not of Norman, but of Danish descent; and is said to have held lands in Sussex before, and at the period of, the Conquest.

Tuppin Scras, of Bletchington, entered his pedi- gree at the Sussex Visitation of 1634; and his arms, granted by Segar in 1616, were: Azure, a dolphin naiant, arg. between three escallops or. It is now represented by the Dickens family, originally from Worcestershire. See the pedigree in Berry's *Sussex*. H. S. G.

YORKSHIRE HOUSEHOLD RIDDLES (3rd S. viii. 325.)—The little collection of Yorkshire house- hold riddles, made by MR. BARING-GOULD, has reminded me of one which an old nurse from the neighbourhood of Northallerton used to ask:—

"As black as ink, and isn't ink;
As white as milk, and isn't milk;
As soft as silk, and isn't silk;
And hops about like a filly-foal.
What's that, Miss?"

Answer. "A magpie."

C. W. BINGHAM.

ST. AUGUSTINE'S MONSTERS (3rd S. viii. 90, 117, 178.)—Is not the direct source of these stories to be found in the 37th sermon, "Ad Fratres in Eremo"? This is the passage:—

"Ecce ego jam Episcopus Hipponensis eram, et cum quibusdam servis Christi ad Æthiopiam perrexi ut eis sanctum Christi evangelium prædicarem, et vidimus ibi multos homines ac mulieres capita non habentes, sed oculos grossos fixos in pectore, cetera membra equalia nobis habentes. . . . Vidimus et in inferioribus partibus Æthiopiæ homines unum oculum tantum in fronte habentes."—*S. Aug. Op.*, tom. vi. App. p. 345, Paris, 1685.

The above is alluded to as occurring in the 33rd sermon, "Ad fratres," in *Household Words*,

Sum Ecclesie Anglicane Versio ph, A.M., et Petro G. Mead, A.M.,)

by two accomplished scholars, is a Book of Common Prayer, which is two peculiarities. Being based upon the authorized Book—the authorized exemplar—it does not contain the Thirty-nines are taken from the old Sarum Missals and Gospels from the Vulgate, and other formularies, which were your Reformers from the Latin Office, precisely in their original form.

in the City of Worcester; being the old Porcelain Works from 1751 to 1844, a short Account of the Celtic, and Pottery of Worcestershire. By J. H. Illustrated. (Quaritch.)

the position which the productions among ceramic manufactures, we serve to have their history recorded, a century since, that a combination of which, strange to say, was partly eminent medical man of Worcester, attention to porcelain manufacture, the establishment of a Company of such manufacture in "the faithful press, and development of the Porcelain, style, &c., of the Worcester porcelain. Mr. Binns, in a clear, unpretending, manner: and his volume will, appreciated by all collectors of old

Curious Derivations. By Archibald Erith. (Bell & Daldy.)

students of English, at a time when it is a main branch of public education is well calculated to prove of use to give the derivation of words, a time common and curious, or, as it expresses it, are at the same time terms; meaning by abstruse, first, derivation is not in itself obscure, but by of the word, which has, so to say from such derivation, or been readily, such words as are curiously original, and of which the difficulty of use of such transformation. We find the derivations will pass undis-

sets. A Selection from the Works of John, Poet Laureate. Selected and Turner Palgrave. (Moxon & Co.) Many of Wordsworth's poetry are too to call for remark; while the good sense, which characterise Moxon's, has been already frequently insisted on. All therefore that we need do, to give our readers this admirable Selection from the writings of the poet, is to announce its appearance; and such Selection has been made by introducing it by a loving and appre-

's HISTORICAL PUBLICATIONS.—Sir Thomas Phillipps, of Middlesex, has published the whole Series of the Index to

the *Inquisitiones post Mortem* from Henry VII., where the Government Publication ends, down to the end of Charles I., when these Inquisitions ceased. They were printed at the Middle Hill Press. He has also just completed Part I. of the Rolls of Wales, which throw much light on the history of the unfortunate Llewellyn, the last Prince of Wales. Sir Thomas has also finished the Cartulary of Caermarthen, a book which was supposed to be lost. The value of these documents for genealogy and county history is well known.

SCOTTISH CONFESSION OF FAITH AND NATIONAL COVENANT.—A correspondent of Edinburgh has kindly called our attention to the announcement in the *North British Advertiser* of Nov. 11th, that an original copy, on vellum, of "The Confession of Faith and National Covenant subscribed at Edinburgh in the year 1638," with the signatures of Argyll, Montrose, and upwards of fifty others, will be sold at Edinburgh on Tuesday next. This copy appears to have been the property of the late Earl of Breadalbane.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the publisher, by whom they are required, whose names and addresses are given for that purpose:—

ANNUAL REGISTER for 1834.

Wanted by Messrs. Henningham & Hall, 5, Mount Street, Grosvenor Square, W.

UNIVERSAL PARALLEL CHRONOLOGY FROM THE CREATION TO THE PRESENT TIME. Lond. Hope & Co., 18, Great Marlborough Street, 1834. Wanted by Mr. G. Weston, Croydon, S.

PEARSON ON THE CREED, by LOGGIAN, 1682; or either of the folio editions dated 1682, 1684, or 1686.

GWILT'S ENCYCLOPEDIA OF ARCHITECTURE.

Wanted by Messrs. Bell & Daldy, 105, Fleet Street.

GIBSON'S ROMES, &c. Vol. I.

FOX'S LECTURES TO THE WORKING CLASSES. Vol. I.

Wanted by Mr. Thomas Millard, 30, Ludgate Hill, City.

Notices to Correspondents.

C. (J. U. S. C.) There can be no documents at the House of Lords containing records of matters in which the Lords Palmerston are concerned, other than the Journals; and those can only refer to their claims to the Irish Peerage, &c. The only account of any Proceedings of a Member of the first Parliament of George I. will be found in the Journals and Parliamentary History.

GALLIE. A white feather in the tail of a cock is a sign of a cross bred bird. Hence the allusion.

"God tempers the wind to the shorn lamb." W. H. H. will find much illustration of the well-known quotation from Sterne in "N. & Q." 1st S. i. 236, &c.

E. N. H. Probably the best work to consult on fabulous animals is *Berger de Xivrey, Traditions Tétralogiques*, 8vo, Paris, 1831.

EDEN'S EDITION OF JEREMY TAYLOR.—The continuation of this article reached us too late for insertion this week. We will endeavour to find room for it in our next.

"WILL OF BLANCHET PARRY. F. C. has our best thanks for this will, which has reached us safely.

W. S. J. "The three R's" is commonly, but very unjustly, attributed to the late Sir William Curtis.

W. WILLEY. The epitaph on Isaac Greenacre, erroneously attributed to Lord Byron, was found written in pencil on a tomb at Harrow. It is printed in "N. & Q." 2nd S. i. 22 (Jan. 10, 1856).

W. H. The Countess Diana's Court of England is noticed in "N. & Q." 1st S. xii. 495 (Dec. 22, 1855), and in 2nd S. ii. 400 (Nov. 16, 1856).

G. P. We never met with a prose translation of the hymn "Veni, Creator Spiritus."

G. W. (Croydon.) The late Mr. Pickering's stock, Part I, was sold by Sotheby & Wilkinson on March 20, 1851. The remainder in the course of the same year.

"NOTES & QUERIES" is registered for transmission abroad.

CURES OF DISORDERS OF THE LUNGS THIS WEEK.—TWENTY YEARS' EXPERIENCE OF THE EFFICACY OF DR. LOCOCK'S PULMONIC WAFERS.—From Mr. W. INSLAND, Chemist, Egremont, Cumberland.—8th Nov. 1855: "For twenty years I have recommended the Wafers, and regard them as a very excellent medicine for coughs, colds, and all disorders of the chest and lungs. I take them myself during the winter season, for irritation of the throat and occasional coughing, and as a preventative of throat and chest affections generally. I confidently recommend them in diseases of the chest and lungs." They have a pleasant taste. Price 1s. 1½d. per box. Sold by all Chemists.

FOR SALE.

THE GENTLEMAN'S MAGAZINE.—The present Proprietor finding it necessary to reside abroad the greater part of the year on account of health, wishes to retire from the proprietorship. Particulars for transfer may be obtained on application to **MESSRS. J. H. & J. PARKER, 377, Strand.**
Oct. 28, 1865.

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NOTICE.—PAYNE'S GUIDE TO JERSEY, in a few days. Price 1s.
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MON, SATURDAY, NOVEMBER 25, 1865.

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REAL PORTRAIT EXHIBITION, 1866.

In favour with which Lord Derby's proposal for Portrait Exhibition has been received, and the efforts of pictures which are being made, it is the great difficulty with which the Committee will have to contend will be, not a want of pictures, but the means of availing themselves of the numerous portraits placed at their disposal. There is little doubt but at least a Second Exhibition place in 1867.

It is, therefore, necessary that a right decision is to be come to, as to whether the Exhibition and Derby hinted might possibly be necessary, of into two or three sections representing distinct periods exhibited in successive years," or we shall be two or three Exhibitions each embracing whole period of English History. The most and most obvious course would be, to re-arrange a series of Exhibitions applicable to "distinct times," and include in the First Exhibition illustrative of our history up to the Restoration, or definite period.

Though this will have many advantages in illustration of Art, and some advantages in bringing all the known portraits of certain parties, numbers of such portraits will in itself form a novelty, that of determining out of the many portraits known to exist—say of Queen Elizabeth's great rival, Mary—what portraits shall be

We will, in addition to calling attention to

the numerous portraits of Mary exhibited at Peterborough, at Edinburgh, and at the rooms of the Archaeological Institute, mention one or two facts to show the importance of this question. In Sir Frederic Madden's interesting *Privy Purse Expenses of the Princess Mary, afterwards Queen Mary*, published by him in 1831, he enumerates no less than thirteen portraits of her as Princess, and twenty-four as Queen—in all, thirty-seven portraits, and doubtless since that period others have been recorded. Again: Mr. J. Gough Nichols, in his *Literary Remains of King Edward the Sixth*, printed for the Roxburghe Club in 1859, describes about fifty known portraits of that youthful sovereign. Now, though it may be very desirable to exhibit some dozen portraits of Mary or Elizabeth, it is surely a question whether it might not be better to display some portion of them in 1866, and the others in the following Exhibition.

But there is another, and, as it appears to us, a still more important reason for considering whether each exhibition should not embrace the entire period of English History. We do not stop now to insist upon the educational advantage of making each exhibition a Pictorial Commentary upon the History of our country and having two such commentaries instead of one. But experience has shown that during the progress of the Exhibition, the interest which it excites, and the attention which will be drawn to it, will be the means of bringing forward many curious and hitherto unknown portraits. Lord Derby has well observed that, exclusive of the large collections in many great houses, there are very many (portraits of historical interest) scattered about by ones, twos, and threes in private families, "the owners of which, though they could not be persuaded to part with them, would willingly spare them for a few months for a public object." Now these are the portraits which are among the most desirable and the most difficult to bring to light. The pictures in the great collections are more or less known. The majority of the pictures in more private hands, have never been seen; and we would again impress upon our readers, how desirable it is that they should bring under the notice of the Committee (through the medium of "N. & Q." if they think fit), any such portraits with which they may be acquainted. The late Exhibition of Miniatures called forth in its progress many valuable contributions. In the same way the Exhibition of 1866 will bring the subject home to many possessors of the "ones, twos, and threes," whom no other invitation to exhibit will ever reach. Now if the subsequent Exhibitions, like the First, should embrace the whole cycle of English History, all such pictures will be properly available for them. Whereas, if the several Exhibitions embrace only "distinct historic periods," such pictures as may crop up during each Exhibition, which refer to the earlier periods, will be lost, unless the Committee should be prepared to announce their readiness to form a *Supplemental Exhibition*, should the number of interesting portraits offered them for that purpose justify such a step.

Notes.

MR. EDEN'S EDITION OF BISHOP TAYLOR'S WORKS.*

The bibliography of some of Bishop Taylor's works seems to be but imperfectly known. I observe that MR. EDEN, backed with the Bodleian Library and all the resources of Oxford, in several instances is unable not only to consult but even to specify the original editions. Such of your readers as can help to supply this deficiency would do good service by sending their contributions to "N. & Q." A complete bibliographical collection of an author's works, besides serving other useful purposes, often supplies valuable historical and biographical information. Thus, when we have before us the original quarto edition of Taylor's "Sermon on the Gunpowder Plot," 1638, we have the date of his first publication, he being then twenty-five years of age, and the earliest date at present known at which he was chaplain to Archbishop Laud.

Again, had we the date of the first edition of his two Sermons on *The Whole Duty of the Clergy* "preached in so many several Visitations," we might probably be able to determine a question of some interest; viz. whether we possess the Sermon which he preached at his first Visitation; if so, we should also probably get the exact date of this Visitation, which is as yet unknown. I may here observe that, in a letter to Evelyn, dated November 16, 1661,† Taylor mentions that his publisher, Royston, had lately printed "two Sermons and a little collection of *Rules* for my Clergy." Now these *Rules* were given to the clergy of Down and Connor at his first Visitation in the April previous. Query, are these "two Sermons," which seem to have been printed along with the *Rules*, the aforesaid Visitation Sermons, or are they his Parliament and University Sermons? Lowndes mentions an edition of the *Rules*, 1661, 8vo, but says nothing about the two Sermons, which I suppose to have been printed in the same volume. As I before observed, for want of the first edition of the University Sermon, we do not know its exact date.

Adair's account of Bishop Taylor's first Visitation must be received with great distrust, as, like the generality of his brethren, he viewed everything through the distorting medium of *odium theologium* in its darkest form. It is completely at variance with Taylor's disposition and character, as well as with the *Rules and Advice* which he gave his clergy on that occasion, and with his

own account of his dealings with the Presbyterians in his letters to the Duke of Argyll. Adair describes him as, so far from any conciliation, acting in the harshest and most repulsive manner; replying to the reasons and temperate statements of the Scots ministers "if they should make profession contrary in the Visitation, they should smart for it instead of commiserating their painful situation, treating them with mockery: "he perished were in a hard taking; for if they formed contrary to their conscience, they were but knaves, and if not, they could not be contrary to law; he wished them that they might be *vere conscientiam erroneam*." * At the end of the Sermon, Adair tells us "none of the ministers except two went to hear him. There were only two in the Visitation all were called and named." Carte states that before the close of the year, "the great majority of the ministers yielded, if not to his arguments, to his kindness and Christian example." On the other hand, Dr. Reid states that "the total number of ministers, associated together in protest against this trying period throughout Ulster, was Seventy: of these, Seven only conform to the law."

That Taylor uniformly manifested patience and sweetness of temper for his situation was noted, and which characterised his dealings with Sales, Leighton, and Fenelon under the most unfavorable circumstances, I do not venture to say. It is not wonderful if Taylor contrasted the sternness or asperity in the course of his dealings with desperate fanatics who would have hesitated about killing a *Canaanite*, but who were doing God service. Nevertheless, had he met him in a right spirit with threats of assassination,—had he ately represented that they could not possibly conform to the Established Church, he would have been convinced that Taylor would rather lose his bishopric than see them disturbed in the able exercise of their religion, or in the enjoyment of their just rights.

There are passages in his Sermons which Taylor seems to take refuge in, and in its most extravagant and absurd form, down principles not only false in themselves but inconsistent with Toleration. Thus, in the Sermon before Parliament, pp. 349-353, he speaks up the statute book as the rule of faith, and the civil ruler as supreme pontiff: he re-

* Continued from p. 386.

† It is certain that it was in April, 1661. Adair mentions that the summons to the Visitation was issued a few days after the burial of "the Lady Chotworthy, the mother of the now Lord Massacre."—*Reid*, ii, 344.

* *A True Narrative of the Rise and Progress of the Presbyterian Government in the North of Ireland*, Faithfully collected from the Record of the Proceedings by Patrick Adair, Minister of Cairnash, pp. 344-48; cf. p. 398, and vol. i. p. 265.

as necessarily one, and declares that Religion is to be obeyed under penal: monstrous absurdity of this he had early demonstrated in his *Liberty of* *eg* :—

It is necessary for all men to subscribe to the published Religion, by the same reason at another [see] a man may be bound to subscribe to the cry, and so to all Religions in the world."—Vol.

In this same Sermon, at p. 350, he expresses that he to "suffer no evil tongue against this truth;" viz. episcopacy! If Taylor's "conclusion of the whole matter would be no help for it but to throw it off, and let Coleridge and Orme take of his "character as a man." However, in expense of much violence to consistency and logical reasoning, he comes to his conclusion himself, and while he urges that it should be strictly enforced within the established Church and upon its voluntary members he advocates the fullest Toleration to the Dissenters:—

that all Christian Churches kept this rule; they all lived and others close to the Rule of Faith, but suffered one another to differ in ceremonies, and no differences amongst their own; they gave their churches, and gave laws and no liberty to subjects: and at this day the churches of France, Switzerland, Germany, Low-Countries, people to their own laws, but tie up no man's if he be not persuaded as they are, [they] let him dissent, and leave that government, and adhere to none. If you be not of their mind, they reveal by them that are; they will not trouble him, and you shall not disturb their government, when men think they cannot enjoy their consciences you give them good livings, and if you a not you assist their consciences, they do but they declare that it is not their consciences but in they would have secured."—*Epist. Ded.*

;

wherever ye do, let not the pretence of a different law you think it lawful to oppress any man in its: for Opinions are not, but Laws only, and so would be done to, the measures of Justice: justice does alike to all men, Jew and Christian and Calvinist; yet to do right to them another opinion is the way to win them; but consciences' sake do them wrong, they will hate us religion."—P. 357.

two passages, I believe, give the true this Sermon, and plainly show what Taylor's principles were. At the same time, fairly lays himself open to the charge of, if not contradiction, in the expression *et*.

the Visitation Sermons are on the same are so connected together that they are intended to be preached, with little in the same Visitation. In some respects very different from what we should ex-

pect under the circumstances: marvellous, but cumbrous and far-fetched learning mingling with most practical advice; catacombs of mediæval writers long since consigned to dust, overgrown with honeysuckles and wild roses. And as for tolerance of spirit, his model of a good pastor is the Good Shepherd of the East:—

"In the East the shepherds used to go before their sheep, to which our blessed Saviour alludes, *My sheep hear My voice and follow Me*; but our shepherds are forced to drive them, and affright them with dogs and noises; it were better if themselves did go before."—Pp. 509-10.

In the second of these sermons the bishop makes some allusions to the state of affairs in his diocese. After enjoining his clergy not to trouble their people with controversies, he continues:—

"Is it not a shame that the people should be filled with Sermons against Ceremonies, and declamations against a surplice, and tedious harangues against the poor airy sign of the Cross in Baptism? . . . Can the definition of a Christian be, 'a man that rails against bishops and the Common-Prayer-Book?' And yet this is the great labour of our neighbours [the Scots] that are crept in among us; this they call 'the work of the Lord'; and this is the great matter of the desired 'Reformation': in these things they spend their long breath, and about these things they spend earnest prayers, and by these they judge their brother, and for these they revile their superior, and in this doughty Cause they think it fit to fight and die. If S. Paul or S. Antony, S. Basil or S. Ambrose, if any of the primitive Confessors or glorious Martyrs, should awake from within their curtains of darkness, and find men thus striving against government for the interest of disobedience, and labouring for nothings, and preaching all day for shadows and moonshine; and that not a word shall come from them to teach the people Humility, not a word of Obedience or Self-denial; they are never taught to suspect their own judgment, but always to prefer the private minister before the public, the presbyter before a bishop, fancy before law, the subject before his prince, a prayer in which men consider not at all, before that which is weighed wisely and considered; and in short, a private spirit before the public, and Mas John before the Patriarch of Jerusalem: if, I say, S. Paul or S. Antony should see such a light [sight], they would not know the meaning of it, nor of what religion the Country were, nor from whence they had derived their new nothing of an institution. The Kingdom of God consists in wisdom and righteousness, in peace and holiness, in chastity and purity, in abstinence from evil, and [in] doing good to others; in these things place your labours, preach these things, and nothing else but such as these; things which promote the public Peace and public Good; things that can give no offence to the wise and to the virtuous, for these things are profitable to men and pleasing to God." Vol. viii. pp. 532-3.

The mention of the Patriarch of Jerusalem has perhaps led Mr. Eden astray with regard to "Mas John,"—who is not that mysterious personage Prester John, but Jack Presbyter—and caused him to append the note: "Otto Frising, Chron. vii. 31.—Moreri, 'Prête-Jean.'" Mas is a popular contraction for *Master*, and "Mas John," or "Mess John" was a representative name for a Presbyterian preacher, as "Sir John" was a representa-

five title for the English clergy. This arose from the title *Mas* having been formerly given to the Scotch ministers, as the Knightly title was given to ecclesiastics in England: e.g. *Mas Robert Blair*, *Mas John Grog*. In Galt's delightful *Annals of the Parish*, the Rev. Micah Balwhidder, minister of Dalmailing, having been "put in by the patron" instead of by the people, gives a graphic description of the reception he met with from his "outstrapulous" flock in consequence of this: amongst other things, he tells us that the morning after his military induction, when he began to make his round of visitations, "I found the doors in some places barred against me: in others, the bairns, when they saw me coming, ran crying to their mothers: 'Here's the feckless Mess-John!'"

A little before the passage above quoted from the Visitation Sermon, Taylor says: "What have your people to do [with the question] whether Christ's body be in the Sacrament by consubstantiation or transubstantiation? . . . and who but a madman would trouble their heads with the intangled links of the fanatic chain of Predestination?" In this passage the words within brackets are omitted, and "fanatic chain" is to me a new reading. I have been accustomed to see "fantastic chain." Is "fanatic" the true reading, or a printer's error, such as that of "light" for *sight*, which I have already indicated?

If these two Sermons were delivered at Bishop Taylor's first Visitation, we have an additional reason why the *Rules and Advice to the Clergy* given at this Visitation should be placed after them.

As a note upon Bishop Rust's reference in his Funeral Sermon to Taylor's unfinished *Discourse upon the Beatitudes*, which unfortunately has not come down to us, I may give an extract from the preface to Norris of Bemerton's treatise on the same subject:—

"What has been here the performance of my pen was (as I learn from Dr. Rust) intended and in part performed by the excellent Bishop Taylor, who, while he was meditating upon the Beatitudes, was received up into the enjoyment of them. And I have lately spoken with a gentleman who told me that he himself saw a MS. of it in the Bishop's own hand."

ERIONWACH.

Shakspeariana.

"THE TEMPEST," Act III. Sc. 1.—

"Most busy fest, when I do it."

This reading of the First Folio has received almost as many conjectural emendations as there have been editors of Shakespeare; yet, though the editors pronounce this reading as corrupt, they retain substantially the reading of the folios. The

reading is certainly most unsatisfactory itself, I have always thought that of Spedding the greatest claims to consideration, the entirely acceptable.

Spedding—"Most busiest when idle" this the Cambridge editors (see the *William Shakespeare*, edited by William Clark, M.A., and John Glover, M.A. Cambridge and London: Macmillan & Co.) in a note suggest, as I think, an improvement.

Clark and Glover—"Most busy" "idlest;" and the object of this present give you what appears to me as a still better reading, viz.—

"Most busy lest when idlest"

Ferdinand, in his soliloquy over the body of his mistress, is suddenly reminded that he is *busy* with his *labours*: and so absorbing are his thoughts of Miranda, that he is *lost* in consequence *idlest* at such times with his

"It is quite possible that this emendation has been made before. Relying on the *Shakespeare* for all examples before 1800 subsequent editions of Shakespeare, in 1790 the reading suggested here I have not before.

G. W. W.

Frankfort-on-the-Main.

LONGAVILLE: "LOVE'S LABOUR'S LOST."—"THE BLOODY BROTHER."—Henry D.D., in his lately-published *Stray Notes on the Text of Shakespeare*, points out "a mishmash of puns" in *Love's Labour's Lost* (vol. ii. 242-250) on the name Longaville, "calf veal," and "langue half veal."

In Beaumont and Fletcher's *Blood and Honour* there is a similar pun—

"I'll bring you in the Lady Loin-of-veal."

With the long love she bore the Prince of G.

Bloody Brother, Sc. i.

JOHN

"ALL'S WELL THAT ENDS WELL," Sc. 2—

"King. Who were below him."

He used as creatures of another place;
And bowed his eminent top to their low
Making them proud of his humility,
In their poor praise he humbled."

This passage has caused the editors and commentators much trouble, and it is not plain. Warburton, who has a long note on it, proposed to substitute the word "of;" "Making them proud and his but their poor praise he humbled"—that is, "by condescending to stoop to his inferiority, he exalted them and made them proud, and in graciously receiving their poor praise, he even his humility," adding, "the sentiment is

Mr. Staunton, taking the same view of it, suggests changing "he humbled" to

Making them proud of his humility
praise be humbled." But they both
that it was his humility that he

meaning of the passage is, in my
very reverse of this, and shows, if I
at Shakespeare was well aware that
of the great is but too often only
not affects it" —

ing them proud of his humility,
in peer praise he humbled ;

hem, whom he humbled by the poor
owed upon them, proud of his humi-

r praise" was not, as the commen-
opposed, the praise that they, the
red upon the count, but the praise
count, bestowed upon them : it was
at by which he humbled them.
re recipients, and not the donors of
re all know that praise may be very

J. NICHOLS, M.R.C.P.

nr.

HUNT, KREPTUS VIVI-COMBURIO."

s of the Marian Persecution were re-
r many generations, and more par-
was natural, in the families of its
re still linger the memories of several
escaped, by the death of Queen Mary,
s of suffering which had visited many
da, and who were regarded during
saint Eves, with honour and respect,
glorified from the burning." One of
his Hunt, father of George Hunt, who
sle for fifty years Rector of Colling-
is, in Wiltshire; and the merciful
of his escape was commemorated in
sary in the epitaph of a great-grand-
father was placed "upon a blue marble
on the chancel wall," at Leominster,
Wilt (which I am permitted to tran-
scribe from Dineley's *History in Marble*,
Ed. in the possession of Sir Thomas
Mington, Bart.) : —

RE ELIZABETHÆ UXOR. opt. char. Henrici
de Ecclesiâ de Collingburn Ducis in agro
WILX. filii Georgii Hunt ejusdem Ecclesiæ
anglicanæ Rectoris, filii Johannis Hunt vivi-
re fide Evangelica adjudicatus erat, morte
repti, Johannes Tombs, hujus Ecclesiæ
pastor.

scilicet Verbi, Preconis et uxor,
aves et proventus, qui prope martyr erat :
hinc fidei et pietatis, Eliza
sunt carum, spiritus astra tenet.
s primum, dein conjux optima, summis
vultus Christo conjuge, patre, Deo.

{ AN. DOM. MDCLXXIII.
MORT. IV.
ÆTAT. XL. MENS. IV."

Above the tablet, a death's head; below it, an
hour-glass between a pair of wings.

This monument was destroyed when the church
was accidentally burned in the year 1690, but the
inscription has been printed (derived from MS.
Blount,) in the two *Histories of Leominster* :
by Price, 1795, p. 106; and by Townsend, 1832,
p. 234; but by both very incorrectly. The name
of Scudder is by both authors converted into
Studder. Price has "vive combusto" for the
compound substantive *vivi-comburio*. Mr. Town-
send has printed "et Briga," for *e Brig[ida]*; and
"qui" for *cui*; and "ereptus" for *erepti*. In the
second line of the verses, all the copies have "cui"
where *qui* seems requisite.

The committal of one Hunt and Richard White
to gaol at Salisbury is mentioned in the Auto-
biography of Thomas Hancock (p. 74), printed in
Narratives of the Days of the Reformation; and
Foxe has given, at considerable length, under the
year 1558, "The story and condemnation of John
Hunt and Richard White, ready to be burnt, but
by the death of Q. Mary escaped the fire;" adding
in a side note, that Richard White was Vicar of
Marlborough at the time when Foxe wrote.

In further illustration of the parties, I may be
allowed to transcribe the following passages from
a paper by the late Rev. John Ward, Vicar of
Great Bedwyn, in the *Collectanea Topographica et
Genealogica*, vol. vii. p. 74 : —

"George Hunt was instituted Rector of Collingbourne
Ducis in 1581, on the presentation of Richard Kingmill,
Esq.; and again (or another person of the same name)
in 1614, on the presentation of the King for that turn.

"Henry Scudder was instituted in 1633, also on the
presentation of the King. Scudder was a Presbyterian,
and a great admirer of William Whately, Vicar of Ban-
bury, whose Life he wrote. Whately married a daughter
of George Hunt, and died 1639."

The honour of being a descendant from Mr.
George Hunt was commemorated so late as 1706,
in the Register of Collingbourne Ducis, as fol-
lows : —

"1706. The Rev. Mr. Henry Russel, Rector of Penton
in Hampshire, an able and faithful minister of God's
word, was buried in the north-west corner of y^e chancell,
Nov. y^e 14th, according to his dying request; being placed
not far from his grandfather Mr. Scudder, and his great-
grandfather Mr. Hunt."

In the same volume, at p. 77, a later entry to
the like effect as the last will be found; and at
p. 75, a similar memorial of the Rev. Henry
Jacob, Vicar of Collingbourne Kingston, another
grandson of Henry Scudder. See also the extracts
from the Register of Collingbourne Kingston, at
p. 176.

J. G. N.

PORTRAITS OF EDWARD JENNER, M.D. — Many of the friends of this good and great man have frequently complained that the ordinary portraits do not give a correct representation of the features of the original. As it was my happiness for many years to be honoured with the friendship of Dr. Jenner, and to be frequently in his company, I may perhaps be permitted to state, that the most accurate likeness of him was the bust in the dining-room at Kingscote Park, near Wotton-under-Edge, Gloucestershire, now the residence of Col. Robert Nigel Fitz-Hardinge Kingscote. This bust I have always considered to be a most admirable portraiture of this very amiable man, and eminent philanthropist. ♦.

Richmond, Surrey.

ST. JOHN'S COLLEGE, CAMBRIDGE. — This College has educated seven Lord Treasurers and First Lords of the Treasury. They are William Cecil, Lord Burghley; Robert Cecil, Earl of Salisbury; Thomas Wriothesley, Earl of Southampton; Thomas Watson Wentworth, Marquis of Rockingham; Frederick Robinson, Earl of Ripon; George Hamilton Gordon, Earl of Aberdeen; and Henry John Temple, Viscount Palmerston.

A. H. K. C. L.

VARIOUS PRONUNCIATIONS OF "OUGH." — The following etymological and phonetic epigram, in my collection, upon the five modes of pronouncing the syllable spelt *ough*, in different words, is at the service of "N. & Q."

It is remarkable that the word *trough* is generally pronounced as *tro* among the middle classes, especially in the country, where the implement so designated is most in use.

In the first lesson for Easter Sunday Morning, Exod. xii., both *dough* and *trough* occur in one verse (34th), and the marginal note thereto in the Bible indicates that the original of "kneading-troughs" might equally be rendered "dough-troughs."

"By dint of *plough*,
In sweat of brow,
His fallows *through*,
With much *ado*,
Hodge earns *enough*
Of this world's stuff,
To make good *dough*
For high and low,
While from his *trough*
Feed swine well off."

T. A. H.

CURIOUS NAMES. — I observed lately in some of the newspapers an account of the christening of the infant daughter of the Bishop of Honolulu. The name given to the child by the King of Hawaii, its sponsor, was "Kaholomoana," signifying the Queen's departure, as it was born on the day her Majesty sailed for England. I don't think the name of Hinda, said to be common in

families of Jewish extraction, occurs in Yonge's book.

SIR EDMONDBURY GODFREY: PRINCE. The following note from *England's Garden*, 1778, may be interesting to readers of the history of the period of the "Popish

Primrose Hill, Midd., between Kilburn and called also *Green-Berry-Hill*, from the name assassins of Sir Edm. Godfrey, whom they believed that he had murdered him at *Somerset* left him with his sword stuck in his body, believed that he had stabbed himself."

Poets' Corner.

HUMAN FOOT-PRINTS, ETC., ON THE ISLAND OF SAINT THOMAS. — One mile south of Madras stands the Palace of Saint Thomé, where tradition says Saint Thomas first landed on the coast of India. A few miles further to the south, more inland, rise two eminences, one called Thomas's Mount, on the summit of which is a church dedicated to that saint, the other the Little Mount, believed to be the spot where Thomas was martyred, in proof of which a mark of a cross left by him where he was shown by the native Roman Catholics. Lower down the coast lies the village of Ramisseram, on the isle of Pamban, one of the holiest temples among the Hindoos, and its having been sanctified by Rama in his expedition against Ravana the King of Ceylon, is a well-known story. I was shown monumental foot-prints on the summit of Adam's Peak in the route taken by Rama on his expedition south. At one village a monolithic pillar of a globular stone upon which Rama is said to have left his foot-prints; in another place in which he slept and left similar marks. The mark of a human foot-print on the summit of Adam's Peak in Ceylon, in which the following legend belongs, is well known. A cock was stationed at the entrance of the temple (Père-désam, Hindoo for Fairy-land) warning to Adam of approaching danger. A snake was directed to assist in repelling the devil, who had beguiled these animals and effected his escape. At the expulsion from the garden, Adam came to the peak, which bears his name (Ceylon). Eve alighted at Jeddah (Ceylon). The snake fell at Isfahan, the Hindoostan, and Iblis in Khorasan. He remained one hundred years in Ceylon, and then passed into India by way of the chain of mountains now called Adam's Bridge.

Are there any rock foot-marks with any accompanying legends in Great Britain or Ireland?

[The following account of a pilgrimage to Adam's Peak appeared in *The Monthly Mirror*, xi. 69.

table number of devotees, termed Fakeers, prin-
n Adgim, lately applied to our government in
permission to visit the mark of Adam's foot, in
nable successfully to encounter a superstition
general as it would appear extraordinary, if
e of countries supposed to be more enlightened
a degree, recommends us to it, the request has
ted, and the late accounts left this mob of pil-
he eve of their departure. There is a tradition
ret man was crucified on the top of a high moun-
nylon, hence called Adam's Pike; and there is
of a man's foot cut out of the rock, about six
gth, which they pretend to be the print of his
r this mountain there is a reef of rocks extend-
continent, called Adam's Bridge; for they say
de by angels, to carry him over to the main
.]

EASY NOT NEW.—I have just met with
ing lament over the luxury of old Spain.
is "the Right Reverend Father in
sile of Guenara, Bishop of Mondogueto,
Chronistler, and Councillor to Charles
Emperor of Rome;" and the whole
that Courtiers ought not to have super-
a," tells a good deal about manners and
than current. The latter portion, where
sp speaks of the troubles of a man who
went fast beyond his means—the house
s, every one wearied, pieces of plate stolen
greengrocers, the guests "peradventure
led, nor contented," but rather "laughing
orae" for his cost, murmuring at him
is back—reminds me vividly of some
the Book of Snobs and *The Little Dinner* at
:—

also at another feast such kinds of meates
are wouste to be soune, but not eaten, as a horse
eat in gely, little lyfers [? misprint for lyfers=
rich hote broth, fugges fryed, and dyvers other
beate which I saw them eat, but I never knew
were till they were eaten. And for God's sake
me that shall reade our writings and see that is
y eaten in feastes now a dayes, that it will not
her broke his heart, and eater his plantes."—
North's Diall of Princes (1557) Corrected, p.

bishop's language bears just a suspicion
was being "sold" by some one at table.
the horse was good ox-beef, and the "cat
a hare?—the whole an after-dinner joke.
tell me if the phrase "water his plants"
sic? I do not remember meeting it be-
J. D. CAMPBELL.

Queries.

ISMAEL FITZADAM.

the year 1818, a writer under the above
name published a small volume of verse,
I think, *The Bombardment of Algiers*.

is entitled, *The Harp of the Desert: containing
of Algiers, with other Pieces in Verse*. By
Izadad, formerly able Seaman on board the
rigate. Lond. 1818, 12mo.]

After an interval of a few years followed a second,
called *Lays on Land*. [12mo, 1821.] They both
exhibited extraordinary vigour of thought and
profundity of feeling; but amidst the multitude
of poetical publications which characterised that
period, they failed to secure a place in general
favour. A third volume followed, the title of
which I forget; but I well remember the follow-
ing lines in it; which, having long since lost sight
of the book, I venture to quote from memory, as
they give an idea of the fervour of the author's
style:—

"NAPOLEON MORIBUNDUS.

- "Oh! bury me deep in the boundless sea,
Let my heart have a limitless grave;
For my spirit in life was as fierce and free,
As the course of the tempest wave.
- "And as far from the reach of mortal controul
Were the depths of my fathomless mind;
And the ebbs and flows of my single soul
Were tides to the rest of mankind.
- "Then my briny pall shall engirdle the world,
As in life did the voice of my fame;
And each mutinous billow that skyward curled,
Shall, to fancy, re-echo my name.
- "That name shall be storied in records sublime
In the uttermost corners of earth;
And renowned till the wreck of expiring time
Be the glorified land of my birth.
- "Yes—bury my heart in the bottomless sea;
It would burst from a narrower tomb,
Should less than an ocean my sepulchre be,
Or if wrapped in less horrible gloom."

Now I have heard that the author of these
remarkable poems was a seaman on board the
admiral's ship, when Lord Exmouth reduced Al-
giers in 1816; and that the dedication of his first
volume to his lordship having failed to attract
any favourable attention to himself, he gave way
to the moody temperament which characterises
his verses, and which probably suggested the
pseudonym of "Ismael Fitzadam." I have also
heard that he was a baker on board the flag-ship;
that his name was Mackin, or something re-
sembling it; and that he was born at Enniskillen;
in Ireland. All this, however, I have on very
imperfect authority; and it would possibly in-
terest others as well as myself if some of the
Irish contributors to "N. & Q." could throw light
on the story of that remarkable man.

J. EMERSON TENNENT.

SIR JOHN ACTON ON HUMAN SACRIFICES.—
Mr. Gladstone, in his farewell address to the Uni-
versity of Edinburgh, "On the place of Greece in
the Providential order of the Universe," alludes to
the controversy, whether Human Sacrifices were
in use among the Romans, as detailed in Lord
Stanhope's *Miscellanies*.

He referred also to the investigations of Sir John Acton on that curious subject.

What I wish to inquire is whether the results of the learned baronet's researches are to be found in any published work or periodical?

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

"ALL THE WORLD AND HIS WIFE." — What is the origin of this saying? W. S. J.

BEDÉ ALE. — Amongst the ancient records of the borough of Newport, Isle of Wight, I find the following entry: —

"Atte the Lawday holden there in the eighthe day of October, the second yeare of the Reigne of King Edward the iijth, in the time of William Bokett and Henry Pryer, Bayliffs, Thomas Capford and William Spring, Constables there, it is enacted furthermore that none hereafter, whether Burgesse or any other dweller or inhabitant, within this Towne aforesaid, shall make or procure to be made, any Ale, commonly called 'Bede Ale,' within the lib^y, nor within this Towne or without, upon payne of looseing xx^d, to be payde to the Keeper of the Common Box, &c., &c."

Can any of your numerous readers inform me of the meaning of the words "Bede Ale," or why it was forbidden to be brewed by the brewers of Newport? JOHN DYER.

BELLFOUNDERS. — Can any correspondent of "N. & Q." give me reliable information respecting any of the following? —

Augustine Bowler, *cir.* 1629.

John Briant and J. Cabourn, Hertford, *cir.* 1802.

La Harrisons of Barrow and Barton-on-Humber, *cir.* 1764—*cir.* 1832.

Daniel Hedderly of Bawtry, *cir.* 1735.

J. Ludlam, Rotherham, *cir.* 1761.

Henry Penn, *cir.* 1717.

Johannes Potter, mediæval.

Robert Quernby, *cir.* 1580.

Johannes (*sic*) de Stafforde, mediæval.

Walker and Hilton, *cir.* 1785.

Humphrey Wilkinson of Lincoln, *cir.* 1715.

J. T. F.

The College, Hurstpierpoint.

BIBLICAL DISTICHES. — Prefixed to each chapter of the edition of Erasmus' *Version of the New Testament*, printed by Herm. Gulferic at Frankfurt (8vo, 1548) is a couplet embodying a summary of the contents. I have also, in a MS. of the fourteenth century, a series of very lame distichs for every chapter in the Old and New Testaments. I wish to be informed if there exists in print any complete series of such couplets, in any language. JOHN ELIOT HODGKIN.

BIOCHIMO ON CHESS. — I picked up lately at a book-stall a small old work on chess, entitled —

"*The Royall Game of Chess-Playe*. Som Recreation of the late King, with many of th Illustrated with almost an hundred Gambel the study of BIOCHIMO, the famous Italian. 1656."

I have some little knowledge of chess literature, but never before heard of "Biochimo" as a writer on the game. Will H. A. KENNEDY, who I see is a corres "N. & Q.," do me the favour to enl about him? J

"COMPOSITA SOLVANTUR." — In edited by T. T., which I suppose is the son, afterwards Archbishop of Cambr words "Composita solvantur," on the monument at St. Albans, are translated 'companions be parted;' and in the inserted "i. e. soul and body." Is this meaning? I had thought it was rather or chemical than metaphysical or theol

DEFOE'S HOUSE. — This house, in Ch Stoke Newington, was, I believe, p this (last) summer. Is there any e other view of it? If any view of it I shall be very glad to know where I refer to it.*

"KLIPPING." — One occasionally, in on German coins, meets with a square ing an impression on one side only. "Klipping oder velt (Feldt?) Thaler." to be considered obdisional pieces like the revolution? JOHN J

LA BELLE SAUVAGE, ETC. — Can a readers afford me some information al house in La Belle Sauvage Yard, wit phant and castle" on its front, boldly stone? also several smaller carvings o animal, with date and initials which now remember? Is there also any drav old inn preserved? I also wish to k bust of the Earl of Essex over Dever with the words "This is Devereux Co is that of Robert, Earl of Essex, the General of the Commonwealth, which it to be? ALEX. P. Wolverhampton.

MEDIA VITA. — I find among the prov tutes of Henry of Wirnenburg, Arch Cologne, in 1310, the following: —

"Prohibemus ne in aliqua ecclesiarum nob rum, imprecationes fiant, nec decantentur Media aliquas personas, nisi de nostra licentia special

I should be glad to know what is the imprecation alluded to by this term?

W. H. J.

[* For a notice of this house consult "N. & Q." iv. 299.]

IZOTTES? — Denny cappe? —

May you, it is not a goodly sight in the Court
his courtier wears a *denny cappe*, scant to cover
of his head, to have his beard *merquizzotted*."
Diall of Princes, 1619, p. 255.

J. D. CAMPBELL.

REV. NICHOLAS OWEN. — The following
is attributed to this gentleman, who was
College, Oxford; B.A. 1773; M.A.

*story of the Island of Anglesey, with Memoirs
and lower. Lond. 4to, 1775.*

*Remains; or, a Collection of Antiquities re-
siding in. Lond. 8vo, 1777.*

*Phrases of Horace, translated into familiar
and methodically arranged, for the use of schools
who have not acquired a competent know-
ledge of the classic. Lond. 8vo, 1785.*

*Remains: A Sketch of its History, Antiqui-
ties, and Productions. Intended as a Pocket
for those who make the Tour of the County. Lond.
anon.)*

I fear know more about him. S. Y. R.

JOHN. — Among the tombs of British
and others on the banks beneath the
' St. Sebastian is a stone, upon which is
the following inscription: —

"Poor Court, who fell under his Colours in the
last, 5 May, 1696. Beauty and Friendship
to him."

"Poor Court's" history?

ALGERNON BRENT.

lea, Somerset House, W.C.

ROMA. — Where do the following sen-
tences? —

*præ hic illic vixit dispersa jacebant,
sed ad propitiæ cuncta reducta locum."*
de at ingloria labor."

A. O. V. P.

*not God! to Thee our song we raise,
Thine devote our grateful praise;
where may our footsteps rove
as Thee, the source of truth and love;
may we still Thy praise proclaim.
Thy joy in our Redeemer's name," &c.*

THOMAS T. DYER.

*age ship upon a tideless sea,
About a helm or compass driven,
d with a wondrous company,
and wandering as the moon in heaven."*

N. N.

THE ALPHABET. — Can any reader of
" supply the remainder of a rhyming
which has more pretensions to science
usually possess? The only fragment of
I know runs thus: —

"A. was an alkali,
Potash by name;
B. was a blowpipe
For fusing the same."

A. J. A.

SUSPENSION BRIDGE. — In the *Adventures of
John Cockburn*, p. 55, is the following passage: —

"At length observed in the distance something which
appeared like a great Net, hanging across the River, be-
tween two Mountains. Upon the best observation we
could make at that distance, we could not determine
whether it was design'd for a Bridge, or a Net to catch
Fowls or Beasts in. It was made of Cane, and fastened
to four trees, two of which grew on the Mountain on this
Side, and the other two on the Mountain opposite to it, on
the other side of the River. It hung downwards like a
Hammock; the lowest part of it, which was the Middle,
being above forty Feet from the Surface of the Water;
but still we could not certainly judge whether this was
intended, in reality, as a Bridge for Passengers, and were
in Doubt, whether it might have strength sufficient to
bear a Man's Weight. . . . The Bottom was made of
such open Work, that we had much ado to manage our
Feet with the Steadiness required. Every Step we took
gave great Motion to it, which, with the Swiftess of the
Stream below, occasioned such a Swimming of the Head,
that I believe we were a full Hour in getting over. We
could not perceive how it was possible for it to be con-
veyed from one Mountain to the other, considering with
what Force the Water ran in this place. We observed
this Bridge to be very old and decayed, and guess'd it
might have hung there some Hundreds of Years, before
the Spaniards entered the Country. The Breadth of the
River under the Hammock Bridge (as we called it) is a
full Quarter of a Mile."

Is there any earlier mention of such a bridge?

A. A.

Poets' Corner.

TENURE NOT IN BLOUNT. — In *England's Gazet-
teer*, London, 1778, is the following notice: —

"Ketton, Rutland, on a small rivulet that runs into
the Welland near Tinewell. Here is a certain rent col-
lected yearly from the inhabitants by the Sheriff of 2s. a
year *pro oeris Regiæ*, which is Latin for the Queen's
boots, though we don't read of any who wore them."

Is this custom still continued, and is anything
further known about it?

A. A.

Poets' Corner.

**TILSON'S LINCOLNSHIRE AND WARWICKSHIRE
PEDIGREES.** — Among the genealogical and heraldic
MSS. sold at the Strawberry Hill sale was the
following lot. I quote the *Gent. Mag.* Dec. 1842,
p. 607: —

"Pedigrees of Lincolnshire and Warwickshire Families,
with some of other Counties, by John Tilson, Esq., 1671.
. . . . 3rd day, lot 196. 17l. 17s. Boone."

Can any one inform me who is the owner of
this manuscript at the present time?

EDWARD PEACOCK, F.S.A.

Bottesford Manor, Brigg.

TREASURER OF EDINBURGH. — Who filled this
office on the 13th October, 1678? F. M. S.
229, Clarendon Villas, Plumstead.

WROXETER DINDERS. — In *England's Gazetteer*,
London, 1778, is the following passage: —

"Roxcester, or Wroxeter, Salop, on the Tern, near
its confluence with the Severn and the hill called the
Wrekin, S.E. of Shrewsbury, had a priory, and though
a city formerly three miles round, the second, if not the

MERQUIZOTTED? — Demy cappe? —

And I pray you, it is not a goodly sight in the Court
see a foolish courtier wear a *demy cappe*, scant to cover
crown of his heade, to have his heard *merquizotted*.”
North's *Diall of Princes*, 1619, p. 625.

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1792 (anon.)

I would fain know more about him. S. Y. R.

POOR COURT. — Among the tombs of British
kings and others on the banks beneath the
adel of St. Sebastian is a stone, upon which is
the following inscription:—

“S. M. of Poor Court, who fell under his Colours in the
title of Azete, 5 May, 1886. Beauty and Friendship
they mourn him.”

What is “Poor Court’s” history?

ALGERNON BRENT.

Audit Office, Somerset House, W.C.

QUOTATIONS. — Where do the following sen-
tences occur? —

“Quis prius hic illic variè dispersa jacebant,
Hic sunt ad proprium cuncta reducta locum.”

“In arcto et inglorius labor.”

A. O. V. P.

“Great God! to Thee our song we raise,
To Thee devote our grateful praise;
O never may our footsteps rove
From Thee, the source of truth and love;
But may we still Thy praise proclaim,
And joy in our Redeemer’s name,” &c.

THOMAS T. DYER.

“Strange ship upon a tideless sea,
Without a helm or compass driven,
Filled with a wondrous company,
And wandering as the moon in heaven.”

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the Welland near Tinewell. Here is a certain rent col-
lected yearly from the inhabitants by the Sheriff of 2s. a
year *pro ocreis Reginae*, which is Latin for the Queen’s
boots, though we don’t read of any who wore them.”

Is this custom still continued, and is anything
further known about it?

A. A.

Poets’ Corner.

**TILSON’S LINCOLNSHIRE AND WARWICKSHIRE
PEDIGREES.** — Among the genealogical and heraldic
MSS. sold at the Strawberry Hill sale was the
following lot. I quote the *Genl. Mag.* Dec. 1842,
p. 007:—

“Pedigrees of Lincolnshire and Warwickshire Families,
with some of other Counties, by John Tilson, Esq., 1671.
. . . 8rd day, lot 196. 17l 17s. Boone.”

Can any one inform me who is the owner of
this manuscript at the present time?

EDWARD PEAOCK, F.S.A.

Bottesford Manor, Brigg.

TREASURER OF EDINBURGH. — Who filled this
office on the 13th October, 1678? F. M. S.
229, Clarendon Villas, Plumstead.

WROXETER DINDERS. — In *England’s Gazetteer*,
London, 1778, is the following passage:—

“Roxcester, or Wroxeter, Salop, on the Tern, near
its confluence with the Severn and the hill called the
Wrekin, S.E. of Shrewsbury, had a priory, and though
a city formerly three miles round, the second, it was the

first of the Cornarii (built, as it is thought, by the Roman Watling Street way when they fortified the bank of the Severn, which is more easily fordable here than any place below it) is now a small village of peasants, who often plough up coins called *Dindere*, that prove its antiquity, though they are for the most part illegible. Here are ruins of old works supposed to have been heretofore a castle, with a sudatory or sweating house for the Roman soldiers."

What coins can these be thus referred to?

A. A.

Poets' Corner.

Queries with Answers.

GOVERNOR WALL. — I have in my possession a drinking horn, on one side of which is carved the representation of an officer in uniform with a drawn sword in his hand, standing in a fortress surrounded by soldiers, superintending the flogging of a man by three black men, the victim being tied on a gun carriage. A label issues from the officer's mouth, inscribed with "Cut away, you black b——; damn you, cut his liver out." On the other side is the following inscription: —

"The cruel murder of Benj. Armstrong in the Island of Goree, Africa, by receiving 800 lashes by the order of Governor Wall, July 10th, 1782, by the Blacks. Josh. Wall, Esq., Govr, was found guilty, and executed Jan'y 28th, 1802."

Is anything known of this Governor Josh. Wall, especially with reference to his ordering Armstrong to be flogged "by the blacks," and his being subsequently executed? I shall be obliged by any information on this subject.

F. DANBY PALMER.

Great Yarmouth.

[Joseph Wall was the eldest son of Mr. Gerald Wall, a farmer at Abbeylax, in Queen's County, Ireland. About the year 1760 he entered as cadet in the army, and distinguished himself by his bravery at the taking of the Havannah. He afterwards obtained a command in the service of the East India Company, and proceeded to Bombay. On his return he led a life of gallantry at the principal watering-places in pursuit of some wealthy heiress; but finding himself unsuccessful and in embarrassed circumstances, he accepted the unenvied post of Governor of Goree—a fortress garrisoned by regiments in disgrace for mutiny, and desperadoes picked from the convicts in gaols and military prisons. On his arrival in England he was tried at the Old Bailey on Jan. 10, 1802, and convicted of the wilful murder of Benjamin Armstrong, a serjeant in an African corps, and was executed on the 28th of the same month. It is conjectured there were between fifty and sixty thousand spectators on the occasion, who behaved with the greatest indecorum. His trial is in print as a separate pamphlet, 8vo, 1802. Consult also the *Annual Register*, xlv. 560–568, and the *Genl. Mag.* lxxii. (1.) 81. It is stated in the latter work that his brother, Counsellor Wall, was the author of several literary productions, and remarkable for being the first person who presumed to publish Parliamentary Reports with

the real names of the speakers prefixed; and thus put an end to the orations of the Senate of Lilliput, and the tententious Roman characters exhibited by Dr. Johnson.

GRIMSBY.—I shall feel particularly obliged if you or any of your correspondents can give some information respecting the origin of the name and name of Grimsby. S. T.

[Camden treats as fabulous a tradition that the town of Grimsby was founded by a merchant named Grym, obtained great riches in consequence of having brought up an exposed child, called Haveloc, who proved to be the Danish blood-royal; and, after having been in the royal kitchen, obtained the king's daughter in marriage. To this romantic story, whatever its foundation, there is a reference in the device (now of the corporation. (*Vide* "N. & Q." 2nd S. xliii.)

Gervase Holles (the well-known antiquary, *supra* p. 1.), on the contrary, does not think the story at all utterly to be exploded as fabulous. In his *Notions* for Lincolnshire (Harl. MS. 6829) he offers the following reasons: —

"First, the etymology of the word (*Grimsby*) may carry a probability, the termination *By* signifying in Danish tongue *habitation*, a dwelling, so as I know reason why Grimsby should not import the dwelling Grime, and receive this denomination from him, as *Ormesby* from Orme, &c. Secondly, that there is such a Prince as Havelocke, take old Robert of Gloucester for proof, who speaks him the sonne of Gunt, Gurthrum, Gutron, or Gurmond (for all these names I fynde given him) King of Denmarke.

'Then Gunt that fader was of Havelocke, Kyng of Denmarke, was than of mykle myght. Areyd so than in Ingylond with hys folk Of Danes, fell, cruyll, myghty, and wyght; Wyth whom the kyng full strongly than delyt And hem venquyste,' &c.

"Thirdly, that Havelocke did sometimes visit Grimsby, may be gathered from a great blue hammer stone, lying at the east end of Briggowgate, which bears the name Havelock's Stone to this day. Again, the great privileges and immunities that this town had in Denmarke above any other in England (as freedom from toll, and the rest) may fairly induce a belief, that on preceding favour, or good turne, called on this nation. But lastly (which proof I take to be incontestable) the common Seal of the Towne, and that a most ancient one."

Holles concludes his notice with the following remark: "He that is not satisfied with this, let him payre to Dicke Jackson's famous manuscript concerning matter, where he shall fynde a great deale more, to little (if not less) purpose." Who "Dicke Jackson" is, or what is become of his "famous manuscript" queries we must hand over to our literary antiquaries. However, on this moot point, we must refer our correspondent to the learned Introduction to *Havelock the Dane* by Sir Frederic Madden, printed for the Roxburghe Club in 1828. Consult also *The Topographer*, l. 241, 8vo, 17; the Rev. George Oliver's *Monumental Antiquities of Grimsby*, 8vo, 1825; and Macpherson's *Annals of Cimmeria*, i. 391.]

MANOR HOUSE.—I lately enjoyed the pleasure of going over a very old mansion, situated in a small village of Cote, in Oxfordshire; and in making inquiries of Mr. Gillott, the present owner, as to whether he knew anything of the history of his house, he replied that he knew nothing, but has always been very desirous of some information about it. The name of the manor is "The Manor House," and from its architectural beauties, I feel convinced it was once an important place in the county. Cote is situated about four miles from the town of Witney. Will some of your readers kindly assist me in gaining some information about the house in question?

EDWARD C. DAVIES.

ish Club.

An interesting manor-house at Cote was probably built in the reign of Elizabeth or James I. It has two wings with gabled roofs, but the wings are of different heights. The centre of the building forms a long hall, the door opens without screen or vestibule, the upper end of the hall is a wainscotted drawing-room, beyond which is an ancient staircase of heavy oak leading to the state bed-room, once ornamented with tapestries. When Mr. Skelton in 1823 wrote his *Annals of Oxfordshire*, there were some interesting arms on painted glass in one of the principal rooms. "Amongst these," he says, "I noticed the arms of the Montagu family, with other families of consequence, who have resided or been entertained here, in former times. These coats of arms, twenty-four in number, all of the sixteenth century, are now at Lambourne Place, where many of them are surrounded by the garter, bearing the motto "Honi soit qui mal y pense." Three of the names of Blunthe, Lee, and Hanbury. It had been for centuries the property of the Montagus, and was bequeathed by a Miss Horde to Henry Hippealey, father of Henry Hippealey, Lambourne Place, the present owner. There is a fine view of this old manor-house in Dr. Giles's *Bampton*, ed. 1848, p. 84.]

ART.—Who were the seven men of Moidart?
W. A. C.

The seven "Men of Moidart" accompanied Prince Edward Stuart in his hazardous attempt to recover the crown of England in August, 1745. His friends in Scotland assured him that they could do nothing in his behalf; he could bring with him 6000 men, and 10,000 arms; and yet the Prince embarked with a few little powder and ball, and a treasury amounting to 4000*l*. When he landed at Moidart, in Scotland, there stepped ashore with him only seven men; but as these were devoted to his cause, he was as if he had been at the head of an army.

The house was formerly called "Place House," from the fact that King Alfred had a *Palatium* on or near the site.

The names of the gentlemen composing this little intrepid band were the Marquis of Tallibardine, *alias* Duke of Athol; Sir Thomas Sheridan, tutor to the young hero; Sir John Macdonald, a French officer; Mr. Kelly, a non-juring clergyman; Francis Strickland, an English gentleman; Aeneas Macdonald, a banker in Paris; and his assistant, Mr. Buchanan. These persons were afterwards known as the "Seven Wise Men of Moidart," whose fate is described with deep interest and feeling in the *Jacobite Memoirs*, by Bishop Forbes, edited by Robert Chambers, 8vo, 1834. See also Home's *History of the Rebellion*, 4to, 1802."]

ARTICLES OF THE CHURCH OF ENGLAND.—What were the 39th, 40th, and 42nd Articles of the Church of England in King Edward's reign that were rejected by the Convocation of 1562, and for what reason? W. G. PEARSON.

[The four Articles omitted in the reign of Elizabeth, A.D. 1562 [1563] were the last four of the forty-two of 1553; namely, No. 39. "The Resurrection of the Dead is not yet brought to passe." No. 40. "The soules of them that departe this life doe neither die with the bodies, nor sleep idlie." No. 41. "Heretickes called Millenarii." No. 42. "All men shall not be saved at the length." The first of these four had reference to some doctrine denying the future resurrection of the body, and confining the power of Christ to a spiritual reviving of the soul. The others were pointed against some opinions which have found supporters in recent times. To make up the Thirtynine, Article V. "Of the Holy Ghost," was added.]

Replies.

JUNIUS.

(3^d S. viii. 182, 230, 269.)

With great deference I venture to suggest that inquirers after Junius would be more likely to gain their end, if they set out with the determination to give no credence to any statement of the writer which is not supported by extrinsic evidence. In this way we should be spared an immense amount of discussion which results in complication instead of elucidation. Concealment appears to have been a matter of vital importance to Junius, and for that purpose he resorted to various manoeuvres, and on one occasion did not scruple, in a very off-hand manner, to ask Woodfall to print a lie. The correspondence with Woodfall is generally regarded as expressing the writer's real sentiments, and the statements made therein as true; but one would imagine that he was the person whom Junius would be most anxious to mystify, for it was only through him that discovery could come. Can any one read the public letters without feeling that they were not the work of a mere city man; yet Junius assured Woodfall that it was impossible he should be

known in any coffee-house west of Temple Bar. Must not this have been done for the purpose of putting Woodfall on a wrong scent? Yet one of your correspondents in a late number of "N. & Q." says, upon no better authority than some detached expressions in Junius's correspondence with Woodfall, "there were evidently three persons in the secret—the author, the copyist, and the gentleman who did the conveyancing part." Had it indeed been so it is not likely we should have had to wait till now to learn who Junius was. Junius refers to having been present at the burning of some Jesuitical books in Paris, and some inquirers reason in this way:—"So and so could not be Junius, because so and so was not in Paris on that occasion." It seems to me that if Junius *had* seen the books burnt he would have avoided all allusion to the circumstance, because it might have afforded a clue to the writer. The passport system must have afforded means of ascertaining who were the British subjects in Paris at that time. Recollecting as I write that Mr. Barker, in his work, written to disprove the claims of Sir Philip Francis to the authorship of the letters, has anticipated me in the advice I tendered at the commencement of this communication, I turn to the work and copy this passage:—

"We have seen that Junius cannot always be depended on in what he relates about himself, and therefore we must reason not so much from his own positive declarations about himself as from the internal evidence afforded by the declarations themselves, and their agreement with other facts and circumstances independent of them. Equal caution is necessary in drawing inferences from Junius's words."

It is easier to give advice than to follow it and Mr. Barker himself falls into the error against which he warned others, by arguing that Chatham could not be Junius because the former is spoken disparagingly of in the letters. Now assuming that Chatham was Junius, the thing he was most likely to do, in order to avert suspicion, was to assail himself, provided the attacks were not of a nature to do him permanent injury. It appears to me that in his attacks on Chatham Junius acted in the spirit of Baillie Nicol Jarvie's advice, by "not putting out his hand further than he could draw it easily back again," and he did draw it back, as is well known.

Looking to Junius's avowed dislike of Scotchmen, one of your correspondents (G.) thinks Chatham could not be the writer because the great minister once boasted of "having called the Scotch Highlanders from their native glens to the military service of their sovereign." One may be excused for not treating this argument very seriously—since persons might say that Junius, if Chatham, was acting consistently in putting the objects of his antipathy, as Falstaff did his "ragamuffins," in the way of being "peppered."

C. Ross.

THE MONUMENTAL STONES AT HELPSTON NORTHAMPTONSHIRE.

(3rd S. viii. 285, 380.)

No inconsiderable portion of the churchyard at Helpston is now covered with early monumental stones, that were lately discovered to have been built into the tower and dwarf-spire of Helpston church. This tower and spire were erected upwards of five centuries ago, when the church was rebuilt upon the site of an earlier structure, portions of which were incorporated with its new work by the decorated Gothic architect. The architect was not quite so careful as might have been with the construction of the tower and so his tower and spire, after having borne the wear and tear of 500 and odd years, in the summer of 1865 have been taken down in anticipation of a much less delicate catastrophe. This work of demolition has brought to light another remarkable example of the manner in which mediæval church builders used their own building-materials, the monumental stones of what they would regard as early periods. The greater part of the spire and of the upper part of the tower of the decorated church of Helpston was constructed with the monumental stones that had accumulated around, and perhaps within, the old Norman church.

Apparently without an exception, the stones are slightly coped; and the designs that they bear are all executed, somewhat roughly, but with great freedom and boldness, in low relief. There is no trace of an inscription, or of any of the professional devices—chalices, swords, and such—that are so characteristic in both the initial and sculptured memorials of later ages. But the variety is apparent in the decorative designs: the same design, however, has been skilfully modified and reproduced under varied conditions. The collection comprises stones of widely differing dimensions; many are large and massive, and are about four feet in length, while considerable numbers are small and even diminutive: the smallest that I observed measures in length 11 inches by 12, and 7½ inches in width at the head and feet respectively: two others of these small stones are severally 26 and 30 inches in length. Of the coped stones, a very few examples remain unbroken; but there are fragments of various sizes of at least one hundred others. These stones were evidently intended to be placed upon the ground over graves, or in some instances to cover stone coffins. In addition to the coped stones two circular shafted *head-stones* were found, & signed to stand erect probably at the head of one of the recumbent slabs: these two head-stones are ornamented in low relief on both sides, the designs (alike in both stones) being simpler on the one side than on the other: each of the

stones measures in diameter 21 inches by 12 in thickness; the shaft is 12 inches in diameter by 4 inches in height; one of them has a hole below the short shaft, for insertion in a hole cut in a supporting stone; no such mortise, however, was found, as was the case a century ago at Cotterstock.

Coped stones have the ridge of the coping moulded, and this roll-moulding is continued to the extremity of the slab at both ends. In some slabs a circular cross is carved at the head of the stone, the ridge-roll forming the shaft, and ending at the feet: in others there is a circular cross towards each end of the stone: others have a species of heraldic cross *recochée* for circular form of the same symbol; and this cross, slightly modified in some of its details, appears at the head and the feet of the stone, or in some of the stones it is again carved in the centre. There are also numerous examples of that peculiar device or ornament, somewhat resembling a pair of elongated scroll-hinges: this device is modified in some examples with much skill, and the flowing lines of the figure itself are curved with singular grace. In place of any cruciform device, some stones generally substitute a species of lozenge, which is repeated at both the head and the foot of the slab, with a similar lozenge bisected by a line in the centre with the points inwards touching the central ridge-roll: and in some others of the smallest stones, straight bands issue from the ridge-roll at right angles to it. There is the upper half of one stone, which bears a finely proportioned base surmounting a tall shaft. This last may be assigned to the thirteenth century, and all the others I believe to be considerably earlier in the twelfth century. All these upper parts of the spire and tower, from the top of the spire itself to within about twenty feet above the ground. Lower down, numerous stones carved with Norman decorative mouldings were found imbedded in the walls, with other architectural fragments, including angular little shafts with caps and bases cut in single stone, all of them of the same Norman

work. Lower down, within three or four feet of the ground, a fragment was found, sixteen inches in diameter, of a flat stone having a plain strip running across its centre, and dividing two broad bands of interlaced work wrought in sunk relief. This last-named relic of an age still earlier than the earliest of the coped monumental stones, were released from their bondage in the north of the tower walls two other fragments of the same Saxon era: one of them is the circular head, 16 inches in diameter, of an upright

cross, rudely carved with singular cruciform devices on both sides, and the other, which is carved with interlaced work also on both sides, is the uppermost portion of the shaft of the same cross; the two fragments, are in excellent preservation. This stone, before it was broken, may possibly once have been an Anglo-Saxon monumental head-stone: or, more probably, these two fragments are all that now remains of the Anglo-Saxon village cross, the predecessor of the still beautiful though sadly mutilated decorated Gothic cross that stands *in situ* about one hundred yards to the south of the churchyard wall.

Very good care is taken of these relics by the incumbent of Helpston, the Rev. J. A. Leigh Campbell, by whose kindness I have been enabled to examine the whole collection, and to take rubbings of the most characteristic examples. Photographs of some groups of the slabs may be obtained of Mr. R. Spring, Photographer, 13, Albert Place, Peterborough: and I hope that a series of wood-engravings, drawn from both my rubbings and these photographs, will shortly appear in the pages of the *Art Journal*. I may add, that in the north aisle of the church at Helpston, there now lies in the pavement a very fine marble slab despoiled of its brass, a noble cross, of the period of that rebuilding of the church, in which the early monumental stones were built into the walls of its tower and spire.

CHARLES BOUTELL.

"AMICUS PLATO," ETC.

(1st S. iii. 384, 404, 484; 3rd S. viii. 160, 219, 275.)

Many have been the anecdotes told of a Master of Balliol College, who succeeded Dr. Parsons; and to whose able management, in conjunction with that of his immediate predecessor, Balliol owes its elevation from insignificance to a place among the Colleges of Oxford, which is second to none.

The following may as well, I venture to think, be embalmed in "N. & Q.," now that so many years have elapsed, and the principal *dramatis personæ* have long been dead and gone:—

An undergraduate, of the name of Jones, was breakfasting with the Master and his wife. The Master asked his guest what college lecture he was attending. The young man mentioned that he was in an Ethics lecture. "Indeed, Mr. Jones," rejoined the diminutive dignitary; "that reminds me of a little incident which occurred not long after my marriage to my second wife." Here Mrs. ——— looked much surprised, and interrupted her husband. In a tone of mingled astonishment, complaint, and rebuke, she exclaimed: "My dear!" "Yes!" said the little Master; "my first wife was my college. To resume, Mr. Jones; not long after my marriage to my second

and present wife, my sister, who had previously always filled the post of honour at my table, entered upon a short sojourn with us. I felt myself, Mr. Jones, so to say, on the horns of a dilemma. Was I, in conformity with modern usage, to assign the precedence to my spouse? Or, on the other hand, was I to regard the claims of consanguinity as Antigone does in the beautiful and pathetic drama of Sophocles? It was, to adopt the language of Tully, 'questio perdifficilis.' On this perplexing question, Mr. Jones, I expended in vain much anxious thought. At length, to my inexpressible relief, I bethought me of the words of the Stagirite. You cannot be unacquainted with the words I allude to, Mr. Jones: for they are in the sixth chapter of the First Book of the Nicomachean Ethics. But it may be necessary to inform you that Mrs. ———'s Christian name is 'Truth.' I repeated the words of the Greek philosopher:—

Ἀμφὺν γὰρ ὄντων φίλον, ὅσιον προτιμᾶν τὴν ἀλήθειαν.

I then rendered the passage into English for the benefit of the two ladies: 'Both are dear to me; but I ought to prefer in honour truth.' Finally, Mr. Jones, I requested Mrs. ——— to occupy a seat at the head of my table."

Here the little Master paused. It was, however, but for a moment or two. He concluded as follows:—

"And this, Mr. Jones, reminds me of an epigram which I composed during the inspiring period of a courtship by no means devoid of warmth, as well as the reflectiveness—I may say, the sublimity of thought—which can only accompany an age of maturity. You may, or may not, be acquainted with the *Adagia* of Erasmus. In that collection is comprised this saying:—

Φίλος Πλάτων, ἀλλὰ μᾶλλον ἡ ἀλήθεια.

This is, in the Latin—

'Amicus Plato, sed magis amica veritas.'

Well, Mr. Jones, my amatory epigram ran as follows:—

'Tis no Platonic friendship fires this youth;

Plato is dear, but dearer still is Truth."

Ἰερωνόσεβις.

EBRIETATIS ENCOMIUM.

(3rd S. viii. 265, 316.)

This is not an original work, as supposed by your correspondent, but a translation from the French. The original is entitled *L'Eloge de l'Yversee* (à la Haye, chez Pierre Gasse, 12mo, MDCCLXIV.) On the fly-leaf of my copy is written in an old hand, "Cet ouvrage est de Henri Albert de Sallengre, de qui on a des Mémoires de Littérature très estimés,"—an attribution of authorship which is quite correct. The last edition, very

greatly augmented, was edited by M. Nicerot and appeared at Paris, an. vi. (1798) in 12mo. The additions and changes are so considerable as to render this a new book, to which the original work serves as the ground-plan. However complete it then may have been, the half-century which has passed since its appearance might, I am afraid, enable a new editor to add many a illustrious name to the list of "Philosophes, Poètes et Scavans qui se sont enyvrez." I do not know whether of the original work, or of the edition of 1798—was announced by A. B. of Paris in 1858, and is probably since published as one of the pieces in a volume to which "Eloges Plaisans et Facétieux de Dictionnaires peu louables, la plupart traduits par les Dictionnaires de Compiègne, avec des Notes et des Dictionnaires &c." This was to form one of the series of the edited and printed series, known as the *thèque Gauloise*, so ably conducted by de la Roche-Jacob. The first edition of the English translation was published by Curll, 1722. A second, *penes me*, appeared in 1743; and I have seen a reprint in the present century. Some who died at the early age of thirty, was the in-law of Charles, first Lord Whitworth, then Galway, who, among many diplomatic functions fulfilled that of ambassador extraordinary to the Congress of Cambray, in 1724. He was the compiler of a *Nocus Thesaurus Antiquitatum Romanarum*, 3 vols. folio, 1716; a work which is an important supplement to the more extensive collection of Grævius, as it contains many pieces of importance and rarity, which have been the researches of that learned Latinist. He has moreover, edited the posthumous autobiography of Huet, Bishop of Avranches. This is the *Pet. Dan. Huetii, Episcopi Abricensis, Concursus de Rebus ad eum pertinentibus*, Amstelredam, 12mo, 1718. As it is written in the first person, we should expect to find "ad se," instead of "ad eum" in the title; the fact of the work being edited by a second person will account for the solecism, which Huet himself was the last of his age to have committed. This interesting autobiography was translated by Dr. John Huet, 2 vols. 8vo, 1810, "from the original Latin, with copious notes, biographical and critical," and thus forms a work of considerable literary interest and importance. The *Eloge de l'Yversee*, or its English translation, is a genial and amusing book, full of quaint learning and felicitous illustration.

Birmingham.

WILLIAM BATHURST.

DILAMGERBENDI (3rd S. viii. 316.)—Might not this grotesque word have originated from a misreading of some contracted MS. as dilam.gen.bendi=ad insulam gentis Bendi.

Q. Q.

BELFAST BIBLE (3rd S. vii. 194.)—Some time since a correspondent wrote doubting if a Bible ever existed printed by James Blew. I have in my collection:—"1755. 12mo, Belfast. James Blew, for Grierson, Dublin." FRANCIS FRY. Cotham, Bristol.

LORD PALMERSTON (3rd S. viii. 389.)—In Mr. Grocott's *Index of Familiar Quotations, Ancient and Modern*, an interesting explanation is given of the circumstance alluded to by your correspondent J. Under the title "Myrtle," p. 259, the following quotation is given:—

"The Myrtle (ensign of supreme command,
Consigned to Venus by Melissa's hand);
In myrtle shades oft sings the happy swain,
In myrtle shades despairing ghosts complain;
The myrtle crowns the happy lovers' heads,
The unhappy lovers' graves the myrtle spreads.
Soon must this sprig, as you shall fix its doom,
Adorn Philander's head, or grace his tomb."

Dr. Johnson. — Written at the request of a gentleman to whom a lady had given a sprig of myrtle.

Mr. Grocott adds, "*Punch*, in his principal illustration, wherein Lord Palmerston stands pre-eminent, usually places a sprig of myrtle in his mouth as the ensign, it is presumed, of supreme command." MORRIS C. JONES. Liverpool.

SEALS OF THE EMPERORS OF GERMANY (3rd S. viii. 291, 381.)—My best thanks are due to PUGET PUESSILES for his obliging suggestion. He will be pleased to learn that Dr. Kendrick had already, with his usual courtesy and generosity, supplied me with the information I desired, and with casts of some of the seals. It is, of course, well known that in modern times the double-headed eagle was borne by the emperor, while the single-headed eagle belonged to the King of the Romans; but Dr. P. does not appear to be aware that the single-headed eagle was the one originally borne by the emperors, and was often employed by them even after the double-headed eagle had come into general use. The emperor Rodolph II., in the early part of the seventeenth century, is the last who used the single-headed eagle. I must also dissent from Dr. P.'s opinion that the single-headed eagle is that which is usually employed as an imperial augmentation. No doubt it is sometimes so used (and it is that which is usually found in the arms of the imperial cities), an explanation of this may perhaps be found in the fact stated above, that the double-headed eagle was not invariably employed by the emperors. But, as one would expect, the latter is that which appears in by far the larger number of augmented coats. Abundant examples will be found in the later editions of Siebmacher's *Wappenbuch*. Sometimes the imperial eagle was dimidiated, so that the dexter half appeared in the first quarter, and the sinister half in the fourth;

the second and third quarters containing the personal arms of the bearer. Good instances of the use of the double-headed eagle as an augmentation will be found in the arms of the Italian princely houses of Mirandula, Modena, and Massa-Carrara.

J. WOODWARD.

New Shoreham.

MARSHAL SOULT'S PICTURES: HIGHEST PRICE EVER GIVEN FOR A PICTURE (3rd S. viii. 311.)—An interesting account of the sale of the Soult Murillos, with the prices given for the nine chief pictures, will be found in the *Illustrated News* for June 19, 1852 (vol. xx. p. 477). The 586,000 francs for the "Conception of the Virgin" is stated to have been "the largest sum, perhaps, ever given for a single picture." Of the Soult Murillos, that representing the "Pool of Bethesda, or Christ healing the Paralytic," had previously been purchased by Mr. G. Tomline, M.P., of Carlton House Terrace, for the sum of 7500*l.*, being (as stated in Weale's *London and its Vicinity*, 1851, p. 390) "the largest sum ever given for any picture in England." This sum, I think, has since been surpassed. Was not Mr. Frith's "Railway Station," including its copyright, &c., sold for as high a sum as 10,000*l.*? I am under the impression that the largest sum ever given for a picture in any English collection, if the size of the picture in square inches be taken into consideration, was given by the Earl of Dudley for his replica of Correggio's "Reading Magdalen;" but I have mislaid my note, both of the price and size of this picture gem. Perhaps they can be supplied by some other correspondent. CUTHBERT BEDE.

SIR JOHN DAVIES (3rd S. viii. 250.)—I am quite well aware who Sir John Davies, Solicitor-General for Ireland, afterwards Lord Chief Justice of England, the poet and historian, was; also Sir John Davies, Master-General of the Ordnance in Ireland, 1599; neither of these was the Sir John, Marshal of Connaught. It seems strange that no further trace of a man so powerful, and possessed of such large estates (some still in possession of his descendants), can be found. His arms, sable on a chev. ar. 3 trefoils slipped vert, are borne by his descendants alone, and not by any other branch of the Davies family; they are cut on the old tombstone in the abbey of Clonhanville, co. Mayo, and the motto is "Sustenta la Duchura," in old Spanish; these were the arms and motto of the Viscounts Mount Cashell also: title extinct, 1736, and they had for supporters 2 tigers guardant proper, and coward! Is the origin of these supporters and motto also undiscoverable? The family claim descent from Rhys ab Madoc ap David, Prince of Glamorgan, 1150.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock, Dublin.

HEAD OF CHARLES I. (3rd S. viii. 263, 313.) — I remember Miss E. C. Knight, whose *Memoirs* have been published some years ago, telling my mother that she was in waiting on the Princess Charlotte when the Prince Regent came to inform his daughter of the discovery just made of the body of Charles I. The Prince was much affected and impressed by the extraordinary spectacle he had witnessed. The king's eyes appeared half open, but closed or vanished almost immediately; the features were perfect, and the likeness of Vanddyck's fine portrait to the original faithful even in death. The Prince gave Princess Charlotte a lock of dark brown hair, which he had cut off; the beard and hair were exactly as in Vanddyck's picture.

THUS.

HERALDIC PUZZLE (3rd S. viii. 207.) — MR. WOODWARD'S puzzle is how to arrange the arms of married ladies who are heiresses of their mother but not of their father. As their father had a son, though by a second marriage, I doubt if they are entitled to the heiress's inescutcheon at all. I rather think they must be content to bear their father's and mother's arms quarterly *impaled* with their husband's, as ordinary married women do. I do not think there is any heraldic general rule which would permit them to place their father's arms on a chief or a canton and add it to the mother's shield. What could a seal engraver make of such an arrangement? The only hope of its being seen would be on a hatchment. The ladies should apply to the College of Arms, who would probably permit them to sink the father's coat and bear the mother's, heiresswise, on an inescutcheon.

P. P.

DERMOT, KING OF LEINSTER (3rd S. viii. 371.) Arthur Kavanagh, Esq., of Borris House, co. Carlow, who is allowed to be the representative of the last King of Leinster, no doubt bears his arms, and can furnish the information required in that respect. I may state that although the above-named gentleman is acknowledged as the representative of Dermot, the claim is disputed by a poor boy, the son of a working mason, near Ferns, co. Wexford, who claims in the female line to be the lineal descendant.

S. REDMOND.

Liverpool.

RALSTON FAMILY (3rd S. viii. 372.) — A respectable Scottish family, Ralston of Ralston, possessed lands near Paisley, Renfrewshire, for some centuries. Some information regarding it may be found in Crawford's *History of Renfrewshire*, ed. 1782, pp. 242-3, and also in Burke's *Landed Gentry*, 1846-8; this last being, however, merely a paraphrase of Crawford's account. Crawford derives the name from Ralph, a younger son of the Earl of Fife, which rather tallies with that of the Meath family. He is, however, a very loose and inaccurate genealogist, and has long

ceased to be regarded as an authority. And indeed, the *Landed Gentry*, particularly in regard to Scottish and Irish pedigrees, is full of the most glaring absurdities, a few examples of which we give in a recent amusing work, and which are indefinitely multiplied. The arms of the Crawfords are — "Argent, on a bend many acorns seeded or."

ALFRED-SOMER.

DAUGHTER PRONOUNCED DAFTER (3rd S. viii. 202, 504; 3rd S. viii. 18, 66, 78.) — The Register Book for the parish of Caldecote, Hunts, dated in the year 1790, by the parish clerk, W. Newman, who has recorded the baptisms of — "the dafter of —" "Mary, the dafter —" &c. I think that this tends to confirm the supposition that daughter was formerly pronounced dafter.

CUTHBERT.

REV. D. BLAIR (3rd S. viii. 308.) — The saying is Sir Richard Phillips's own statement, regards the authorship of the numerous books, once so much in use in schools: —

"All the elementary books under the name of Goldenith, Barrow, Pelham, and Rosset, were productions of the editor of this volume, between the years 1815." — Sir Richard Phillips's *Million of Facts*, a stereotyped edition, 1848.

H. W. I.

THE CONSTELLATIONS (3rd S. viii. 354.) — The subject of this query forms the ground-work of Dupuis's *Origine de Tous les Cultes*.

ELIZABETH HEYRICK (3rd S. viii. 332.) — Elizabeth Heyrick lived at Leicester. She was born a Quaker, but joined their body from conviction of the correctness of their principles. Her name is still remembered with respect and affection by those who knew her, on account of her abilities, and thorough refinement of character. She kept a school for a small number of Quaker ladies, which bore the character of being the best in the Society at the time. Her exertions were excited, not only on behalf of the cause, but also for the brute creation, and she wrote many pamphlets on the subject of the same, committed at Smithfield, and other similar places. A favourite expression of hers was that "the abolition was the very Marplot of Satan's plan." The writer would be happy to give the names of several ladies educated at her school, who would doubtless be glad to render any further information.

HERBERT.

ELIZABETH HEYRICK was the widow of Captain John Heyrick, whom she survived many years, and daughter of J. Colman, Esq., a highly respectable manufacturer of hosiery at Leicester. Many years before her death, she had become a member of the Society of Friends, and wrote several pamphlets in favour of negro emancipation, in one of which she strongly urged the discontinuance of slave-grown sugar. She was well known to

evolence and kindness to the working those cause she was accustomed to advocate seasons of commercial distress. She and

Robert Hall entered the field of discussion in their behalf more than thirty-five years, when low wages formed a prominent controversy. A notable instance of the use of her pen was shown in a letter to the *Leicester Chronicle*, signed "Flagellator," in which the conduct of the borough magistrate was sharply reprehended for ordering men to be publicly whipped for begging. During this communication the proprietor speeded prosecution by the interposition of an attorney (her brother-in-law), to whom previously submitted the letter for consideration; but whose advice to suppress it she refused.

THOS. THOMSON.

r.

III. (3rd S. viii. 8).—In Smith's *Dictionary and Roman Antiquities* (2nd ed.), P. may find what he wants under the words "Malleus," where he may see regions (taken from works of art much more modern years old) of a blacksmith's forge, hammer at work.

T. S. N.

III. CHURCH OF NOTRE DAME (3rd S. viii. 8).—Will MR. WEALE permit me to condescend to copy of the inscription on the grave of a lady, which is, I think, in some details, better than his? I made it on the spot last

"*lay gist la noble Dame Elizabeth Egerton Jadis épouse du trepudet chevalier Messir Guillaume Stanley Coronel et du conseil de guerre de sa Ma^{te} d'Espagne laquelle trépassa de ceste vie le 10 d'Avril 1614. Prie Dieu pour son ame.*"

wish to inquire where information is to be had as to the burial of Lady Stanley's husband, Roland Garedt; and should be much obliged if MR. WEALE would give it. I do not find it in my notes of the inscription, but some-thing possibly have escaped my eye.

The stone slab in the floor of the choir of the church covers the body of a person of note, if Sir William Stanley lies beneath it. He was Sir William Stanley who surrendered to the Spaniards and attached himself to the cause of Philip under the Spanish crown. His wife, Anne Egerton, was daughter of John Egerton. From the marriage of these two descended the Stanleys of Hooton lineally descended their great-grandson, Sir William Stanley, who was made a baronet by Charles II.

the inscription given by MR. WEALE on the slab shows the arms of the two

famous houses. First, nearest the head of the slab is a shield of nineteen quarterings, 5, 5, 5, 4, all carved in relief in the bold manner prevailing in Belgium. Neither in this shield, nor in the lozenge which I shall mention, are any tinctures visible. The first quarter in the shield is, on a bend 3 stags' heads caboched. Stanley. I will not give the other eighteen unless any reader wishes to see them.

Below the shield is a lozenge, showing Egerton alone, a lion rampant between 3 pheons. D. P. Stuarts Lodge, Malvern Wells.

CHARMS (3rd S. viii. 146, 218).—

"Aliud est cuculo miraculum, quo quis loco primo audiat alitem illam, si dexter pes circumscribatur, ac vestigium id effodiatur, non gigni pulices ubicunque spargatur."—Plinii *Hist. Nat.*, lib. xxx. c. 10.

FITZTHOPKINS.

Garrick Club.

PORCELAIN MANUFACTORY AT LEITH OR EDINBURGH (3rd S. viii. 310, 342).—There is published weekly in Edinburgh, a paper called *The Ladies' own Journal and Miscellany*, in which are frequently inserted extracts from "N. & Q." Among others, there was given the query as to this manufactory, which appeared in "N. & Q." on October 14; and I refer you to the accompanying slip, which I have cut from the *Ladies' Journal* of the 28th. It corresponds in substance with my reply which appeared in "N. & Q." on the 21st; the only difference (but a very slight one) being as to the exact situation of the work:—

"Mr. George Forrest, a local antiquary, informs us that this China Manufactory was situated at Deanbank, Stockbridge, then (about the close of the last century) a village on the Water of Leith, but now a portion of the city. His father resided there, and was often in the work. The principal productions of this short-lived establishment were cups and saucers for the completion of sets which had been broken. In this art the firm was very successful, the painting and formation of the required articles being always very like the original. The manufacturer's name was Malcolm Sinclair. He removed to Sweden to carry on the same profession, but was not more fortunate there, as may be learned from the fact that he became a pensioner of the Merchant Company of Edinburgh, of which body he at one time was a distinguished member, and from fifteen to twenty years was a thankful recipient of such alms."

I have verified the statement as to Malcolm Sinclair from a List I have of the Merchant Company. He entered as a member in Nov. 1801.

G.

Edinburgh, Oct. 30, 1865.

THOMAS SPARROW (3rd S. viii. 391).—The probable author of *The Confessor* was Thomas Sparrow, matriculated as a pensioner of St. John's College, March 22, 1629-30; B.A. 1632-3.

C. H. & THOMPSON COOPER.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Fasti Sacri; or, a Key to the Chronology of the New Testament. By Thomas Lewin, Esq., of Trin. Coll. Oxford, F.S.A., &c. (Longman.)

This is the work of a man of strong religious convictions, who avows that in undertaking it his principal aim has been to impart knowledge for the purpose of promoting religion; and who, while he feels that as a layman he is free from that suspicion of being a partisan to which the churchman is open, claims additional fitness for the task he has undertaken, inasmuch as he is a juriscounsel, whose business it is from day to day, and from year to year, minutely to scrutinise contradictory evidence for the purpose of striking the balance truly, and to bring a correct judgment to bear upon discordant facts. Mr. Lewin claims to advance new and original views calculated to enlarge the sphere of chronological knowledge, and, while doing so, to put into the reader's hands the materials necessary to enable him to judge for himself, if he doubts the accuracy of the author's deductions. It will be seen from this, that the book before us is one of no ordinary character. It abounds in evidence that the author is a man of considerable learning, and much critical power. It opens with a very interesting Dissertation on the Chronology of the New Testament. This is followed by a series of Chronological Tables from B.C. 70 to A.D. 70, which are very elaborately worked out. An Appendix follows, which contains a large number of desiderata for consulting and verifying the Tables, such as the Jewish, Syro-Macedonian and Attic Years; the Roman Calendar; Tables of Parallel Years; Tables of Eclipses; Cenotaphium Pisanum; Monumentum Ancyranum Græce; Fasti Capitolini; Stemma Caesarum; and Family of the Herods. While a full and useful Index gives completeness to a work, which cannot fail to attract the attention of all who take an interest in the very important subject of the Chronology of the New Testament.

Our British Ancestors: Who and What they were. An Inquiry serving to elucidate the Traditional History of the Early Britons by Means of recent Excavations, Etymology, Remnants of Religious Worship, Inscriptions, Craniology, and Fragmentary Collateral History. By the Rev. Samuel Lysons, M.A., F.S.A. (Parker.)

We cannot better exhibit the nature of this curious and learned volume than by pointing out that the author was led to the inquiry which forms the subject of it by what appeared to him the remarkable coincidence that the names by which the British Tumuli, at the investigation of many of which he had assisted, are still popularly called, are for the most part the titles, little if at all corrupted by the lapse of ages, of the divinities worshipped in the ancient mythologies of Canaan, Chaldaea, Babylonia, and Assyria, those cradles of the human race, such as we find them recorded in Scripture, and treated of at large in the interesting Essays and Notes on the Assyrian and Babylonian Pantheon appended to Rawlinson's Translation of Herodotus. Pursuing this inquiry, the author finds not only an identity between these deities and worship and those which are so repeatedly alluded to in the Poems of Taliesin, Aneurin, and other Cambric-British Poets, and that the same mythological names pervade the British barrows, the Welsh poetry, and the Babylonian and Assyrian Pantheon, but also the same etymological and mythological roots are attached to the names of places, rivers, rocks, and mountains in Britain, and given apparently for the same causes as in the Eastern countries where they originated; and he there-

fore concludes there must be some ethnological connection between people so circumstanced. This is the which Mr. Lysons proposes to solve in the volume. He probably does not expect to carry on all his readers; one thing we may reasonably expect of their hands—a ready admission of the learned genuineness with which he has worked out the which the book is founded.

The Whole Works of Roger Ascham, now first collected, and revised, with a Life of the Author. By Dr. Giles, formerly Fellow of C. C. C. four volumes. (J. R. Smith.)

It is somewhat remarkable that it should be in the present day to collect the whole works of this learned tutor. Such being the case, however, Mr. Smith has done wisely in including the valuable *Library of Old Authors*. They will consist of no less than 295 letters, which are parts into which the first volume is divided; a considerable portion of the second volume; the third occupied with *The Tricophilus*. The last volume contains *A Report and Discourse of the Affairs and many, the Schoolmaster, the Poemata, the Death of Ascham, and Several Letters* by Ascham, now first published from the Edition in the British Museum.

THE PASTON LETTERS.—We believe the meeting of the Society of Antiquaries, on Thursday 30th instant, the original of the Letters of the fifth volume will be exhibited, by the care of Philip Freere, in whose custody they have been.

TENNYSON'S POEMS.—We have received from Moxon the following letter with reference to the American edition of the Laureate's Poems, dated *ante* p. 390:—

"We have noticed the remarks of K. C. in your last number, relative to the American edition of the Laureate's works. Will you permit us to say that the edition referred to last week at the meeting in the Isle of Wight, and that it is inferior to the edition of his complete works here. More than one misreading, blunders in the edition, while its inferiority as regards type and excellence is too patent to all conversant with the K. R. C. is evidently a novice in matters of literary property, or he would be aware that a notice of any editions into the market save that of an author is interested would be a most unbecoming proceeding, and one which, in the present case, could only be pernicious but supererogative."

"EDWARD Moxon."

"44, Dover Street, Piccadilly."

THE WIDOW OF THE LATE MR. THOMAS HAZLITT.

"Dear Mr. Editor,—

"I see in your paper of the 18th, in an advertisement, that Mr. HAZLITT on Booksellers' Catalogues, an energy in this department of the late Mr. Thomas Hazlitt, to the accuracy of which I cordially subscribe myself, permit me to state that that in some respects extraordinary man, in the circumstances, and seeking the help of the Benevolent Institution. I hope such of you as have disengaged votes will assist our efforts in promoting her election on the 30th inst."

"Yours, dear Sir, faithfully,

"HARVEY."

"4, York Street, Covent Garden,

"Nov. 20, 1865."

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Notices to Correspondents.

Compelled to postpone until next week Cornish Bell Inscription; Mr. Lee on Eikon Basilike; Mr. Hazlitt on Sonnets, and many other papers of interest.
ST. MARKS NUMBER will be published on Saturday, December.

OUR CORRESPONDENT, J. O. G. (Pitworth), who writes all songs is referred to "N. & Q." 2d S. iv. 130, and v. 494.

NAME of the Danish war steamer, "Rolfe Krake," may be of Rolfe is the name, and Krake the nickname of the heroic mark mentioned by Saxo (Grammaticus), meaning Rolfe the of the Icelandic and Danish versions of his story, see Fornaldar Norderke Fortida Sagas, edited by C. G. Lofa, 1858. The one volume was published of Hurri's History of Kent. It may be met with in booksellers' catalogues.

CLARA LUCAS Balfour, we believe, is still living.
 aa. Where will a private letter find our Correspondent?
 —2d S. viii. p. 383, col. ii. line 1, for "vol. iii." read

Case for holding the weekly Nos. of "N. & Q." is now carried on an extensive business in Bedford Street, Covent Garden, and subsequently in Piccadilly, but having a large family, and his health failing in his later years, he was unable to make any provision for his widow, who, on his death in February, 1864, was left without means of support. She has since been striving to maintain herself by letting lodgings, but unsuccessfully. Her present sole means are derived from a temporary salary of 12l. per annum, as companion to an invalid lady.

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Vintage 1834	" 108c. "
Vintage 1840	" 84c. "
Vintage 1847	" 72c. "

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tion.—This marvellous story, which created such a extraordinary sensation at the Court of the Emperor of China, was published at 22, Strand, from 10 till 6. Sent post free, with full instructions, 14 Stamps.—H. G. CLARKE & CO., 22, Strand.

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DON, SATURDAY, DECEMBER 2, 1865.

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SHAKESPEARE'S SONNETS: "MR. W. H."

As my personal reading in this matter we have been six theories propounded as identity of "Mr. W. H." or as to the intention of the inscription, with these mystifications, prefixed to the quarto of 1609.

at "Mr. W. H." was William, Earl of Pembroke.

it he was Henry, Earl of Southampton.

it he was Henry Willobie, author of *his Avis*, 1594.

it we ought to read the dedication in a different manner: so as to make "Mr. the dedicator, instead of the dedicatee.

at "Mr. W. H." was a Mr. William Hamlet, a cotemporary patron of letters, to whom dedicated an extant MS. of Middleton's *Chesse* (performed in 1624).

at "W. H." may be the initials of *Wiltharway* ("N. & Q.," 2nd S. v. 164).

thing would induce me to attach greater value to hypothesis No. 1 than, in my own privilege, it is intrinsically entitled to, it is the circumstance of its strong advocacy late Mr. Hunter, one of our best Shakspeare; and by Mr. Hunter's friend, Mr. B. H.

But I am convinced of the fallacy of the and that it is nearly the only weak part of Hunter's admirable book (*New Illustrations*

of *Shakespeare*, 1845), where he supports earnestly what he himself earnestly believed.

Nos. 2 and 3 are simply to be set aside without comment. So, I submit, is No. 4. So is No. 6, for lack of evidence.

No. 5 emanated from the compiler of one of Mr. Stewart the bookseller's catalogues, I believe; and, if I am not deceived, it was Mr. F. S. Ellis who deserves the honour of having introduced us to the only sensible proposal on the subject yet broached.

But it is not precisely for the purpose of vindicating Mr. Ellis's view (if it be his), that these lines are written, but to suggest that one rather important branch of the inquiry has hitherto been neglected.

We cannot be sure who "Mr. W. H." was, but we know who "T. T." was. He was Thorpe, the stationer.

Thorpe, the stationer, was a man of far larger consideration in his day, I suspect, than most men of the same class. Edward Blount, the publisher (with Jaggard) of the folio of 1623, was another person of the same calling cotemporary with Thorpe, and enjoying a similar pre-eminence; and Thorpe and Blount were intimate as early as 1600, when the former inscribed to the latter Marlowe's *Translation of Lucan*, book i., in a familiar and humorous epistle (Dyce's *Marlowe*, iii. 267-8).

Both these men associated, we are perfectly warranted in believing, with the *literati* of their time; and nothing has been done yet, that I am aware, to ascertain what Thorpe's (we are more immediately concerned with him just now) standing exactly was among, as we may perhaps term it, Shakespeare's literary world.

We know so much: that, in 1610, Thorpe [not Healey, as is erroneously stated by Mr. Hunter, i. 278] inscribed to his friend, John Florio, Healey's *Epictetus* and *Cebes*. In 1616, the same Thorpe [the "T. T." who, in 1609, dedicates to "Mr. W. H." *Shakespeare's Sonnets*, never before *Imprinted*, in a rather familiar style] addressed, in highly deferential terms, an edition of Healey's book, enlarged by Theophrastus' Characters, to William, Earl of Pembroke [the "Mr. W. H." of 1609!]

I think the following premises may be conceded:—

1. That Thorpe was intimate both with Healey and Florio.

2. That both Healey and Florio were patronised by Lord Pembroke.

3. That Thorpe was a stationer and bookseller of particular eminence; and something more than that, which yet remains to be ascertained (but certainly to the extent of promoting the publication of works of which he does not appear either as printer or seller); and that he might feel entitled

to address a private gentleman ["Mr. W. H." *for*-*san* Hammond] with the freedom we find in the pamphlet of 1609, but most assuredly not a nobleman such as Lord Pembroke: the actual proof lying in his dedication of a second book, seven years later on, in a perfectly different tone, to Lord Pembroke.

4. That the theory advanced in Stewart's Catalogue deserves further investigation hereafter.

5. That all the other theories may be safely dismissed for ever, with a respectful regret that they should ever have been brought forward.

A writer in "N. & Q." (3rd S. i. 87, 163) would almost have it inferred that Thorpe was a simoleon: for in fact the hypothesis, that he tacked on to the original inscription the concluding four lines and his initials, being once granted, amounts to that. The approximation of "wisheth" and "well-wishing" is inelegant perhaps, but not so peculiar or strange. Quite the reverse.

The question arises in my mind (one wholly unpractised in controversies of this class), why Shakspeare, if he knew Lord Pembroke so well, allowed anybody else, whether "T. T." or "Mr. W. H.," to address his *Sonnets* to the Earl? The friendship of a Herbert, Earl of Pembroke, was an honour to which even Shakspeare, with all his indifference to such things, could scarcely be insensible; and it was a very poor compliment to let the dedication proceed from the stationer, or even from "Mr. W. H.," whoever he might be (taking this view of the matter, for arguments' sake). Be it remembered that the poet, in 1593 and 1594, signed with his own name a dedication (composed, we are warranted in assuming, *by himself*) to *Venus and Adonis* and *Lucrece*, respectively; but in what different language he wrote then to Lord Southampton! He was too respectful to put upon paper such a form of words as occurs before the *Sonnets*; and he was also too respectful, taking the view that "Mr. W. H." was the *dedicatee*, to allow a stationer to speak for him.

It must strike many, curiously and forcibly, what a Medusa's head this quarto tract—with its not very lucid inscription—has proved to the critics from the earliest date down to now. Thorpe has indeed played Puck among the commentators.

W. CAREW HAZLITT.

CORNISH BELL INSCRIPTIONS.

The following bell inscriptions, collected during a recent visit to Cornwall, may interest some of your readers. The bells, and indeed the churches too, are in many cases in a bad condition. The modern invention of stays, of great convenience, though not necessary in bell-ringing, is entirely unknown in this part of the country. Kilkhamp-ton was the only church at which the bell-ropes

were furnished with sallies. At Stratton cells, Poughill, Week, Whitstone, and in the bells were otherwise in ringing order. At Poughill there was a chiming apparatus, a man in the village, but it had got rusty. At each of the churches of Lesnewth, Tintagel, and Otterham, only one bell was provided with a rope. At Southampton, and several other parishes in the neighbourhood, the ringers are proficient in changes, but know nothing of actual ringing. The total absence of such tintangs, is worth noticing:—

Inscriptions.

I. Marham church, 5.

1. Peace and good neighbourhood. T. E.
2. Fear God, honour the King. T. R.
3. Prosperity to this parish. T. R.
4. The^r Rudhall, Gloucester, founder.
5. Come at my call, and serve God all.

II. Stratton, 6.

- 1, 2, 3, 4. I. P. C. P. W. P. 1778.
5. Edward Marshall and John Saunders, C. P. W. P. 1778.

6. I call the quick to church, and do Robert Martyn, Vicar, I. P. & Co. 1778.

[The operation of running the five old present six was performed by the three in the churchyard at Stratton.]

III. Launcells, 6.

- 1, 3. Peace and good neighbourhood. A.
2. W. & I. Taylor, fecerunt, Oxford. 1751.
4. We were all cast at Gloucester by 1751.
5. John Earle, Charles Orchard, Ch. W. 1751.

6. I to the church the living call,
And to the grave do summon all. A. E.

IV. Poughill, 5.

1. I. P. C. P. 1790.
- 2, 4. Cast by John Warner & Sons, (royal arms). Patent.
3. I. P. 1801.
5. Diggory Jose, Vicar, John Bray, and Church Wardens. 1790.

[These bells are said to have been sent to the home of the Penningtons, to be recast.]

V. Kilkhamp-ton, 6.

1. G. Meers & Co., Founders, London. Church in thankfulness to the restorer, the Rev. John Thymme, 1863. (Black-letter and Lead-tals.)

2. Peace and good neighbourhood. A. E.
3. Abel Rudhall cast us all. 1753.
4. Prosperity to this parish. A. R. 1743.
5. W. Harling, Rector. A. R. 1752.
6. I to the church the living call,
And to the grave do summon all. A. E.

VI. Poundstock, 5.

- 1, 2, 3. C. P. I. P. 1791.
4. John Hobbs and Chares (sic) Jenn. C. I. P. 1791.
5. Rev^d Thomas Trevenen, Vicar. Rev^d C. man, Curate. C. P. I. P. 1791.

ek, St. Mary, 5.
and good neighbourhood. 1731.
rity to this parish. A. R. 1731.
rity to the Chvrch of England. 1731.
rdhall of Gloucester cast vs all.
e church the living call,
o the grave do summon all. 1731.
hitstone, 5.
ans, Esq^r and S. Steer, Ch. W. T. B. fecit.

Pans, Esq^r and Mr. Stephen Steer, Ch. War-
ilbie, fecit. 1776.
s Bilbie, Cullumpton, Devon, fecit. 1776.
m Score, A.M. Rector of Whitstone. T. Bilbie,

Pans, Esquire, and Mr. Stephen Steer, yeoman
ons of Whitstone and Wadfast, Church War-
ilbie, fecit. 1776.

wenstow, 4.
rity to the Church of England. A. R. 1753.
and good neighbourhood. A. R. 1753.
udhall of Gloucester cast us. 1753.
use, Vicar. A. R. 1753.

sent vicar, the Rev. R. S. Hawker, informs me
ly discovered in the valley below the church
es of some bells having been cast on the spot.]

stow, 6.
B. & Co. 1771.
1771.

d Baker, Antipas Congdon, Wardens. I. P.
1.
the quick to church, and dead to grave. W.
Rec. I. P. 1771.

ells are said to have been cast in an orchard
arch.]

Jamies, 4.
P. I. P. 1791.
Robins and John Crap. C. W. C. P. I. P.

John Symos, Vicar. Rev^d William Williams,
P. I. P. 1791.

rabury, 1.
ink, 1812.

he church to which the legend attaches of the
s being lost at the mouth of Boscastle har-

evalgar, 3.
small shields, each bearing a chevron between
.]
hooker, Ch. Warden. F. A. Pennington, F.

Thorpe, Rector. Thomas Rickard, C. W.
1773.

snewth, 5.
CCXXXIII.
Venning and Samuel Langford, C. W. I. P.

Dinham, William Tremeere, Ch. Wardens.
aylor of Oxford, Founder, 1830. Sam^l Lang-
lamby, C. W.

ullott, 5.
d Rawle and Thomas Hoskin, C. W. 1808.

Leon and Joseph Hock, C. W. I. P. C. P. 1783.
Co. 1808.

4. John Jose, Ch. Warden, 1784.
5. Richard Rawle, Gent., John Jose, 1784.

XVI. Tintagel, 5.

1. William Bray, John Wade, Ch. Wardens, 1735.
2. [Inscription covered by an iron band, to mend the
bell.]
3. John Wade and Robert Avery, C. W. I. P. C. P.
1783.

4. John and William Symons, Church Wardens, Jan-
uary 3, 1828. Copper House Foundry, Hale.
5. 1663. D. T. C. W. F. [cracked.]

XVII. Minster, 1.

1. Com prais the Lord. 1728.

XVIII. Otterham, 3

1. *uoce mea uiaa de pella cunta naciua +*
2. Nil.
3. *Est michi collatum the istud nomen ama-
tum +*

XIX. Davidstow, 5.

1, 2. Rich. Bettenson, Ch. Warden. C. P. MDCCVII.
I. M.

3. Gerrance Hayne and John Pethick, C. W. I. P.
C. P. 1783.

4. W^m Penington, Vic., Tho. Pearse, Tho. Hoakyn,
Wardens. F. Pennington, 1726.

[The initial F. is indistinct and doubtful.]

5. William Pennington, Vic., Tho. Pease, Tho. Hors-
kyn, Ch. Wardens, 1726.

A. D. T.

Merton College.

ROADSIDE GRAVEYARDS IN TURKEY. — The
number of graves by the roadside in Turkey at-
tracts the attention of travellers, and is often cited
as an argument for the disappearance of former
villages and supposed decline of the population.
This I have referred to in the paper I read before
the Statistical Society this year, and which has
been published in a separate form.

A Turkish friend, Colonel Shayin Bey, in going
over this called my attention to the circumstance,
that whereas an inhabitant is buried in the village
graveyard or family graveyard, it is the practice
to bury a stranger by the roadside. The reason
is this — the inhabitant is sure to profit by the
prayers recited by his relatives and neighbours on
the stated visits three times a-year, but in order
that the stranger, dying away from home, may
not fail of prayers, he is buried by the roadside;
and as it is the practice for a Mussulman to re-
cite a prayer on passing a grave or cemetery, the
stranger thereby is assured of the benefit of com-
memorative prayer. This singular act of cha-
rity accounts for tombs met with so constantly in
the roads, and sometimes even in the streets.
There is one at Constantinople, in the street leading
from the Custom House to the Porte, on the site
of the late great fire.

HYDE CLARKE.

Smyrna, Oct. 30, 1865.

KNOWLEDGE OF THE GEOLOGICAL EPOCHS AMONG THE ANCIENT PERSIANS.—I am induced to think, from the following legend, that the ancient Persians had some notion that this globe was inhabited by various kinds of animals previous to the present geological era, and that the Saurians and other geological monsters gave rise to their stories about crawling and flying dragons, &c.: Simourgh, a monstrous griffin, relates to Caherman, a celebrated hero of Persian romance, that she had lived to witness the earth seven times inhabited by animated beings, and seven times destroyed; that the present age would last seven thousand years, after which mankind would be extirpated and succeeded by beings of another form and more perfect nature, who would prove its last inhabitants. H. C.

NAMES OF THE DAYS OF THE WEEK.—The following extract is taken from a translation of one of the sacred books of the Buddhists:—

"In misery and darkness mankind thought of their former power and glory, and now called for light. Soon after the Sun arose, and this day was called Irida (Sunday); the Moon appeared the next day, and it was called Handuda (Monday); and so on in successive days appeared planets, whose names have been attached to the days. Anguharuada (Mars, Tuesday); Buddadu (Mercury, Wednesday); Brahaspoti (Jupiter, Thursday); Sikura (Venus, Friday); Senasura (Saturn, Saturday)."

This corresponds, with one doubtful exception, to the Saxon days of the week, an agreement tending to prove that the ancestors of the Goths, Saxons, &c. were related to the early Asiatic Buddhists. H. C.

CURIOUS SIGN.—A few years ago the following lines adorned a signboard, over the door of "one Sweeny," a nurseryman, living on the Douglas road, near Cork. They were illustrated by a glowing representation of a female, standing in a garden of roses, dressed in a robe of many colours, and armed with a rake and watering pot. As the sign has long since disappeared, it may be worth preserving in "N. & Q." :—

"All sorts of flower roots are here for sale,
From Tulips, Hyacinths, to Lilys of the Vale;
With Stove Exotics, and each green-house plant,
Those skilled in Botany may please to want."

R. D.

JAMES SMITH.—A letter of James Smith (*Rejected Addressee*) has just come into my hands. It contains the following, which I do not remember to have seen in print :—

"Epigram on a Certain dull Preacher.
"Whene'er your auditors to tire,
By long discourse you choose,
The fret work leaves the Gothic spire,
And settles in the pews."

F. G. W.

Exeter Coll., Oxford.

ANointed, USED IN A BAD SENSE.—I many times heard the word "anointed" in a bad sense by poor people in this county (Ilingdonshire), and have thought of making use of it. To-day I have decided to do so; he, in conversation this morning with an old woman who was detailing to me the various troubles were being heaped upon her through the grace conduct of her grandson—a young man whose defiant behaviour was a shame his years, which numbered but thirty, wound up her charge by the grand epithet, "He's the most anointed villain ever met in my life!" And this I learned when in Worcestershire, a poor woman speaking to me of an ill-conducted youth, him "an anointed young vagabond." It therefore, may be common to many Englishes. I can only find it mentioned in a dictionary—the second edition (1864) of *Mr. Slang Dictionary*, which thus explains it

"ANointed, used in a bad sense, to express rascality in any one; 'an ANointed Scoundrel' were the king of scoundrels.—*Irish*."

Does this suggestion point to the correct one? CUTHBE

ZLAD.—Coming into a new parish, the end of which lies in the hill country Gloucester and Ross, I had to inquire "Look e here, Sir; you kip to this and volly on till you do come to t housen, and that'll bring e up right into In the name of "N. & Q.," thought Zlad? I inquired diligently among the of the district, and all I could get in "Why, whar you be now Sir, that's Will any Gloucestershire correspondent liver me from the vagueness of this in and say whether the above is a geologic a provincialism? The district consists of of "squatters," whose houses are scatt the base and over the side of one of the it has occurred to me that Zlad may be only a corruption of *slade*, though the not seem to be applied to any of the valleys. F. P

Queries.

ARISTOPHANES.—There is an English play of Aristophanes, *The World's Plutus, the God of Wealth*, by H. H. B. the Brit. Museum Catalogue, the author (Burnell?). Is anything more known? There is a Henry Burnell, author of *La a play*, 1641, but his initials of course are not H. H. R.

KADER.—

ader, *Passages from the Life of*, by the
of Olney, 1806."

ie, possessing this scarce book, kindly
at account is given of John Black-
ge and descent? F. M. S.

n Villas, Plumstead.

✓ **JESTS.**—Among the popular chap-
tland was a very remarkable one,
e *witty and entertaining Exploits of*
nnan, who was commonly called the
This strange farrago has been as-
ald Grahame, the poetical historian
on, 1745,—a fact which it would be
erify if possible. It would be use-
whether there is any edition earlier
d Glasgow, 1760, of which I possess
ing of forty pages.

y must have been some old tradition
chanan's fondness for practical jokes
sts; otherwise it is not very intel-
e learned historian and admirable
of the Psalms could have had such
elicate "exploits" ascribed to him.

J. M.

✓ **HERETICS.**—At a meeting held on
7, at the Mansion House, for the
middle-class education in the city,
eakers, Alderman Waterlow, sug-
gition to a resolution proposed, words
have the effect of taking in "funds
bsolute purposes as burning heretics,

The worthy alderman's remark
quire into the matter, and an old
Corporation informs me that money
eral of the city wards for purchasing
urning heretics; that there was for-
hill a place of deposit for such fag-
rtain sums of money are annually
e members of several wards, which
om the Ironmongers' Company, who
the fund. Believing that some of
"N. & Q." may be able to supply
interesting matter, I send you the
ry: when, by whom, and what
it for the purpose of burning here—

PHILIP S. KING.

The Standard, Dec. 13, a reviewer

derived from an Anglo-Saxon word, sig-
used to this day in Yorkshire in the same
ne an established word in our tongue,
raeli some two years ago declared that
entered into our parliamentary vocabu-

to Mr. Disraeli's speech would much
S. S. L.

✓ **RESTITUTION.**—In Hone's *Year Book*,
id that turning a chair round two

or three times is a sign of quarrelling. I suppose
it is meant twisting it round on one leg. Can
any of your readers inform me if this notion still
exists, or is it to be noted as one of the lost super-
stitutions? A. A.

Poets' Corner.

✓ **CROSS WRITING.**—In Cobbett's *Weekly Re-*
gister for January 7, 1826, he beseeches a corre-
spondent not to write "across his writing." From
what he says afterwards, we may infer that this
practice had then become common. He says it is
of female origin, which is probably the case, as
ladies are very much addicted to it now. It is
said of the Duchess of Marlborough, that she
never put dots over her i's, to save ink. Can any
similar instance be adduced of the practice of cross
writing, or is anything known of its origin?

W. C. B.

✓ **JOHN DUTHY, Esq.**, a magistrate and Deputy-
Lieutenant of Hampshire, published pamphlets on
prices of provisions and corn, 1800 and 1801; and
in 1839, after his death, appeared his *Sketches of*
Hampshire (Winchester, 8vo.) When did he die?

S. Y. R.

✓ **SEE OF EVREUX.**—Radulphus de Diceto, and
Benedict Abbot of Peterborough, speak of the
Archbishop of Evreux. Roger de Hoveden and
Carte (in his *History of England*) call this pre-
late a bishop. Which is the correct title?

HERMENTRUDE.

✓ **THE ITALIAN ST. SWITHIN.**—Through the kind-
ness of a gentleman connected with the Collegio
di Gesù at Rome, I have the following weather
proverb:—

"Se piova Santa Bibiana
Piovera quaranta giorni, ed una settimana."

This is a week's more rain than our St. Swithin
is said to bestow. Would the gentleman (who
did not send his name), or any other of your corre-
spondents, further favour me by giving me the
legend of this saint, and also the day dedicated to
her? The like information as to St. Médard, after
whose day, it is said in France, there will be
forty days' rain, would also oblige.

A. A.

Poets' Corner.

✓ **KNOX THE REFORMER.**—May I ask the aid of
any genealogist, or descendant of Luyse or Lucy
Welch, the reformer's granddaughter, in clearing
up the following points? Mrs. Welch (her mother),
youngest daughter of the reformer, died at Ayr, a
few days after the 8th January, 1625 (date of her
will), leaving two sons and an only daughter.
The daughter married the Rev. James (?) Withers-
poon, a "clergyman of the Kirk of Scotland,"
and had a son John (?), also a clergyman of the
same church. This last had a son James, born
1691, and parish clergyman of Yeester, co. Had-
dington, from 1720 till 1759, and his son John

Witherspoon, D.D. and LL.D. became celebrated as a theological writer, and was the President of the College of New Jersey, U.S. of America. His sister Ann was my great-grandmother.

I wish to know of what parishes (if any) the husband and son of Luyse Welch was incumbent? (probably in Haddingtonshire); who the son married; dates of their marriages? and any other information regarding them. ANGLO-SCOTUS.

LEWELYN'S VERSION OF DAVID'S PSALMS.—Has any collector of the numerous metrical versions of David's Psalms ever met with a copy of the following?—

"A Version of the Psalms of David. By William Lewelyn, Minister of the Gospel at Loominster. Printed by P. Davis and F. Harris, Loominster. 1786, 12mo, pages 392 and viii."

No copy of this book is in any private collection that I am aware of, and I am inclined to think that I have met with the author's own copy, and that possibly the work was suppressed by the author. The learned versifier was author of several treatises on the Scriptures from 1783—1801. Can any correspondent of "N. & Q." give any account of him? DANIEL SEDGWICK.

81, Sun Street, City.

WILLIAM MILBURN, Esq., of the East India Company's Service, published *Oriental Commerce*, 2 vols. 4to, 1813. An improved edition by Thomas Norton [Thornton], in 1 vol. 8vo, came out in 1824 [1825] after Mr. Milburn's decease. I wish to ascertain—1. What office Mr. Milburn held under the company? 2. When he died? An account of Thomas Norton [Thornton] will also be acceptable. S. Y. R.

ISLAND OF NEDDRUM.—Sir John de Courcy, in the year 1179, granted to the monks of St. Bega Coupland, the church-abbey of Neddrum, founded on this island, together with two-thirds of the profits of the land.* Can any person tell where this island of Neddrum is?

Gildas [Nennius] calls the Isle of Man by the name Eubonia. What is the origin of this word? J. R. O.

THE PALLIUM.—I am much obliged to your able correspondent, F. C. H., for his kindness in translating the very interesting and remarkable passage respecting St. Jerom being a "Ciceronian," taken from his *Epistle to Eustochium*.

I wish to ask the same obliging correspondent a few queries respecting the Pallium.

1. What is the origin of this ornament? Was it introduced into the Latin Church from the East? If so, about what period?

2. What is it made of, and how is it worn?

3. Of what especial virtues is it considered to

[* Our correspondent should have given his authority for the statement.—Ed.]

be the emblem? Is Du Cange correct in his opinion that the Pallium represents the Trinity, and is identical with the "Ration" of the Jewish Church?

4. Does the jurisdiction of a Metropolitan depend upon his reception of the Pallium?

5. Can any examples be found of any having been buried with their Palliums?

6. What are the particular days, and on which the Pallium is to be worn?

I hope the answers to these queries will give too much trouble to F. C. H. Any other correspondent on the subject will be very acceptable. I am aware that many writers who speak on the use and of the Pallium, such as Cardinal Bona, Thesaurus, Espen, Du Cange, De Marca, Catala, and Benedict XIV., *de Synodo*, &c. have no means of referring to these writers.

SKARTH FAMILY.—Will your correspondent A. O. V. P. inform me if the two possesors of *Deeds relating to Orkney* in MCCCXXXIII., and *Acts and Statutes relating to Sheriffs and Justice Courts within Zeland*, MDCII—MDCXLIV., contain any of the name of the family of Skarth, land by udal tenure, and were members of the council during that period?

SLANG PHRASES.—Why do the French term "Entre deux vins," and we "Half drunk" to express drunkenness?

ST. HILDA'S FISH.—In the year 1735, the Prior of Durham, presented John de to the chapelry of St. Hilda, in the parrow (Surtees' *Durham*, ii. 98). The parrow was to have the manse and its land predecessors, with various oblations and gifts including the "St. Hilde fish" for the devout parishioners. What were "St. Hilde fish?" and may not these fish in some way be the presence of the fish that is incised on the known monumental slab at Gateshead? CHARLES.

TENNYSON.—Ralph Tennyson, who died in 1735, father of Michael Tennyson of York, is the first recorded ancestor of the family of which the Poet-Laureate is so distinguished ornament. There is, however, in the tradition of long-standing that it descends from a collateral relative of Archbishop Tenison, according to Sir Bernard Burke's *Lives of the Bishops*, the families of Tenison, of Killisnoan, of Tenison, of Port Nelligan, both of Ireland, to the same house as the archbishop. I am much obliged to your numerous genealogical correspondents.

[* Consult a note in Alban Butler's *Lives of the Bishops*, art. "St. Hilda, Nov. 18."—Ed.]

me to connect Ralph Tennyson with the of Dr. Thomas Tenison, I shall be much obliged.
J. B. P.

ANTHROP PEDIGREE.—Where can I see the pedigree of the English-American family of Anthrop?
A. O. V. P.

Queries with Answers.

TANKARDS.—I shall be much obliged if you inform me when peg tankards were used, and for what purpose to promote temperance, by never allowing a man to go beyond one peg, or, to promote good fellowship, by not allowing him to drink more than his neighbour? I got a wooden tankard, beautifully carved, dated 1598 on it, which appears to have been recently cut. It has the names in Latin of seven deadly sins, and the months of the year on it; and an inscription in Latin on the top, around a jollification—two fiddlers, a man dancing a woman, and a lot of cups. There are three pegs in it. The whole thing woefully worn and eaten. There is no date on anything but the handle; on which are, seemingly as old as the numbers 9, 8, 1, one on each side, which square. One of the figures on the lid has a sword on, and three men have long hair. On the middle is one man killing another, and the name Cain cut in. The Latin inscriptions are all cut out; that is, in cameo. I shall be glad if anyone can tell me something about this.

J. HAY.

9, Upper Chelsea Row, Chelsea.

For the invention of the peg-tankard we are indebted to a personage than Dunstan, Archbishop of Canterbury, A.D. 960—988, who, to check the vicious habit of excessive drinking among the Anglo-Saxons, advised Edgar to adopt the ingenious custom of marking pegging their cups at certain distances, to restrain one from taking a greater draught than his companions, and for a time lessened the evil, though it proved in the end productive of much greater excesses. These tankards had in the inside a row of eight pins one above other from top to bottom, and held two quarts, so that there was a gill of ale, that is, half a pint Winchester measure, between each pin. The first person that drank was to empty the tankard to the first peg or pin; the second was to empty to the next pin, &c.; by which means the pins were so many measures to the company, making them all drink alike, or the same quantity; and as the distance of the pins was such as to contain a large draught of liquor, the company would be very able, by this method, to become intoxicated, especially when, if they drank short of the pin, or beyond it, they are obliged to drink again. Hence the expression, "A gill too low." For this reason, in Archbishop Anselm's monition, made in council at London, A.D. 1102, priests are

enjoined not to go to drinking-bouts, nor to drink to pegs. The words are, "Ut presbyteri non eant ad potationes, nec ad pinnas bibant." (Wilkins's *Concilia*, i. 382.) Fosbroke (*Encyclopædia of Antiquities*, ed. 1825, i. 259) informs us, that "a very fine specimen of these peg-tankards, of undoubted Anglo-Saxon work, formerly belonging to the Abbey of Glastonbury, is now in the possession of Lord Arundel of Wardour. It holds two quarts, and formerly had eight pegs inside, dividing the liquor into half pints. On the lid is the Crucifixion, with the Virgin and John, one on each side the cross. Round the cup are carved the twelve apostles." This tankard is engraved in the *Archæologia*, xi. 411.]

"ABBEY OF KILKHAMPTON."—A pamphlet of 116 pages, bearing this title, was published in 1788. It consisted of prophetic epitaphs for all the remarkable persons of that time, and is entitled on the first page, *Monumental Records for 1980*. Only a few letters are given of each name, so that many of them cannot now be identified. Some, however, are easily explained, such as Edm . . . d B . . . ke; C ——— F . . . x; J . . . W . . . kes; J . . . K . . . ble, and R B Sh n. The preface speaks of a previous edition, published in 1780, which "the actual decease of the personages therein described" had rendered unserviceable. What is known of either of the editions? W. C. B.

[This very curious production had a rapid sale, and passed through at least eight editions between the years 1780 and 1788. The author's strictures and allusions on the celebrated characters of his day are thrown into the form of monumental inscriptions, ready made against the arrival of Death, and conceived much in the spirit and style of the celebrated epitaph on Colonel Chartres. Like Jupiter and Venus in a cloudy night, a few bright characters shine forth amidst the general obscurity. On the site of the church of Kilkhampton, which was visited by Mr. Hervey, the Mediator, in 1746, the author supposes an Abbey to have been erected in 1788, and that the most honourable personages were there interred. The Third Edition, corrected, of the Second Part, 4to, 1780, contains a General Index to both Parts. The authorship is unknown.]

LADSOM: ADSOM.—In the parish of Hanwell, Oxfordshire, is a piece of rushy pasture-ground (about four acres), called Ladsom; and in the adjacent parish of Horley is a similar piece of ground, named Adsom. What is the meaning and derivation of these words?

In Hanwell church are some handsome monuments to the Cope family, who were formerly lords of the manor, and patrons of the living. Several pieces of iron armour are suspended in the chancel. Sir John Cope, the hero of Preston Pans, was of this family.

The line ended in an heiress, Miss Diana Cope, who, by her marriage with the Duke of Devon-

carried the estate into the Sackville family. That line also failing, Hanwell has become the property, by marriage, of Earl De la Warr. (Burke's *Peerage*.) Hanwell is three miles north of Banbury.

W. D.

[At a distance from the spot, with no means of tracing local circumstances, which may have given occasion to local terms, or of ascertaining variations of spelling which, in the course of ages, may have considerably disguised the original names of places, it is hazardous to attempt an explanation in such instances as those now proposed. We would, therefore, simply suggest, as each "piece of ground" appears to be rushy, and therefore moist and needing drainage, that the old English words, *lade*, a ditch or drain, and *ade*, to cut a deep gutter, may afford some clue to the etymology of *Ladson* and *Adsom*.]

"DURANCE VILE."—Will any of your correspondents say where the phrase "In durance vile" is to be found? In a book of quotations, the following lines are stated to be in an epistle, "Esopus to Maria," ascribed to Burns:—

"In durance vile here must I wake and weep,
And all my frowzy couch in sorrow steep."

No such poem as "Esopus to Maria," is to be found in Burns's *Works*. If the lines are not by Burns, by whom are they? Burke uses the words "vile durance." See Richardson's *Dictionary*.

W. S. J.

[The words "durance vile" will be found in Burns's poem, "Epistle from Esopus to Maria." See Burns's *Life and Works*, by Robert Chambers, 8vo, 1856, vol. iv. p. 54. The phrase was in use before Burns's day, for it occurs as a quotation in Trusler's *Proverbs Exemplified*, 12mo, 1790, p. 147: "Durance vile, and sad contagion." There is a corresponding phrase in the *Second Part of King Henry IV.*, Act V. Sc. 5, where Pistol says:—

"Thy Doll, and Helen of thy noble thoughts,
Is in base durance."]

TYERS ON POPE.—Can you tell me when the first edition of Tyers's *Historical Rhapsody* on Pope was published? I have searched at the British Museum, and in every catalogue I can lay my hands on, but can find notice only of a second edition, published in 1782. J. O. HALLIWELL.

[The first edition of *An Historical Rhapsody*, with a worn-out head of Pope prefixed, was published at the close of the year 1781, and is noticed in the December number of the *Gent's Mag.* p. 579, and in the *Monthly Review* for January, 1782. We infer that the second edition came out in May, 1782, for in the "Advertisement to this Edition," Tyers says, "Some weeks ago, the second volume of Dr. Warton's [*Essay on the Writings and Genius of Pope*] made its appearance, as foretold in this publication." The second volume of Warton's *Essay* was issued in April, 1782.]

WALTON'S POLYGLOTT.—In the "loral" of Walton's Polyglott, the 20th and 21st of the last page but one of the preface, read:—

"Parisiis vir illustris. Dom. — Hardie, Orientalium peritissimus."

But the last four words are, at least in my copy, pasted over a former reading, viz.:—

"Gaulminus, eques, supplicum libellum in magister."

Can any one inform me why the name of Gilbert Gaulmin, "maitre des requêtes," has been supplanted by (Claude?) Hardie, and the latter was?

[Bishop Walton seems to have subsequently learned that Gilbert Gaulmin, who had published a biographical life of Moses, and on several Greek points simply a superficial supercilious pretence of knowledge; whereas Claude Hardie was a real scholar. Todd's *Life of Bishop Walton*, i. 316; Nisbet's *Anecdotes*, iv. 12.]

Replies.

ROBERT LEVETT.

(3rd S. viii. 378.)

Your correspondent, SCHIN, writing, I trust from recollection, has given a verse of Johnson's pathetic elegy on the death of Leeson, a variation which the author would not have proved: prosaic "useful care" for his poetic, "ready help." The following is as it stands in Chalmers's and in Croker's editions of Boswell:—

"In Misery's darkest caverns known,
His ready help was ever nigh."
Where hopeless Anguish pour'd his groans
And lonely Want retir'd to die."

Along with the correction of this comparatively trivial error, allow me to point out the justice with which Levett has been treated by the popular historian, Macaulay, who says of Johnson's household,—

"An old quack doctor, named Levett, who bleached coalheavers and hackney coachmen, and received

[* Although the reading preferred by our correspondent, "ready help," does certainly appear in some editions of Johnson's *Elegy* on Levett, we think it evident that SCHIN, in preferring "useful care" to "ready help," is writing from fancy, even if he wrote "from recollection." "Useful care" is the reading in the *Gent. Mag.* August, 1783, p. 693, where the poem appears; and this, we suspect, was the reading common to Johnson himself, as Johnson was living at the time it was published. The same reading appears in Hawkins's *Life of Johnson*, 1787, p. 556; in the great Oxford edition of Johnson's *Works*, 1825; and in these authorities, as well as others, give SCHIN the line:—

"His useful care was ever nigh."—Ed

, bits of bacon, glasses of gin, and some-
pper, completed this strange menagerie."
v Lord Macaulay, p. 121.)

of this obloquy there is, indeed
y in Boswell, who tells us that his
metimes very small sums, sometimes
visions his patients could afford him,"
; to Macaulay, the crusts of bread,
rule, the coin, even in the form of
exception, without any allusion to
which are clearly implied in Boswell.
; is mere embellishment or exagger-
iere is the evidence that Levett was
I can find none, but very satisfactory
; was a well-educated practitioner.
man's Magazine for February, 1785,
is a letter signed "Irene," referred
and written, he believed, "by the
teevens, Esq.," having besides every
authenticity, in which we are told

ull, in Yorkshire, and became early in life
ffee-house in Paris. The surgeons who
inding him of an inquisitive turn, and
r conversation, made a purse for him, and
instruction in their art. They afterwards
with the means of other knowledge, by
ree admission to such lectures in pharmacy
were read by the ablest professors of that

when settled in London, "much of
employed in attendance on his pa-
vere chiefly of the lowest rank of
but "the remainder of his hours he
Hunter's lectures, and to as many
tunities of improvement as he could
the same gratuitous conditions."
the education, nor could it lead to
f a quack. Accordingly, Dr. John-
he should not be satisfied, though
ll the College of Physicians, unless
vett with him."

ating Nature called for aid,
vering Death prepared the blow,
ous remedy displayed
wer of art without the show."

eneral character, "Irene" tells us
failure was an occasional departure
and that "though he took all that
im, he demanded nothing from the
known, in any instance, to have en-
ment of what was justly his due."
calls him his "old and faithful
ry useful and very blameless man,"
cere, and kind, of every friendless
i," and yet, according to Macaulay,
wild animal in a "menagerie"!

D.

VARIOUS PRONUNCIATIONS OF "OUGH."

(9th S. viii. 434.)

The following *jeu d'esprit* illustrating this sub-
ject has been shown to me as the production of
our late premier, Viscount Palmerston. Whether
this be the case or not, as I have never seen it in
print, I think it is worthy of preservation in the
pages of "N. & Q."

Dublin.

"A literary Squabble on the Pronunciation of Monckton
Milnes's Title.

"The Alphabet rejoiced to hear,
That Monckton Milnes was made a peer;
For in the present world of letters,
But few, if any, were his betters.
So an address, by acclamation,
They voted, of congratulation.
And O U G H T and N
Were chosen to take up the pen,
Possessing each an interest vital
In the new Peer's baronial title.
'Twas done in language terse and telling,
Perfect in grammar and in spelling.
But when 'twas read aloud—oh, mercy!
There sprung up such a controversy
About the true pronunciation
Of said baronial appellation.
The vowels O and U averred
They were entitled to be heard.
The consonants denied the claim,
Insisting that they mute became.
Johnson and Walker were applied to,
Sheridan, Bailey, Webster, tried too;
But all in vain—for each picked out
A word that left the case in doubt.
O, looking round upon them all,
Cried, 'If it be correct to call
T H R O U G H "throo,"
H O U G H must be "Hoo."
Therefore there must be no dispute on
The question, we should say "Lord Hooton."'
U then did speak, and sought to show
He should be doubled, and not O,
For sure if 'ought' was 'awt,' then nought on
Earth could the title be but *Hauton*.
H, on the other hand, said *he*,
In 'cough' and 'trough,' stood next to G,
And like an F was then looked oft on,
Which made him think it should be *Hofton*.
But G corrected H, and drew
Attention other cases to:
'Lough' 'Rough' and 'Chough,' more than enough
To prove O U G H spelled 'uff,
And growled out in a sort of gruff tone
They must pronounce the title '*Hufton*.'
N said emphatically 'No';
For D O U G H is '*Doh*,'
And *though* (look there again) that stuff
At sea for fun, they nickname '*Duff*,'
He should propose they took a vote on
The question should it not be '*Hoton*?'
Besides, in French 'twould have such force,
A Lord must be *haut ton*, of course.
High and more high contention rose,
From words they almost came to blows,
Till S, as yet, who had not spoke,
And dearly loved a little joke,
Put in *his* word, and said, 'Look here
Plough in this row must have a share.'

At this atrocious pun, each page
Of Johnson whiter grew with rage.
Bailey looked desperately cut up,
And Sheridan completely shut up.
Webster, who is no idle talker,
Made a sign signifying 'Walker.'
While Walker, who had been used badly,
Shook his old dirty dog-ears sadly.
But as we find in prose or rhyme,
A joke, made happily in time,
However poor, will often tend
The hottest argument to end,
And smother anger in a laugh,
So S succeeded with his *chaff*,
Containing, as it did, some wheat,
In calming this fierce verbal heat.
Authorities were all conflicting,
And S there was no contradicting.
P L O U G H was 'Plow.'
Even 'enough' was called 'enow,'
And no one who preferred *enough*
Would dream of saying 'Speed the *Pbuff*.'
So they considered it was wise
With S to make a compromise,
To leave no loop to hang a doubt on
By giving three cheers for Lord Houghton (*Houston*)."

'Alieé.

T. A. H. gives us in ten lines five different modes of pronouncing the syllable *ough*; but in two lines it is possible to exhibit seven ways of pronouncing the same. For example—

"Though the tough *cough* and *hiccough* plough me through,
O'er life's dark *lough* my course I still pursue."

It must be observed that the fourth example is often found spelt *hiccough*, though always pronounced *hiccup*.
F. C. H.

EIKON BASILIKE.

(3rd S. iii. 128, 179, 220, 254; v. 484; viii. 396.)

After so long a silence of your contributors on this interesting but difficult question, I read with pleasure the article of Mr. J. H. SHORTHOUSE. I find that he also does not entertain the sanguine conviction of Dr. Wordsworth that the authorship of the book will "one day be made clear." I confined the expression of my doubts to the internal evidences; but every step taken in pursuit of truth is important, and therefore it is satisfactory to have demolished Mr. Hallam's theory as to the word "feral," by one simple fact.

I never for a moment, after reading all I could find on the subject, doubted that the King was the author; and therefore I rejoice that one so able as MR. SHORTHOUSE is searching in the direction of historical and external evidence for further proof.

The latter part of my former article turned toward the second, and minor question—the chronological bibliography of the *Eikon Basilike*—some fifty *unnumbered* editions of which were published within as many years after the murder of

the King. At present I fear I could not find sufficient time to the proposal I made last year and a half since, but would cheerfully MR. SHORTHOUSE any assistance in my power.

If he will again turn to the paragraph under the "Embleme," he will see that my object to get from E. B. A. "his reasons for making inquiry in that direction might throw light on the subject of the first edition." I did not omit the first edition without the "Embleme," as asked for evidence.

Finding that MR. SHORTHOUSE has perused Dr. Wordsworth's very valuable note on *Who wrote Eikon Basilike*? I am tempted to say that I rose from it greatly refreshed, with a feeling of regret that the learned Bishop Gauden. Those who are on the King's side may be silent, even as to the morality. The conclusion, though not inevitable. But the attacks upon his capacity, his learning, and his style and writing, tend rather to weaken the effect of Wordsworth's Treatise—at least to those acquainted with the undoubted writings of Bishop Gauden.

DIVISION OF THE BIBLE INTO VOLUMES.

(3rd S. viii. 67, 361.)

I am sorry that neither your space nor leisure will allow me to supply all the TURRIM asks for. Torshell, as quoted by me, is quite correct, for there were numerous divisions of Biblical books in ancient times. The books in Greek were divided into what we call chapters and sections. There were 28 chapters in Matthew, 68 chapters, 355 sections; in Mark, 16 chapters, 236 sections; in Luke, 83 chapters, 232 sections; in John, 18 chapters, 232 sections. These figures are not uniform. The *Codex Vaticanus* has no chapters: its sections are—Matt. 233; Luke not given; John 232. The *Alexandrian Codex* has—Matt. 354 sections; Luke, 232; Luke, 342; and John, 231. The figures are as above. These sections are called Ammonian Sections, after Ammonius, a Christian of the third century, who may have invented them. The Vatican Manuscript is peculiar in its sections, and its chapters are—Matt. 1, 62; Luke, 152; John, 80. In Acts the chapters, amounting respectively to 69 and 154, are numbered consecutively and the other epistles are numbered in like manner, but numbered separately. James, 9; 1 Pet. 8, &c. What I have said of chapters and sections are inserted in several of the Greek Testaments. The sections are usually connected with the Canons of Eusebius.

a stichometrical division is in books. The *stichoi* seem to have lines, but clauses or larger members. The books where this arrangement and simple are of course Psalms, but the principle was applied to other books. For example, the Psalms at the end of some books the Psalms contained in them, thus: 2 Cor. Eph. 312; Phil. 200; Col. 300; Heb. 750; 1 Tim. 250; 2 Tim. 18.

metrical arrangement of poetical in Greek, Hebrew, Latin, and Syriac. In the Syriac it is implied, in the English Prayer-Book, by but also indicated by the figures Psalm, thus: Ps. i. is said to be (i. e. *stichoi*); Ps. ii. has 28; Ps. iv. has 20; Ps. v. has 27, and

each version frequently gives the *stichoi* in a book. Thus at following books we have the : Genesis, 4590; Exodus 3626; Num. 3521; Deut. 2796. The last is the sum of the whole in the Pentateuch 2553, and Josh. 2167. There are divisions in these seven books. Into two sets of sections, one of Of the former, Exod. has 26; Gen. 36; Deut. 20; Job 15, and these are numbered separately for continuously for the whole seven. The other divisions are only in each book thus: Gen. 78; Exod. Num. 26; Deut. 28; Job 14, and

divisions of this venerable translation or never been fully described, the New Testament is divided into chapters, and shows no trace of stichometrical divisions. The portions or lessons are Mark. 43; Luke, 75; John, 53; 27; 1 Cor. 27; 2 Cor. 19; Gal. Phil. 7; Col. 7; 1 Thess. 6; 2 Tim. 5; Tit. 2; Phil. 1; 6; 1 Pet. 7; 2 Pet. 2; 1 John, 1; John, 1; Jude, 1; Revelation

in the Hebrew books were usually the parallelism of poetry, and in the Pentateuch has two sets of letters to itself. Cardinal Hugo has divided the Latin Bible into chapters, and of subdividing these into sections of letters at equal distances in the Vulgate was in 1248. In the fifteenth century John of Salisbury divided the Old Testament into verses, and in 1551 Robert

Stephens gave the world a New Testament with the verses as in actual use.

I will not prolong my notes, but close with a reference to Scrivener's *Introduction to Criticism of New Testament*, pp. 44-60; and Suicer's *Thesaurus* (s. v. *stichos*, more particularly) for curious and valuable information. Mr. Scrivener gives a table of ancient and modern divisions of the New Testament, which is very useful, but might be enlarged. B. H. C.

BY AND BY.

(3rd S. viii. 348.)

Dr. Richardson says, "No attempt has yet been made to account for this phrase," yet he himself a few lines further down quotes from Tyrwhitt's *Notes on Chaucer* a hint which, followed up, seems to give a clue to the origin and development of the phrase. In the "Romaunt of the Rose," 4577, occurs the following passage:—

"He said, 'In thanke I shall it take,
And high maister eke thee make,
If wickednesse ne reve it thee,
But soone I trow that shall nat bee.'
These were his wordes *by and by*,
It seemed he loved me truly."

Here it evidently means "distinctly," or, as we should now say, "one by one." By (one) and by (one).

In the "Knight's Tale" also—

"And so befell, that in the tas they found

Two yonge knightes ligging *by and by*."

Here the meaning is similar—"one by one." "One by one" naturally leads to the idea of order, regularity, continuousness. In Robert Brunne we read—

"The chartre was read on hi in Westmynstere and
schewed,
Ilk poynte *bi and bi*, to lerid and to lewed."

Here this latter idea is fully expressed.

In the following passage from Stowe, the phrase is still further developed:—

"We are all like to be utterly undone and destroyed for your sake; our houses shall *by and by* be thrown downe upon our heads," &c.

Here "by and by" is somewhat ambiguous. It may be understood to mean one by one, or continuously, or very soon, or in our modern sense of "in a short time." Previous to Stowe's time, in the sixteenth century, the meaning was evidently "at once," "immediately." Our translators of the Scriptures in that century employed "by and by" as the equivalent for *εὐθὺς* and *ἰαυτήν*. This runs through not only our Authorised Version, but those of Tyndale, A.D. 1534; Cranmer, 1539; Geneva, 1557; and Rheims, 1582.

* These passages are all quoted by Richardson.

In Wickliff's version, the same words are rendered by *anon*, "on one" or "in one" (moment, understood.)

It must be remembered that anciently the word *one* was not pronounced as at present "won," but as the letters express, "one," to rhyme with "stone." By one and by one would therefore easily slide into "by and by," leaving out the last syllable.

In explanation of the process by which a phrase first signifying distinctness, order, arrangement, and then instant action, should degenerate into the signification of postponement and delay, we have some analogies in other tongues. The French phrase "tout de suite" has followed the same course as our own just mentioned. Its original meaning is, "one after the other." Then it came to signify directly, immediately; whilst at present every *habitué* of a French restaurant is aware that "tout à l'heure" and "tout de suite" may fairly be rendered in English "by and by."

The origin of many of the adverbs expressing quickness and immediate action is a curious study. The word *cito*, rendered by our translators "by and by," signified originally a straight line or course, then continuity; and, transferred metaphorically from space to time, was applied to continuous action. So of the Latin equivalents, *protinus* meant originally straight along or forwards; *statim*, on the spot; French, "*sur le champ*"; *continuo* meant in an uninterrupted line, like Ger. *unmittelbar*, or our own *immediately*, without any break or interference. The German *bold*, which is used in the same sense, is our own word *bold*, and is not found in Old German in the modern sense of quickly. What is done boldly is usually done quickly, and hence the change of application and meaning.

J. A. P.

Sandyknowe, Wavertree.

MS. COPIES OF THE ANCIENT ITALIC VERSION OF THE BIBLE.

(3rd S. viii. 351.)

The *Coder Veronensis* appears to have been known to Blanchinus long before the publication of the *Evangeliarium Quadruplex* (Rome, folio, 1749, not 1748).

"Annus jam agitur xv, ex quo . . . auctor mihi fuisti, ut Codicem illum . . . Bibliothecae . . . Capituli Veronensis . . . typis ederem, atque illustrarem . . . Descriptionem tamen Codicis Evangeliarum Veronensis . . . hinc non attexam, quoniam Biber penes Vos est," &c. (Blanchini *Epistola ad J. F. Musellum*, S. Veron. *Eccles. Canonici-um Archiepiscoporum*, *Prolegomena*, fol. 89.)

As to the *Coder Vercellensis*, Blanchinus says,

"Ego divinae providentiae ductu felici faustoque a Doctissimo . . . Viro S. Marcelliano Maffeo . . . anno 1726 . . . eductus fueram Vercellis exstare Codicem Evangeliarum tantae vetustatis, ut Veronensem nostrum . . . (quem

tunc in aedibus Capitularibus a me posui) usque ad annum 1732. quo Romam viui, me socium, & tanquam contubernalem habui," &c. fol. 63.) "Cl. Mabillonius, To. I. *Annus* nostro Codice Vercellensi haec scribit," &c. *tissimus quoque Montfauconius* dia. xv. *ivit, atque Eusebii Codicem in* *ita descripsit,*" &c. (*Proleg.* fol. 6A.)

To the Cardinal Bishop of Brescia writes:—

" . . . Cl. Viro Philippo Abbati G. Brixiano Proposito Ecclesiae Pontis gratia habenda est . . . qui . . . sum . . . totam contulit, ut e Regio Monasterio illum Codicem Evangeliorum . . . primis exscriberet, atque illustraret," &c. (*Evangelii* cd. xxvii, *Proleg.* fol. 2-46.)

And Garbellus to Blanchinus:—

"Mabillonius ipse in itinere, quod per Brixiam iniret, omnes huiusce vates clam habuit; nemine e nostratibus fecit" (*Proleg.* fol. 5.)

In the *Prolegomena*, "D. Joh. M. in edit. Vulgat. Evangelii sec. S. descripti ex Codicibus Corbejensi, M. nensi," &c. (fol. 55, 56), he says:—

"Unum, vel duos profero testes V. C. Stephanum imprimis *Baluzium*. . . . volutatione innumerabilium MSS. codicum thesae Colbertinae subactus, Corbejensem codicem ante octingentos annos scriptum cessit." "Dixi conservatos fuisse codices Monasteriis insignibus . . . Priorem ex celebre Monasterium Antiquae Corbejæ in vit. Alterum superstitum nobis tribuit sancti Germani a Pratis Bibliotheca. A servantur in eadem Bibliotheca."

JOSEPH

WHIG AND TORY: ORIGIN OF T

(1st S. iv. 57, 184, 281, 402; vi. 520 36; 2nd S. iii. 486; viii. 4)

According to all your correspondents *Whig* and *Tory* originated in broils political, and eventually served to distinguish supporters of the rival Houses of Stuart. But the occasion which gave designations, are variously assigned periods. Mr. FRANCIS CROSSLEY—use of the name "*Whig*grammari, thieves," to the effect of the border that it was transferred during the C applied by the King's party to the (iv. 164). This derivation, which is sanctioned by Sir Walter Scott (*Lay of the Last Minstrel*, notes"),

"The vocation," says Scott, "pursued Borderers, may be justified on the authors polished of the ancient nations;" and he adds, i. 4. "This in effect is the according the same disposition of the old German 'Latrocinia,' says he, 'nullam habent extra duos cujusque civitatis dual.' And

History of his own Time, vol. i. p. 43; is stated that the second application to es of the Court occurred in 1648, and is in Johnson's *Dictionary*, and by Kirkton *History of the Church of Scotland*. These two, Johnson and Kirkton, find the first word in the traffic between the Highland Lowlanders. But MR. DAVID STEWART (iv. 281), that Roger North, and the Laing and Lingard, were of opinion original Scotch Whigs were called so word *whig* being vernacular in Scotland they, which was a common drink with us: compare the extract, from the *Mémoires de Trevoux*, which I have subjoined. By it is derived from the initial letters in *we in God*" (2nd S. iii. 486; viii. 413).

word *Tory*—which, according to Burton (*lian Diary*) and Johnson, is said to be word *toree*, i. e. give me; according to *torringham*, to pursue for the sake of and which signifies the most despicable among the wild Irish, "Tories and wilds" (vi. 520)—was, according to North, derived by the Exclusioners to the Yorkists

but Lingard traces the name to certain in Ireland, who refused to submit to (iv. 492). This opinion is supported

The Cavaliers, who in the reign of II. occupied the lands of the Whigs, subsequently called Tories, or brigands

Mémoires pour l'Histoire des Sciences et des Arts, par Trevoux, Jan. 1703, there is a *Lettres, Mémoires, et Actes concernant la science*, containing the following remarks,

à la page 74, l'explication de ces deux termes dans les nouvelles d'Angleterre, Wighs et Tory est un terme Irlandois qui signifie petit orie signifie dans la même langue un voleur. ne de Charles II, ceux qui tenoient le parti de l'Irlande appelloient leurs ennemis Wighs; par ce nom l'état misérable où ils étoient réduits dans les montagnes sans autre nourriture et lait, ces malheureux traitoient les partisans de Voleurs, Thoris. Aujourd'hui ces noms deux factions qui partagent le Parlement; la faction des Presbytériens porte le nom de faction de l'Eglise Anglicane porte celui de Prince d'Orange étoit à la tête des Wighs, ils sous son règne. Aujourd'hui les Thoris ont

BIBLIOTHECAR. CHETHAM.

what he had just told us: "in pace, nullus est magistratus; sed principes regionum atque inter suos jus dicunt, controversiasque minime." *Bello Gall.*, l. vi. § 21. — Hurd's *Letters on a Romance*, Works, vol. iv., Letter iv.

LORD HAILES (3rd S. viii. 175.)—SCOTUS is not perfectly correct when he says that "Lord Hailes is represented, through his daughter, by Sir James Fergusson, Bart., of Kilkerran, M.P. for Ayrshire." Sir James is indeed the legal representative, or heir general; but the actual, real, ostensible, representative is his younger brother Charles Dalrymple, Esq., of Hailes. Both gentlemen are the sons of the late Sir Charles Dalrymple Fergusson, of Kilkerran and Hailes, Baronet, whose mother was the second daughter of Lord Hailes. The elder daughter, Miss Dalrymple of Hailes, died about thirty years ago, when Sir Charles succeeded to the estate. The last male representative was Sir John P. Dalrymple, of Hailes, Bart., who seems to have been a cousin, or a nephew, of Lord Hailes; and to have got nothing but the title, and who died in or about 1820. Mr. Dalrymple is my next neighbour, though a mile distant: for my windows look into New Hailes Park, which contains the family mansion of these Dalrymples, five miles east of Edinburgh. The estate of Hailes, from which they take their distinctive addition, is in East Lothian, fifteen miles further east. It contains the remains of an old castle, formerly the residence of the notorious James Hepburn, Earl of Bothwell, Duke of Orkney, &c. V. S. V.

THOMAS VINCENT (3rd S. viii. 391) was elected from Westminster School to a scholarship at Trinity College, Cambridge, 1617; matriculated March 28, 1618; B.A. 1621-2; Fellow 1624; M.A. 1625; B.D. 1632. We suppose that he died about 1641. He has verses in various University collections, 1623 to 1631.

C. H. & THOMPSON COOPER.

Cambridge.

SIR HENRY RAEBURN (3rd S. viii. 235, 278, 315.) Great pressure on my time has prevented my looking further into the Raeburn question till now. I cannot at present throw any light upon the Leslies, or say how they acquired Deanhaugh, afterwards called St. Bernard's. My impression was, that the whole of the Dean property belonged to the old family of Nisbet, raised to the baronetage 1660, now extinct in the male line; but represented on the female side by the Riddells, late of Granton. One member being the late talented and well-known antiquary, John Riddell, who is buried in the Dean Cemetery, which was carved out of the property long held by his maternal ancestors.

Though Raeburn's father was a tradesman, it has been supposed he was descended from the old family of Raeburn, or Ryburn, of that ilk.

The Raeburn monument, referred to by Sr., has long since been removed from the West Kirk, and was replaced by a new one bearing the simple words upon it: "Henry Raeburn, St. Bernard's."

1702." The old one had a Latin inscription upon it in memory of his eldest son Peter, which will be found in Duncan's *Epitaphs*, and which may be translated thus:—

"Sacred to the memory of Peter Raeburn, eldest son of Henry Raeburn and Anne Edgar, who (distinguished for the gifts of understanding, and adorned with modesty of disposition; dear to all his friends, but greatly beloved by his parents, to whom he never caused grief, nor even the least uneasiness except when they bitterly mourned him snatched away in the flower of youth, in the seventeenth year of his age, alas too soon!) reached his latest day the 6th of February, A.D. 1708."

The family of Vere, formerly written Weir, late of Stonebyres—whom SP. intimates Raeburn, through his wife, was connected with—were undoubtedly of ancient lineage; and are now, I apprehend, represented by Mr. Ilope Vere, the property of Stonebyres being possessed by General Monteith Douglas, C.B.

W. R. C.

Tweedside.

DUTCH EPITAPH: THE LEARNED PIG (3rd S. vi. 513; vii. 141.)—Mireus gives a brief memoir of Pighius, and two epitaphs; one, ascribed to Jo. Latomus, is the second quoted by Burman; the other confirms Paulus Jovius, as to Pighius's want of beauty. It is—

"MYRTEL,

"Qui extremâ Batavum profectus orâ, non bello ore, animo, sed omniumque præclarus studio scientiarum, pro republicâ et optimâ Quiritum sedē, acer stetit hostis in Lutherum, Albertus jacet hic. Sacrum sepulchro datus, maxime Pontifex, et undam."—*Elogia Illustrum Belgii Scriptorum*, p. 56. Antwerp, 1602.

W. D.

PASSAGE IN LOCKE (3rd S. viii. 203.)—K. R. C. will find this thought expounded and illustrated in Isaac Taylor's *Physical Theory of another Life*.
NEWINGTONENSIS.

GILRAY'S "SALUTE" (3rd S. viii. 351.)—Perhaps the following hints may help SEBASTIAN to identify who are the officers represented in this caricature. That they are portraits no one can doubt. The "Salute" was published July 10, 1797; and it is clear from the standard which the ensign is carrying, that the officers belonged to the fifth company of the Coldstream Guards. G. S.

LORD PALMERSTON (3rd S. viii. 443.)—The first time that I can find Lord Palmerston represented in *Punch* with a sprig of myrtle (?) in his mouth, is in No. 708, Feb. 1855, immediately after his taking the "supreme command"; but I imagine that the twig was intended not to refer to his being Premier, but to his fighting qualities, a symbol of his "being game." (See the costermonger in the Cartoon of No. 684, &c. &c.)

Mr. Toots's Game Chicken always had a wisp of

straw or a twig in his mouth. (fancy were his sentiments. JOH

P.S. Looking at No. 710 of *Punch* of the twig in Lord Palmerston's is evident. The cartoon represents "tween 'Pam, the Downing Street Russian Spider.'"

As an answer to a question, it was cult to offer anything more irrelevant quotation from Mr. Grocott's *Index* 443.) There are numberless sketches representing Lord Palmerston under guises, in which the display of an supreme command" would have been of place, and would have annihilated and fun of the caricature; and yet in the flower or bit of straw still figure (3rd S. viii. 389) is a very plain or must be thousands of persons competing in a plain manner.

WARDE (3rd S. viii. 334.)—There of Sir Patience Ward in Merchant Tailors' Hall. See Brayley and Nightingale's "London minster," *Beauties of England and Wales* p. 381; also, Herbert's *History of the Livery Companies*, vol. ii. p. 476. Albert states that the picture was painted which would be eleven years prior to mayoralty. But this is at variance with given at p. 400, where the resolution of 1688 is quoted under 1688. This latter date is more probable.

"There is a portrait of Sir Patience Ward Tailors' Hall. This portrait was painted by Court of Assistants, 11th July, 1688, inscribed benefactor."

I extract the above from the MS relating to the Lord Mayors of London Samuel Gregory of the Lord Mayor's J.

Greenwich.

QUARTERINGS (3rd S. viii. 238.)—reason why all the sons of the heiress not bear all the quarterings to which they are really entitled, those of C. and D. and I do not understand that any apportionment of property would, of itself, affect the full arms of the heiress B. In by will directed that certain of her take certain estates, certain name arms; then an application to the C would have to be made to enable her to take the full arms. But this arrangement would be though a legalised departure from heraldic rule.

POYLE ARMS (3rd S. viii. 332, 42 of John Poyle of Hampton Poyle, a Guildford, was, Gu. a saltire, ar. wi

d, charged with eight hurts (Harl. 82); that of his wife, Elizabeth : a cross scarcely, sa. (Inq. 2 Hen. 6. *Mag.* 1806, p. 810, will be seen an account of this ancient family, for-De la Puille. H. M. VANE, S.W.

PEDIGREE (3rd S. viii. 300, 424.)—In *ory of Northamptonshire*, vol. ii. 142, i the pedigree with ample notices of supplemented with copies of inscrip-nerous tablets in the church. Sir y or Hoby appears to have married ughter of Sir Walter Stonor, Knt., e, daughter of Sir George Fermor, ard Hobby of Hales, co. Gloucester. 1004, 167; 1184, 163.) Sir William created Baron Lempster of Leo- H. M. VANE.

S.W.

find an elaborate pedigree of Fermor, ret, in Baker's *Northamptonshire*, vol.

f Lempster was taken from Leomin-ford.

inated pedigree of the Hoby family, Heralds' College, and certified and ethick, Garter, and Camden, Claren-0, 1598 (now in my possession), Sir is stated to have died without issue.

Elizabeth, daughter of Sir Walter

B. W. G.

æ to the letter of MR. TURNER of g that the ancient family of Fermour ented by the Ramsdens, I beg leave erville Ramsay and Edward Ramsay, ighton, Northamptonshire, are the entatives of the Fermours—formerly

Oxfordshire, where a fragment of mansion yet remains in the shape of vindow, in a field called the Park, the Countess of Jersey. The ad-green has of late years been used, croquet-parties; at all events it is well suited for the modern modifica-cient pastime. In the 14th & 15th a Fermour, of Somerton, was one of sioners auctorized by the Kynge to bseide w'in the Counte of Oxford, r said Sov'en lorde Kynge at the ite." It appears from a record, that others, had authority for "sessyng" oughout the Hundred of Powghley *ughley*), in Oxfordshire.

WILLIAM WING.

, Oxford.

ermour aisle of Somerton church is and locked up from the body of the ; than half a century ago, my father

attended there at the funeral of one of the Fer-mours, attracted by curiosity only. At the con-clusion of the service, and upon the retirement of the mourners, as the spectators thronged round the vaults, a person, presumed to be a priest, pushed through the throng, threw some water from a small bottle on the coffin, uttered a short prayer in Latin, and hastily disappeared.

COPEs (3rd S. viii. 371.)—I saw the copes at Westminster Abbey about two years ago. Leave was obtained from one of the canons. H. A. W.

BECKFORD'S "LIVES OF EXTRAORDINARY PAINT-ERS" (3rd S. viii. 287) was a *jeu d'esprit*, written by him in his seventeenth year. The old man-sion at Fonthill, since destroyed by fire, possessed a fine collection of paintings, which the house-keeper was directed to show to applicants; but she often told descriptions of the painters: and the stories which the painters were said to re-present obtained from her vivacity so many addi-tions and amplifications, that the definitions by this cicerone were often ludicrous in the extreme. Young Beckford therefore, to methodise and as-sist her memory, wrote these Lives, which she received from her youthful master, as gospel; and after descanting on Gerard Douw, would add the particulars of that artist's patience and in-dustry in expending four or five hours in painting a broomstick. There were other extravagancies, all of which she religiously believed; and a few copies were printed in 1780 to confirm her belief; hence the rarity of that small volume. Beckford, in after life, spoke of it as his *Blunderbussiana*.

J. H. BURN.

JUDGES RETURNING TO THE BAR (3rd S. viii. 386.)—J. M., in your number of Nov. 11th, is mistaken in saying that Lord Grange's case was "a singular instance of a judge taking his place at the Bar, after having sat on the Bench." Pem-berton, who as Lord Chief Justice of the King's Bench presided at the trials of Russell and Syd-ney, was removed from that office; and was after-wards Counsel for the accused in the trial of the Seven Bishops.

HIBERNICUS.

Edinburgh.

HUMAN SKIN TANNED (3rd S. viii. 404.)—It is well known that the doorkeeper of the Anatomical Class Room in the College of Edinburgh used to carry a pocket-book made from a tanned piece of the skin of Burke, the wholesale murderer, who was executed in that city in January, 1829. The writer of this note has seen the precious relic.

G.

Edinburgh.

THE JANIZARIES (3rd S. viii. 387.)—The crea-tion of the formidable corps of Janizaries is at-tributed to the Sultan Amurath (meaning, 1

presume, Murad); whereas the institution of the armed force of Christian renegades belongs to the reign of Urkhan, the successor of Osman, founder of the Ottoman Empire. Aladdin was brother, and also Grand Vizier, of Urkhan; and it was he who, in concert with a relative named Kara Khalil Tschenderah, drew up the plan for the creation of the *Teni-Tscheri* ("new troops"), which name has been changed by European historians into *Janissaires* and *Janizaries*. The quotation from White's *Account of the Turks*, which you gave in the above note, said that, "according to tradition, the first kettles issued to the Janizaries were similar in form to those used by the *Bektashy dervishes*, and were presented to the different odas by Mahomet II. when he led them to the attack on Constantinople." But so far from this statement being accurate, the kettle became an "institution" at the date of the creation of the corps; and it was in reference thereto that the colonel was named *Tschorbadji-baschi*, or "head soup-maker;" and the major was called *Aschtschi-baschi*, or "head cook."

GEORGE W. M. REYNOLDS.

41, Woburn Square, W.C.

CHARLES BUTLER (3rd S. viii. 371.)—I may inform your correspondent that I left Cheam School in 1803 or 1804, at which time the head master, the late excellent Rev. William Gilpin, retired to the living of Pulverbatch, in Shropshire, on the presentation of a pupil, the late Lord Kenyon, and was succeeded at Cheam by the Rev. — Wilding. Although more than sixty years ago, I have the most perfect recollection of Charles Butler, even of his personal appearance; rather short, stout, of florid complexion, of quiet and gentle manners, and, as a contrast to others, had entitled himself to the respect of the unruly urchins whom it was his duty to instruct in the first rudiments of writing, the formidable mystery of the multiplication table, and the progressive rules of arithmetic; and also of those boys who were preparing for the University, the more advanced teaching of mathematics, for which he was supposed to be perfectly qualified. As he did not lodge in the house, I never knew what were his domestic relations. We were led to believe that in his earlier days he had served in the navy, but in what capacity, or under what circumstances he had left and become an usher at Cheam, we were all strangers. He used to relate to the boys that he was an eye-witness to the catastrophe of the sinking of the Royal George at Spithead; that he had been refused by his superior to accept an invitation on board the Royal George on that very day; and whilst afterwards meditating with feelings of disappointment, and with his eyes fixed on the ship, she was suddenly seen to heel over, and, to the consternation of the beholders,

rapidly to disappear. On a holiday we had a ramble on Banstead Downs, and when accompanied the younger boys he was provided with a telescope of rather cheap appearance, we judged to it be a relic of his days, but with which its owner used with good humour, to indulge the boys with St. Paul's. I well remember the purchase of his volume upon Algebra, but whether from inclination or incapacity, or from both, so much whether the copies circulated have ever found a student qualified to pass upon its merits.

MILITARY QUERIES (3rd S. viii. 32.)—8th and 9th Dragoon Guards must have been for 8th and 9th Dragoons, as there have been more than seven Regiments of Dragoon Guards.

2. In respect to "the Irish Army List" of the last few years before the *Repeal* of the Union, it may be remarked that such an event has not yet occurred, and can only exist in the Fenian's imagination. "*Repeal*" is of the past. The War Office Army List has contained the regiments in Ireland, since the *Union*.

3. There was a regiment in 1795 and 117th, of which the Hon. Fred. St. John was Colonel. It was raised in August, 1795, and disbanded in the following year.

4. The Queen's German Infantry was the 97th Queen's German Regiment, raised in 1805. On the 95th being made the "gude" in February, 1816, and removed to the 97th, the 97th became the 95th and was disbanded as such at Limerick in 1818. The regiment of Lowenstein was the army establishment. It was sent to the West Indies in 1796, and then converted into two battalions. This corps was sometimes Lowenstein's Yagers, and appears to have existed until 1802.

The regiment of Hompesch, known as "Hompesch's Mounted Riflemen" was raised by Baron Hompesch, and placed on the establishment in October, 1796. This corps served in the Peninsula and Egypt. In consequence of the reduction occasioned by the Peace of Amiens, it was brought over from Ireland to Portsmouth in August, 1802, for disbandment.

THOMAS

Horse Guards.

HORACE GUILDFORD (3rd S. viii. 300.)—I collect when a boy reading with a similar to Mr. MATTHEW COOKE, *The Porters*, the "Manorial Archives," by Horace. To one story in particular, "The Scourge," I owe my acquaintance with Wensleydale, North Riding of Yorkshire, for it was

off on a knapsack ramble to that e. The attractive and romantic vicinity of Richmond is graphically l the many objects of interest with ydale abounds, as Middleham and , where the scene of the "Scourged l. Aysgarth Force and Jerveaux ntioned, but the whole story is evi- duction of one who was very well th that part of the noble county of OXONIENSIS.

BARLOW (3rd S. viii. 348.)—The RLOW, who made inquiry some time as Richard Barlow, of Lancashire, is due thanks to P. J. for Wickham milies. Although not sure of the arkable that his father once saw a onging to a relative who was one of ily, in which there was a trace to ickham.

FAMILY (3rd S. viii. 348.)—I have ne upon the copy of the inscription Annabella Scott, and think it well o mistakes in the inscription itself: l name of Wickham, Dean of York, d not *Thomas*; and, 2, his grand- lthonina, and not *Antonia*. It is whilst the grandfather and great- er of Mrs. Scott are given in the mention whatever is made of her s Henry Wickham, a captain in the arried to Margaret Archer of Bar- d Nov., 1735. Besides Mrs. Scott her children, a daughter and a son, r of Trinity College, Cambridge, ly, co. York, and chaplain to the dea. He was father of Lieut.-Col. m, father of the Right Hon. Wil- , who died Oct. 22, 1840, leaving y Louis, who died Oct. 27, 1864, ildren, of whom the eldest is

WILLIAM WICKHAM.

tree of the family of Wickham will ; *Collectanea Topographica et Gene-* p. 369.

DE SEVENTEENTH CENTURY (3rd S. DEVONIENSIS had given his habit, f the testator, it is not unlikely but d-natured reader of "N. & Q." e sees this, have sent him the very ll wills are of easy access in the e courts. H. T. E.

HOLIC GENTRY OF LANCASHIRE (2.)—The principal seats of the in Peck are as follows, but it does the head of the family is the party he case of Nelson and Sherborne it

is clearly not so: Ornell of Turton; *Houghton, query of Hoghton; Trafford of Trafford; *Ashton, many families of; Thornborrow; Forth of Swindley; *Bold of Bold; *Rigbie of Harrock? or Preston? Hodgson; *Markland of Wigan Wood houses; Halliwell; Thompson; Nelson of Fairhurst; Gerard, many families of; Sherborne of Stonyhurst; Sanupe; Bishopp; Mildmore; *Chisnall of Arley; Anderton of Euxton; Nelson, Sherborne, Firth. Thornborrow, Hodgson, Halliwell, Thompson, Sanupe, Bishopp, and Mildmore, are I fancy, extinct. Some of them were never families of note.

I cannot refer to the lists of 1633 and 1655; but numbers of staunch Protestants had to compound for their estates in the Cromwellian times.

P. P.

HARROGATE (3rd S. viii. 172, 238.)—In addition to the works on Harrogate, is one entitled *Modern Manners; or, A Season at Harrogate*. A tale in 2 vols., written towards the close of the last century. I cannot give the exact date; it is about 1797. L. R.

ATTORNEY-GENERAL NOY (3rd S. viii. 405.)—I am obliged to P. W. TREPOLPEN for noticing my queries; but unfortunately in correcting me he has fallen into error himself. He says "the estate of Camanton, in Ryder, belonged to this family," instead of saying Carnanton in Mawgan, in Pyder. He states, "the family that lived at Pendrea was the only one of the name of Noy in Cornwall." If this was the case, why does he tell us in the following paragraph that "there are several Noy's in Penzance, Gulval (Gulval), and St. Just." TREPOLPEN further observes, that "the name is not nearly so uncommon as PENDREA supposes." I still maintain that the name is extremely rare. It is uncommon so far as to be confined, with but one exception, to a particular locality. There are five farmers in Cornwall named Noy; three in Gulval and two in Madron. They are all more or less related, and live within a radius of six miles. The list of burgesses for Penzance does not contain a single Noy. How then can there be several Noy's in Penzance, Gulval, and St. Just? Humphry Noy, the attorney-general's second son, and eventually heir, had a son and three daughters. Hals, in his *Cornwall*, says the attorney-general had a grandson. W. PENDREA.

THE DREAM OF THE GERMAN POET (3rd S. viii. 370, 424.)—I have not the works of J. P. Richter, or I would attempt a translation of the desired poem, if it really was his. But I have Schiller's poems, and I have just translated his piece entitled *Die Grösse der Welt*, which I strongly suspect formed the groundwork of the beautifully

* I have put an asterisk to such as are Protestant now.

expanded "Dream" which appears in the "Orbs of Heaven," and is very likely to have been the composition of a dreamer like De Quincey. As Schiller's poem may interest the readers of "N. & Q." I forward it for insertion:—

"THE IMMENSITY OF THE WORLD.

"O'er the vast world, which erst from chaos sprung,
At the Creator's word, thus wondrous hung,
On the wind's wings I fly, and reach the strand
Of its wide rolling ocean: there I land,—
Cast my firm anchor where no tempest blows,
And its fixed boundary creation knows.

"Stars I there saw already young arise,
A thousand years to travel through the skies:
Saw them to their attractive term advance,
With playful movement, and with joyous dance.
I looked with aching eyes confused around,
The space was vacant:—not a star was found!

"Farther to wing my course to realms of night,
I steer more boldly with the speed of light;
With dreary mists above me in the sky,
Systems of worlds, swift streams I hurry by,
Torrents and floods about me, ever new,
Rush on, the daring wanderer pursue.

"But see! a pilgrim treads the lonely way,
And quickly meets me where I've dared to stray.
Soon with commanding voice, approaching near,
Cries: 'Stop! rash traveller, what seek'st thou here?'
I seek the shore where tempest never blows,
And where its boundary creation knows.'

"Stay, for thy course is vain, lo! endless space,
Boundless eternity eludes thy chase.
Pilgrim! beside me here let down thy wings,
Though eagle's deemed, they here are useless things.
Thy daring flight is but a phantom dream;
Spent and disheartened, cast thine anchor here.'

F. C. II.

CURIOUS CUSTOM IN IRELAND (3rd S. viii. 325, 402).—It was asked why, in Ireland, it is so generally the custom to turn the back of the hat, so as to wear it in front when a shower of rain comes on. A correspondent thinks the reason simple enough; and that the object is merely to save the front of the hat comparatively from rain. But surely this answer will satisfy no one out of Ireland. For the plan can answer only when Paddy has to meet the shower. If it drives against the back of his hat, he had better leave his hat as it was. But we are told that whenever a shower comes on,—and we presume from whatever quarter,—Paddy at once reverses the position of his hat, to preserve the front comparatively from rain; and that the reason is "simple enough." The answer attempted is certainly so. F. C. II.

PETTIGREW FOR PEDIGREE (3rd S. viii. 248).—I have met with "pettigrew" for *pedigree* in old books. I think in the curious rhyming pedigree of the Stauntons, in Thoroton's *Nottinghamshire* (the old edition), the writer calls it a "pettigrew" throughout.

P. P.

CARTHAGINIAN GALLEYS (3rd S. viii. 128, 175, 215).—MARCHMONT and T. J. BUCKTON seem not

to have seen an *Essay on the War Antients*, published nearly forty years ago by Howell (not Holwell): a very inartist, as he called himself, who janitor to the new Edinburgh Academy a pensioner of the Trinity House, to which his polyartistic reduced him. He constructed the galley, which he deposited in the A

NATHANIEL RICHARDS (3rd S. vi) was matriculated as a pensioner of (March 30, 1620; and proceeded LL. B. C. H. & THOMAS Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Popular Epics of the Middle Ages of the 11th and Carolingian Cycles. By John [unclear] In two Volumes. (Macmillan & Co.)

Years and years ago, when we saw the old folio *Heldenbuch* with its hundred woodcuts (of which the very identical plates were employed to illustrate our own *cycles* did we long to know something of the *Cycles of Medieval Romance*. But in vain did we turn to the volumes of Ritson, Weber, De la Rue, Rosenkrantz, and others—all were alike barren; and out from a multitude of volumes, rich in philological, and antiquarian lore, which tell us pleasantly and effectively in the part of the publisher. Those of our *cycles* nothing of the *Popular Epics of the Middle Ages* suspect they form a larger body than Mr. [unclear] inclined to believe—will be well pleased with man's notices of the Norse-German Cycle, Legends, the Nibelungenlied, the Dietrich Heldenbuch, the Horny Siegfried, the L. Rother, and in addition, the Carolingian Songs of Roncevaux and of Roland, and among others, those of Raoul of Cambrai, Rousillon, William of Orange, Ogier of the Tree. We trust that Mr. Ludlow's present *Medieval Literary History* will be received with favour as to induce him to give us a volume of the *thirteenth Cycle*, and a supplementary volume of *Cycles of the Cid and the Crusades*, of *Epics*, the *Beast Epics*, and the *Classical Epics* such as those on the Siege of Troy, Alexander, &c.

The Gothic and Anglo-Saxon Gospels in the Vulgate with the Versions of Wycliffe and Tyndale with Preface and Notes, by the Rev. J. D.D., F.R.S., &c., assisted by George M.A., &c. (J. R. Smith.)

It may almost be a question whether this volume possesses greater interest for the philologist. To the latter it must be interesting, from the opportunity which it affords of marking the gradual development of our four versions of the Gospel, which are printed by the venerable Oxford Professor of Anglo-Saxon.

Mr. Waring, are—1. The Gothic, by Bishop of whom it was proverbially said, among his men, "Whatever is done by Ulphilas is well." 2. The Translation in the Eighth or Tenth Century of the *Fetus Italica* into Anglo-Saxon. 3. The of Wycliffe, which is here given from the Oxf. Edition of Wycliffe's Bible, printed in 1850 under the of the Rev. Josiah Forshall and Sir Frederick which Dr. Bosworth pronounces one of "the most laborious, and accurate editions of any English he has ever seen." This text has, moreover, been with the original MS. in the Douce Collection. Version translated from the Greek by William from the first edition published in A.D. 1526; or from the very exact and beautiful fac-simile of it by Mr. Fry in 1862. These, with a learned and suggestive preface, and a few necessary notes, form a of the value and importance of which need scarcely be said upon.

Squire, and the Informers of 1798. With a of their Contemporaries. To which is added, as about Irish Society Seventy Years ago. By W. Patrick. (Hotten.)

a reprint, greatly enlarged, of an interesting published in 1859, and now extremely scarce. curious picture of Irish life than the original it, it would be difficult to conceive. The additional supplements to the present reprints add even its interest than to its bulk. What a warning to the story it contains, if they would but read it

Land; or, Recreations for the Rising Generation. By late Thomas and Jane Hood, their Son and Daughter, &c. With Illustrations by T. Hood, Junior. (Griffith & Farren.)

Stories of the Animal World. A Book of Curious Relations to Natural History. By John Timbs. Illustrations. (Griffith & Farren.)

Griffith and Farren are here catering for books of very different tastes. For those who like children to revel in the riches of imagination, they present a which will delight the little ones who don't care about this "work-a-day" world; while the of the Animal World, by Mr. Timbs—the most and interesting of compilers—will delight and children who like only what is "quite true," and also contribute to awaken in all children that good taste, a love for Natural History.

ARGOSY, a New Monthly, issued by Messrs. Sampson, promises to have a successful voyage. She is lighted; one little poem, "Hermione," is alone more than the cost of the number.

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CHAPTER HOUSE, WESTMINSTER.—A meeting of the Society of Antiquaries, under the presidency of one of its most distinguished Fellows, the Dean of Westminster, and at which it is expected will be assembled a large body of gentlemen interested in Archaeology, will be held in the Chapter House this day (Saturday), at one o'clock, for the purpose of urging upon the Government to take the necessary steps for the preservation of a beautiful specimen of early art. Mr. Gilbert Scott, will read a short paper on the chief points of interest in the building.

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GARMON LLOYD. Vide *Hornes*, Csr. III. 29, 54.

ERRATUM.—3rd S. p. 434, col. i. line 21, for "Thomas Watson Wentworth" read "Charles Watson Wentworth."

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ON, SATURDAY, DECEMBER 9, 1865.

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E SOCIETY OF ANTIQUARIES.

ON LETTERS: THE CHAPTER HOUSE AT WESTMINSTER.

id thing to see a venerable Society like that naries, which was incorporated upwards of a e for the purpose of promoting "the Study and the History of former Times," coming e circumstances call for its interference, as f Antiquaries has done in the past week, in f the Paston Letters and the preservation r House at Westminster.

1 Letters had, at the time of their publica-d as it were the *imprimatur* of the Society. s had been deposited in their library for in- he Members, among whom were some of the raphers this country has ever seen. And as f doubt, as to the genuineness of the Letters, l by any of them, their authenticity was ecognised.

. Herman Merivale published his "doubts," at Watson, the indefatigable Secretary of the itless, with the cordial concurrence of the d Council—felt that some action should be the matter by the Society; and he pressed ue the task of vindicating the authenticity able historical monuments: and for the same himself in communication with Mr. Almack, d important evidence as to their history. mour of the discovery of the Originals of the reached Mr. Watson, he at once communi-Mr. Frere, who at his request kindly com- mit such originals to the inspection of the

Society. They were accordingly exhibited on Thursday the 30th November: when, after Mr. Almack's Paper had been read by the Secretary, and Mr. Bruce had read his defence of these curious letters, Mr. Merivale frankly congratulated the Society and the country at large on the result of the doubts he had raised a short time ago; and said the appearance of the originals of the fifth volume from custody beyond all suspicion had virtually ended the controversy.

We hope, however, that this unanimity will not prevent the Society from adopting Mr. Bruce's proposal for the appointment of a committee to examine and report upon the authenticity of these Letters. This can now be done with advantage, and an important literary question set at rest. Whereas, if this opportunity be neglected, the doubts now so temperately advanced by Mr. Merivale, may be put forward by some one less candid, and less readily convinced than that gentleman; and when, moreover, there may not be a Mr. Frere disposed to exhibit the Letters, nor a Mr. Bruce to vindicate them with the same ability and success.

Again, on Saturday last, a most numerous and influential meeting of the Fellows of the Society and other gentlemen interested in Archaeology assembled in the Chapter-House at Westminster, on the invitation of the Society of Antiquaries, for the purpose of impressing upon the Government the duty of restoring and preserving that beautiful and interesting monument. The Chair was taken by the Dean of Westminster, a Fellow of the Society (to whom the President, Lord Stanhope, gracefully resigned it), and who gave a lucid and interesting sketch of the history of the building—a meeting-place of the House of Commons, which sat in that Chapter House for three hundred years; and then proceeded to show how that, for the last three hundred years, it had been used by the Government as the depository of the most important records of the kingdom. The Dean was followed by Mr. Gilbert Scott, who pointed out the chief architectural features of the building, &c. Various resolutions in support of the object of the meeting were then moved and seconded by Earl Stanhope, the Dean of St. Paul's, Mr. Beresford Hope, Sir E. Head, Sir W. Page Wood, Mr. Tite, the Dean of Chichester, and Lord Lyttelton. Mr. Tite and Mr. Cowper fairly pointed out the difficulty which the Government would meet with, unless, when restored, the building could be applied to some practical purpose; and various ingenious suggestions for its future use were made. But all were open to grave objections; and we believe, if this movement is to be attended with success, the promoters must urge it on the broad ground—and the real ground—that the Chapter House (which has been used and abused by the Government for three hundred years), is, as the cradle of the House of Commons, and so the cradle of the Liberty of England, an historical monument of the highest interest, which should be carefully restored and preserved: while its architectural beauties invest it with the additional claim of being a work of art calculated to educate and elevate all classes of the people.

This is a great national object; and as such, the various Literary and Antiquarian Societies throughout the country

should now come forward and promote it, by petitions to the House of Commons, and by urging the local Members to bring their influence to bear in support of such petitions.

Be the result, however, what it may, and we can scarcely doubt that the efforts now making will be attended with success, the present movement is highly creditable to the Society of Antiquaries.

Notes.

AUTOGRAPHS IN BOOKS.

1. *Gulielmi Neubrigensis Historia*, Antw., 1567, 8vo.—The volume is full of MS. notes; and on the title, in the same hand, occurs: "Nusquā tuta fides. Roger Twysden, 1625."

2. Sir Walter Raleigh's *Historie of the World*, 1614, folio.—With the autograph of his son, Carew Raleigh. While upon the Raleighs, it may be worth pointing out that, in the celebrated episode of Sir Walter throwing down his cloak before Queen Elizabeth at Greenwich, we seem to have an example of the old oriental and Scriptural practice. See Burder's *Oriental Literature*, i. 443.

3. Castaneda, F. L. de. *First Booke of the Discoverie and Conqueste of the East Indias*. Translated by N. L. 1582, 4to.—On the title is the autograph of [Sir] W. Ingleby, and his memorandum of the price paid by him, "pretio vj^s vj^d." A second copy of the same volume is extant, having on the last leaf the autograph of Edward Blount—the same person probably who, with Isaac Jaggard, published the first edition of Shakespeare.

4. Basire (Isaac). *Sacriledge Arraigned and Condemned*. Second edition, 1668, 8vo.—A copy exists with Basire's autograph inscription: "For my honoured friend, Sir Richard Lloyd."

5. *Comedies, Tragi-comedies, &c., by Mr. William Cartwright*. London, 1651, 8vo.—With the book-plate of "Thomas Cartwright, of Aynho, in the county of Northampton, Esq. 1698." Early English book-plates with dates are of very great rarity. Was this Thomas Cartwright related to William? He appears to have been interested in the book, for the *marginalia*, presumed to be his, are numerous, if not very important.

6. *The Unkind Deserter of Loyal Men and True Friends*. [By Nicholas French.] *Superiorum Permissi*, 1676, 8vo.—On the fly-leaf there is this inscription: "This Booke belongs to y^e English Nuns of S^t Dominikes order in Bruxella. 1696."

7. Vilvain (Robert). *Theoremeta Theologica*. Printed for the author. 1654, 4to:—

"For my noble friend, Arthur Trevor, Esquire—

This small work, faithful Trevor, I give you,
But to few els, as a pledge of love most true.

"Yours many waies obliged, ROB. VILVAIN."

8. Plumptre (Huntingdon). *Epigrammaticum*. 1629, 8vo. Presentation copy to the author, with the following inscription on the fly-leaf of the leaf before the title:—

"Medicinar Doctori Eruditissimo
Nec minus Poetæ quam oratoris
D^{no} Francisco Plumptre
hoc quicquid est libellum
in nouæ amicitie fœderis
vult et Sacrauit,
Huntingdon
Plumptre"

It afterwards came into the possession of the author's great-nephew, Russel Plumptre, U. S. A., who recorded the fact thus on another fly-leaf:—

"E. Libris
Russel Plumptre,
M.D. et Prof. Reg. Med.
A.D. 1785,
Æt. 76.
Qui
Huntingdoni Plumptre
Pronepos
Erat."

On another leaf he has transcribed, from which the author presented to the King John's College, Cambridge, the *ensædylars*. He notes that they were copied 1747:—

"Augustissimæ Divi Johannis
Bibliothecæ hunc libellum
non legendum, sed penitus
Reponendum, vocat
Huntingdonus Plumptre,
quondam Johannensis.
Bibliotheca, tui modicum cape musus
Atq. in Pierio grata reconde cinis.
Paulinas fugiens quid te petat Error talis
Da veniam: patriâ gestit obire senex.
Fas sit Apollinis jam se mandare sequi
Cum vitâ illectum destituatur opus.
I, moritura, sacri in penetrabile Joannis
Quo cepisti animam, (Musa) reponere."

On a piece of paper, pinned to a fly-leaf else has written: "Huntingdon, Trinity Hall, A.B. 1622; A.M. 1626; M. 30, 1631."

At the end, on a blank leaf, Russel himself extracts a passage alluding to him from Barnes's edition of Homer's *Odysseia*, Præfatio; and two more which refer to Wood's *Fæsti*, and to the M. Colonel Hutchinson.

So much for a very rare volume, which contains much of interest in relation to the Nottinghamshire.

9. Powell (Th.). *The Attorney's*. London, printed for Benjamin Fisher, 1666. With the autograph on fly-leaf of T. H. Malmesbury, in his small-hand. Powell would scarcely have been selected by him, had he limited himself to two or three authors, according to the rather popular

W. CAREW H.

for many years in my possession a
["*Treize Sermons sur Divers Textes
Sainte*, par Jean Maximilien De-
ced at Geneva in the year 1664.
af is written "E Libris Mandev-
17th, 1688. I took coach for Not-

andeville's autograph was written
:night after James II. had "made
ouncil that his Declaration of the
should be read on two successive
I think that a peculiar signifi-
ed to the words "I took coach for
At a later period, in 1688, Not-
ulay tells us, "became the head-
10 Northern insurrection." And
powerful and wealthy Earls, *Man-*
Mandeville's father), "Stamford,
Chesterfield, repaired to Notting-
W. T.

MES ALBAN GIBBES.

g the "long list of worthies" re-
Barrett in his *History and Anti-*
ol, I have occasionally exposed his
ents through your columns, as in
Sebastian Cabot (3rd S. i. 48) and
now send for your acceptance a
other individual, who, says that
of Bristol"—meaning, of course,
orn in Bristol; and he also states
"was physician to Queen Henrietta
s. Mary Stoner," instead of being
e former and husband to the latter!
s 1858, I communicated an article
t to a local journal; but as such
e generally too ephemeral to pre-
an matters from perishing, I have
f worth saving at all for the use of
hers, its place would be found in

have elapsed since I had the good
re a small volume of Latin poems,
inum Jacobi Albani Ghibbesii, Poetæ
ei, Pars Lyrica; ad exemplum Q.
quam proximè concinnata." It was
ne; and the dedication, to "Cle-
tifici," concludes with "Sanctitati
iè addictus J. A. Ghibbesius." In
Januar. 1688." Then follows a
Lectorem," and "Auctoris Vitæ
nagno Opere Illustriss: Viri, D.
i, Consistoria Advocati, cui titulus,
thenæo, decerpta," of which the
orrect translation:—

of Great Britain, which we call England,
pre-eminent, which, having received the
its foundation, and having been made a
as at length called London by Lydus or

Lyddus, a chieftain, and the restorer of the self-same
city. Under its sky, William Ghibbesius and Mary Sto-
nora—the one a native of Bristol, the other of Oxford,
the parents of our memorable author—made their habita-
tion; but being banished on account of religion by King
James, they at length changed their own country for that
of France. James Alban Ghibbesius, therefore, I present
to you as an Englishman by stock, but a Frenchman by
birth; who, when born into the world, was called James
in the holy water of baptism, but Alban in honour of the
first English martyr, at the sacred rite of christening.
Being invited about his ninth year by his parents, he
made a journey to England, whither they themselves also,
having set out from exile, and having been restored to
their country after eleven years, had returned a little
before. Hence, as if imitating Ulysses by his continual
love of travelling, Ghibbesius, as they say, with ships and
horses, sets out in the pursuit of Wisdom. Having trav-
elled over Belgium, Spain, Germany, and Italy, in each
separate place he obtained the honour which literature
bestows, and the friendship of renowned and illustrious
men, and 'saw the manners and cities of many.' At
length he thought that the course of virtue and glory
with his foot, his steps with his mind, if indeed he could
stay his mind, should be fixed at Rome; in this light, I
say, of the whole world, and capital of all nations—the
theatre, as it were, of talent. Urban VIII., the pontiff
of immortal memory reigned, at the expiration of whose
last year Ghibbesius arrived at the city, being twenty-
eight years old; where continually (if a year and ten
months be excepted, in which, being invited by Francis-
cus, Duke of Modena, at a great price, to instruct his son
Almericus, he was absent from Rome; on account of ill
health, however, he was not able to keep himself from
returning) he lived under the patronage and in the train
of Bernardin Spada, a Cardinal, and a great lover of
literature, up to the time of the Cardinal's death, when
he gained the protection of Justinian and still enjoys it.
I should here recount the great natural gifts, the accom-
plishments, and knowledge of Ghibbesius, had not the
pen of the Cardinal himself expressed the same to the
life in a letter sent to the Duke of Modena, to be added
to this work. He went to Modena; but through ill-health,
as I have shown, not being able to remain there long, he
returned to Rome; and at his return the Emperor, in no
degree the less than before, overwhelmed him with the
glory of praise and rewards. Moreover, he experienced
the bounty of Alexander VII., the Pope, a man most in-
clined towards the fine arts; at whose decree, on the
death of Henry Chisellius, a man of high renown, a pro-
fessor of polite literature at the seat of Roman literature
for thirty-five years, Ghibbesius was exalted to the
vacant chair in 1657. But how well he performs the duty
demanded of him the learned city itself tells, many works
unceasingly edited have confirmed, and more yet to be
published will prove. He lives in the palace of the world,
in stature neither too tall or too short, slender in form,
of commanding look, slow step, light complexion, auburn
hair, the glance of his eye not severe but very searching;
wholly engaged in study and toil, unknown to no one.
These few remarks I have rapidly drawn up concerning
J. A. Ghibbesius, as relating to a man remarkable and
well versed in the whole round of arts and sciences;
having given his life elsewhere with more extensive pen,
where I have fully shown both all the honours before re-
ceived in the name of virtue and literature, as well as
the most liberal presents of great men; and have ex-
pressly pointed out the tributes offered to him in a certain
contest as it were among Kings, of congratulations and
magnificence, on account of his excellent skill in poetry.
But the gifts of fortune (for the sake of brevity) being
omitted in this place, which can be read at large in my

work, *De Romano Athenaeo*, I will mention only that reward of a bright genius due to true virtue—the diploma of the august Emperor Leopold, lately sent to Rome for him, with a golden chain and medal, whereby Ghibbesius was emphatically declared the Laureate Poet of Caesar; spontaneously, indeed, and with honour hitherto awarded to no one since Petrarch.

"Also may be mentioned the favour of that most wise Prince, Clement IX., the supreme pontiff; who was greatly attached to our poet, and was his former patron; to whose presence being admitted, and to a kiss of his sacred foot, did not disdain in remarkable words to compliment him very courteously; from whose more than imperial mind, and almost incredible favour towards all literary men, there is nothing so great or noble which he may not almost of a right expect."

It is clear, from the above, that the father and mother of James Alban Gibbes had resided in France two years before he was born in that country, and that he never saw England until nine years afterwards; which fact at once decides that he was not "of Bristol," as stated by Mr. Barrett.*

GEORGE PRICE.

City Library, Bristol.

THE TEMPLES.

Can the Editor of "N. & Q." find room for the following cutting from the *Leeds Mercury* of Oct. 27?—

"A 'Constant Reader' writes to the *Post*:—'For domestic and historical purposes I have long been a collector of materials connected with the "Temple Pedigree," and have had large correspondence with the heads of families connected by blood or marriage with that noble and illustrious race. Many journals seem to forget the axiom *seniores priores*, and represent the Temples as extinct. This may, alas! be true of Anthony's descendants; and what a glorious sunset! But Anthony had an elder brother, John, father of the first baronet (created Nov. 12, 1112), who, as you rightly state, was the "ancestor of the House of Buckingham." From him descended the famous warrior Sir Richard, fourth baronet, created Lord Cobham, Oct. 19, 1714, celebrated in Thomson's *Seasons* (Autumn), in planting trees at Stowe:—

"While thus we talk, and thro' Elysian vales
Delighted rove, perhaps a sigh escapes;
What pity, Cobham, thou thy verdant files
Of order'd trees shouldst here inglorious range,
Instead of squadrons flowing o'er the field,
And long embattled hosts!"

Your account traces the family through ten descents from the grandson of Leofric, named Del Temple, from his manor of Temple, in Leicestershire. Burke makes Peter Temple twelfth in descent from the said Henry Del Temple. I visited the ruins of the old hall in 1833, and found the family arms still existing on the wainscot in the dining-room. The registers of Sibberton-cum-Temple record 33 births and 12 burials of this ancient family; thus they appear to have been as prolific in that day as Esther, wife of the first baronet, who had four sons and

* Perhaps I ought to mention that, in every case where this volume is catalogued, Ghibbesius is said to have been a native of Bristol, who was taken to Rome in his childhood, which we find is not true. The book is said to be "very rare," a copy of it having sold for four guineas.

nine daughters; and Fuller, in his *Worthies of En* relates that she lived to see 700 of her descendants that he lost a wager in denying the fact could be. I have collected many interesting particulars and dotes of this celebrated family. The descendant: second son of the first baronet, settled at Sub Welford. The last of that line, Edward, was at Sibberton-cum-Welford in 1796, with three children of Purbeck Temple; the headstone of grave bears the Temple arms. Edward long married (1647) Eleanor Harvey, registered in the College of Arms, 1683. The epitaph is on a tablet in Welford Church, may interest antiquarian reader:—*Eleanora Temple. E*st. Uxor, Mater, Xiana, omnimoda vita *I* cohereditibus Stephani Harveii, de Hartham, Northam. equitis de Balneis, et Mariae Uxoris haredis unice Ric. Murden de Norton *W*ar. Armigeri.—Quinta Nupta. Edmunda Sulby in Com. North. armigero, Johis Temple in Com. Bucks, equitis, et Dorothee uxoris haredis Edm. Lea, de Stanton (Bury) *W*ar. Armigeri, filio quinto, cui reliquit.

filia { Stephanium
Johannem
Edmundum } Maria, Elm
Dorothea, S
Hesterem.
a cujus natali paucis obiit Die 23 Decembris

Anno { Domi
Est
Coeji

Temple arms impaled with a bend, pearl, ch trefoils, slipped, proper, now borne by the Bristol, showing his descent from the Herveyys (Harveys now Herveys). I have no story of the 'famous' Godiva (now revived son's beautiful poem) is substantially correct in the reign of William III. declare then existed in one of the church windows the following distich:—

'Lurick, for love of thee,
I do set Coventry toll free.'

"This is, as the poet says,

'The woman of a thousand summers
Godiva, wife to that grim earl who n
In Coventry.'

A LORD OF A

EPITAPHS FROM ABROAD.—

Church of Saint Nicolas, Ghent. Choir. W slab to memory of Nicolas French.

D. O. M.

Siste viator, audi, lege, iuge.

Hic jacet

Illustrissimus ac reverendissimus pater
Nicolaus French,

Fernensium in Hibernia Episcopus Hum
Sacre Capellae Pontificae Comes Assessor
supremi concilii regni Hybernicae consili
ab eodem ad Innocentium X. Pap. cum auli
deputatus:

illustris-imorum ac reverendissimorum
episcoporum S. Jacobi in Gallia
Parisiensis in Gallia, ac demum Gaudensis in
Coadjutor indefessus:

haeresiarcharum, ac haereticorum tam ver
quam calamo profligator accuratissimus,
collegii pastoralis Hybernorum Lovanii alu
magister, praeses, benefactor,

lata ibidem bursa 180 flor. annue
 n perpetuum pro capaciorebus
 ingeniiis:
 em exulatus sui a dilectis, patria,
 copatu et grege ob fidem anno 25,
 d emeritus emensis pro ecclesia Dei
 meris periculis ac persecutionibus,
 semper gratus, omnibus spectabilis,
 sine magno patrie sue prejudicio,
 norumque, suspiriis ac lacrymis
 marmore tegitur, qui vere fuit:
 ntfex, Verbo angelus: vita sacerdos
 Gandavi in metropoli Flandrie:
 statis 74, episcopatus anno 30,
 onis dominice 1678, mensis augusti 28.
 Requiescat in pace.

W. H. JAMES WEALE.

AS OVERBURY'S "WORKS."—It is to
 that the last editor of Overbury did
 a MS. of *The Wife*, in recommitting
 ss; as all the printed copies are cor-
 places so much so as to make com-
 ise of what the author wrote. I do
 hat Sir Thomas Overbury wrote many
 cters. Were they from his pen at all?
 ts, such as were clearly by another
 have been omitted. The fifth edi-
Wife was printed in 1614, 4to (not
 E. C. for Laurence Lisle; and there
 sion by H. Hills, in Blackfriars, 1710,
 "D. 1st," who has verses before the
 robably Daniel Tuvill. I am very far
 satisfied that, by "R. Ca.," we are to
 Richard Carew of Anthony; but it is
 y, likely. See Ellis's *Letters of Emi-
 Men*, p. 98. A broadside by S. Row-
 the death of Sir Thomas Overbury, is
 and, I think, it is in the library of the
 antiquaries. W. CAREW HAZLITT.

DUKE OF BUCKINGHAM.—

: inn's worst room, with mat half-hung,
 f plaster, and the walls of dung . . .
 rs lies."

fiction: there is no reason to believe
 as ever an inn; it was certainly, at
 the Duke's death, one of the best
 he little town of Kirbymoorside in
 ands, for it is a good house yet; and
 ception of the windows, and a part
 been turned into a shop, shows no
 material modern change. The room,
 hich the duke is said to have died, is
 small and not well lighted. D.

LAND IN THE CITY.—It is worth
 ng a note of the following:—On
 10th November, Messrs. Fox and Bousfield
 ion the site, in Gracechurch Street, of
 ad Eagle Tavern. The plot, consist-
 0 feet, of which 5,600 were leasehold
 freehold, was put up at 50,000*l.*, and

ultimately knocked down at the enormous sum of
 95,000*l.* Such was the excitement and the num-
 ber of bidders on the occasion, that the auctioneers
 had to adjourn from Garraway's to the greater
 accommodation of the London Tavern.

PHILIP S. KING.

REMAINS OF AN OLD ENGLISH SHIP.—

"The remains of an old ship, supposed to be identical
 with the one described by Gov. Bradford (*Plymouth Plan-
 tation*, pp. 217, 251), which was wrecked 'before a small
 blind harbour, that lies about the middle of Monameyake
 Bay, to the southward of Cape Cod,' in the beginning of
 the winter of 1626-7, is now on exhibition upon Boston
 Common, and is attracting considerable attention."

W. W.

Malta.

EPIGRAM ON GIBBON THE HISTORIAN.—I found
 the following malignant epigram on Gibbon this
 morning in an almost forgotten work by the Rev.
 R. Polwhale. It is contained in a letter from Dr.
 Downman to the author, which I transcribe with-
 out abridgment.

Who is the archdeacon* to whom the writer
 attributes these bitter words?—

"April 29, 1794.

"My dear Friend,

"You have here the Epigram applied to Gibbon's Por-
 trait, which our learned Archdeacon repeated to us the
 other day, though not as his own. I believe, however,
 that it is his own, and that the translation is Major
 Drewe's.

"Felix qui Satana potuisti frangere vires;
 Sed quod fecisti, mi Sophie! non satis est.
 Diemonis ut nostrâ de mente recedat imago
 Horribilem vultum, Gibbone! tolle tuum.

"To sinners, wonderfully civil,
 Gibbon declares there is no Devil.
 Ah! trust him not! For, if we look
 Upon his portrait in his book,
 The boldest infidel would swear
 He sees the very Devil there.

"Your's, &c.

"H. D."

(R. Polwhale, *Traditions and Recollections*, 1826, vol. i.
 p. 354.)

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Queries.

ANONYMOUS DRAMA.—Will any of your readers
 oblige me by saying who wrote *Eldure* and *Ed-
 ward*, two historical dramatic sketches? The
 preface and introduction are signed "E. F.," and
 the imprint is, "London: printed by Thomas
 Davison, Whitefriars, MDCCCXV." The volume
 is a thin octavo, and was not meant for the public
 eye. B. H. C.

ARCHDALL'S "MONASTICON."—Wanted, the full
 references to the following works, constantly re-

[* The Rev. George Moore, M.A., Archdeacon of Corn-
 wall; ob. March, 1807.—ED.]

ferred to in Archdall's *Monasticon Hibernicum: King's Collect*;* *War. Mon.*; *Annal. St. Mary, Dubl. Pembridge*. J. N. O.

CONFEDERATE COLOURS. — Will some of your correspondents give me an heraldic description of their unlucky flag? also, of the arms of the defunct East India Company? Bo-PSILIPZ.

ENNY'S "CORNISH SHERIFFS." — It is stated in Rev. R. Polwhele's *Traditions and Recollections*, 1826, vol. ii. p. 679, that F. Ennys, Esq., of Ennys amused himself by collecting anecdotes of the Cornish Sheriffs. Mr. Polwhele speaks of it as a valuable and entertaining work, which "I wish the present Mr. Ennys, who possesses the MS., would give . . . to the public." I am anxious to know whether this work has been printed, and if not, whether the MS. is still in existence?

K. P. D. E.

SIR JOHN FORTESCUE, KNT. — Can any reader of "N. & Q." inform me where copies may be found of the undermentioned inedited manuscript works of Sir John Fortescue, Knt., Chief Justice of the King's Bench, and Chancellor, during the reign of King Henry VI., viz.:—

1. A Dialogue between Understanding and Faith (an imperfect copy exists in the Cottonian Collection at the British Museum.) 2. Defensio Juris domus Lancastriæ. 3. A Defence of the House of Lancaster (one leaf.) 4. Genealogy of the House of Lancaster. 5. Of the Title of the House of York. 6. A Defence of the House of York. 7. Genealogia Regum Scotiæ. 8. A Prayer Book, "which savours much of the times we live in." And any other work or works by the same author existing only in MS., except the following already obtained:—*Opusculum de Naturâ Legis Naturæ*; A Declaration on Writings sent out of Scotland; A List of the Commodityes of England.

Copies of articles 2—7 at one time formed part of the Cottonian MS. Otho, B. I. See Casley's Cat. of the Royal Library, p. 321, where it is stated to be burnt, which statement appears to be incorrect, as the volume was missing from the Cottonian Collection when Smith made his catalogue of that library previous to the fire (vide Cat. p. 69.) S.

8, Mornington Crescent, N.

JOHN HALKE, ROBERT DOD, ETC. — John Halke was admitted Rector of Upminster, Essex, September 14, 1638; in 1662 he resigned in favour of John Newton, who was inducted on the presentation of John Halke. (Newcourt, *Rep. Eccl.* ii. 618.) Calamy, in his account of ejected ministers, 1713, mentions Mr. Hawks as a sufferer at Upminster (vol. ii. 307); at vol. ii. p. 313, he

mentions John Robotham as ejected from minister. (Compare *Continuation of Act. &c.* p. 490.) On the other hand, the *Dinner* of 1663, quoted by Walker (*Sufferings of the Clergy*, pt. ii. 387), speaks of Upminster as a sequestered living; if so, Halke must have been ejected by the rebellion, not by the Act of conformity. I shall be obliged by any information relating to this John Halke.

I should also be obliged by the date of the resignation of Robert Dod to the rectory of Upminster, Essex (the date given in Newcourt's *Annals* is incorrect), and the date of his death. I senders' List of 1663, quoted by Walker (*Sufferings of the Clergy*, pt. ii. 281), speaks of Upminster as a sequestered living. Is there any record that such was the case?

I am also anxious to discover the date of John Fisher, admitted rector of Upminster Parva, Essex, Nov.—, 1610; also, who was rector during the Rebellion, and who succeeded him from the Restoration up to the admission of John Sherwell, A.M., 16 Nov. 1669.

JOHN S.

Bishop Middleham.

MAJOR-GENERAL S. LAWRENCE. — Can your readers inform me anything about his age, birthplace, and of what country? Major-General Stringer Lawrence, who is buried in Westminster Abbey? The inscription on his monument only relates to his service.

"LONDON UNIVERSITY MAGAZINE." — Can your readers inform me as to the author of the three articles published in the *London Magazine*, 1820-30? viz.—I. "Ullo's Interruption." Translation of a German by a "Student." Vol. ii. pp. 191-4. Dialogue to the Phormio; Scene, Bow Street. Vol. ii. pp. 389, 413. Translations from Goethe's *Eric and Abel*. Who edited the *University Magazine*?

"OUT OF SIGHT, OUT OF MIND." — Is this proverbial saying in substance to be found in the *Imitation of Christ*, by S. Thomas Aquinas, in the following words:—

"And when he is out of sight, quickly alter his mind." (Translation published by Messrs. P. Ford, 1861, chap. xxiii.)

The work is reputed to have been written before 1430. Can any of your readers refer to an earlier use of this sentence? MARY S.

PENANCE FOR INCONTINENCY. — By what authority would this punishment have been inflicted towards the close of Elizabeth's reign, or that of Charles I.? An enquiry ought to be made for evidence of the sentence having been carried out in Shropshire.

[* That is, Archbishop King's Collection of MSS. in the library of the Dublin Society, Kildare House.—Ed.]

POISONOUS SPIDERS.—In Sir John Denham's *Act I. Sc. 2*, is this passage:—

"From his virtues suck a poison,
As spiders do from flowers."

Is there any spider that obtains poison in this way, or does it refer to the deadly *Tarantula*?
W. C. B.

PERSONS WANTED.—I should feel much obliged if any of your correspondents would direct me to the original sources of the following passages, which occur in Dr. Giles's *Sanctus Thomas Aquinensis*:—

"*Proinde populo nostra conveniat, intus autem omnia servare sint.*"—*Anon. Lambeth*. ii. 81.

"*Dignitas ecclesiastica regiam provehit potius quam dignitatem, et regalis dignitas ecclesiasticam potius servare quam tollere consuevit libertatem; etenim quibusdam sibi invicem complexibus dignitas ecclesiastica et regalis occurrunt, quum nec reges sine ecclesiâ, ecclesiâ pacem sine protectione regiâ consequatur.*"
iv. 150; vi. 198, 227.

"*Pater, cur tam cito nos deseris, aut cui desolatos relis?*"—*Herb. Bosham*. vii. 323.

I have also observed this last quotation in the *Life of Stephen of Obboize* (Baluz. *Miscell.* iv. 175, 176); in the *Chronicon Livonium Vetus*, edited by Schöcher (p. 8); in *Arnold of Lübeck* (b. iii. c. 3); in the *Life of St. Francis*, by Thomas of Celano (17, *Acta Sanctorum*, Oct. 4); and in Wadsworth's *Annales Minorum* (i. 197, ed. 1).

J. C. R.

SIR JOSHUA REYNOLDS'S PALETTE.—By an advertisement in the *Times*, Messrs. Christie & Co. announced for sale by auction at Liverpool, on the 11th November and nine following days, the works of the late Mr. R. H. Grundy. They comprised, *inter alia*, "Sir Joshua Reynolds's palette." Mr. Grundy, in his *Anecdote Biography*, 1860, mentions two of Sir Joshua's palettes: one in the National Gallery, and the other in the possession of Mr. Cribb of King Street, Covent Garden. (Pp. 137.) This, however, I suppose, is another. At history attaches to it?
W. C. B.

SHIP FOUND AT BERNE.—In the *Letters writ by Turkish Spy, who lived Five-and-Forty Years discovered at Paris*, occurs this passage:—

"In a mine in Switzerland about two hundred and twenty years ago there was found a whole ship fifty fathoms deep with all its tackle, and the dead bodies of many seamen."

Attention is also made to the ship found at Berne "The Digression of Ayre," in Burton's *Anatomy of Melancholy*.

Is it known what circumstance gave rise to this exaggerated relation?
H. C.

CAPTAIN STARKIE.—About the close of the last century, when dread of foreign invasion had caused England to bristle with bayonets, a corps of volunteers, under the command of a Captain

Starkie, was formed in some part of Yorkshire. Of Captain Starkie I can give no other clue than the few words which I remember written in celebration of the corps by (if I mistake not) one of its members:—

"Our uniforms light blue, my boys, all turned up with red,
With a leather cap and feather to wear upon the head."

Chorus.

Wherever we go
With brave Captain Starkie,
That valiant hero-o-o-o."

The last word prolonged and usually accompanied by a fall of several hardy fists upon the deal table around which the singers sat, making the pots and glasses ring again."

MILES EBOR.

STYLE OF THE ARCHBISHOP OF CANTERBURY.—Can any of the readers of "N. & Q." inform me from some reliable document when the Archbishop of Canterbury was first addressed as "Your Grace?" As is well known, the primates were sometimes appointed legates; the power thus conferred is denominated *legatine*, and also, especially by earlier writers, *legatine*. I should be glad of any information as to this latter word.

F. H. ARNOLD.

Chichester.

"UTOPIA FOUND," ETC.—Who was the author of a small 8vo volume, entitled *Utopia Found; being An Apology for Irish Absentees*, Bath, 1813? As stated on the title-page, it is "addressed to a Friend in Connaught by an Absentee, residing in Bath."

ABHBA.

WINCHESTER SCHOOL.—In the *Hampshire Repository*, vol. ii. 1804, there is (communicated by Dr. Warton) a prologue written by Bishop Lowth for a performance of *Venice Preserved*, by the boys of Winchester College. I think this performance took place in 1754. Are the names of the performers known? Perhaps some of your Wykehamist correspondents would favour the readers of "N. & Q." with a copy of the prologue, if not too long for insertion. What is the latest instance of a play acted by Winchester scholars?
R. I.

YARMOUTH SUPERSTITION.—In Hone's *Year Book*, p. 254, is the following extraordinary passage:—

"The left seat at the gateway of the entrance to the church at Yarmouth is called the *Devil's Seat*, and is supposed to render any one who sits upon it particularly liable to misfortunes ever afterwards."

Does this superstition prevail at present, and is there any tradition as to its origin?
A. A.
Poets' Corner.

[* There was another Captain Starkey, of Newcastle-upon-Tyne, a dwarf beggar and pot-house orator, whose *Life* was published in 1818, and epitomized in Hone's *Every-Day Book*, pp. 922, 965, 1510.—ED.]

Queries with Answers.

FOREIGN ORDERS OF KNIGHTHOOD.—Will any of your readers politely inform me the name of a book in which I can find a correct description of the German, Italian, Spanish, &c., Orders of Knighthood?

RHODOCANAKIS.

[Some account of the foreign Orders of Knighthood may be found in the following works:—

1. Sir Levett Hanson. *An Accurate Historical Account of all the Orders of Knighthood at present existing in Europe; with a Critical Dissertation on the ancient and present state of those Equestrian Institutions.* Lond. 8vo, 2 vols. 1802.

2. André Favyn. *Le Théâtre d'Honneur et de Chevalerie.* Paris. 4to. 1620.

3. C. H. von Gelbke. *Description des Ordres de Chevalerie.* Berlin, fol. 1832-41.

4. E. Dambreville. *Abrégé Chronologique de l'Histoire des Ordres de Chevalerie.* Paris. 8vo. 1807.

5. A. M. Perrot. *Collection historique des Ordres de Chevalerie, civils et militaires, existant chez les différents peuples du monde.* Paris. 4to. 1820.

6. Pierre Palliot. *La vraie et parfaite science des Armoiries, ou L'Indice Armorial de Louvan Geliot augmenté.* Paris, fol. 1661. Article "Ordres."

7. Al. Sylviu Torelli *Armamentarium historico-legale Ordinum Equestrium et Militarum.* Farol. 2 tom. en 3 vol. fol. 1751-58.

8. Viton de Saint-Alais. *Histoire générale des Ordres de Chevalerie Civils et Militaires, existant en Europe.* Paris. 4to. 1811.

9. *Histoire des Ordres Militaires.* Amst. 4 vols. 12mo. 1721.

Besides these there are particular histories of the most celebrated Orders.]

HEATHEN.—What is the likeliest derivation of *heathen*?—from the Greek *ἡθεα*, or the Saxon *hæthen*?

B.

[Dr. Richardson, a good authority, has given the following derivation of this word:—"HÆTHEN, Goth. *Hæithnai*; A.-S. *Hæthne*; Dut. *Hedninge*; Ger. *Heydenen*; Sw. *Hedning*; Gr. *ἠθνικός*; Lat. *Ethnicus*, from the Gr. *ἔθνος*, a nation; applied emphatically to the *ἡθεα*, or nations not Jews. But Vossius would give the word a northern origin (in v. *Pagus*), viz. the Ger. *Heydenen*, *locus agrestis*, imprimis quæ *ericis* plena; places overgrown with *heath*. Because when the Christian religion was prevailing in cities, the rites of the *Ethnici* continued in *locis agrestibus*."

We think there can be little doubt that the immediate source of the word *Heathen*, as we have it in our language, was either the Anglo-Saxon *Hæthen*, or the corresponding term of some one of the kindred languages. As to the more remote origin of the word, Wachter thinks it was brought into Northern Europe by the first preachers of the Gospel, and suggests as its probable source *Ethnicos*, Matt. xviii. 17, or *Atheos*, Eph. ii. 12. Of these two

origins Wachter inclines to the latter, and probably of our readers will prefer the former.]

SIR SIMONDS D'EWES' MSS.—In *Nichol's Topog. Brit.* vol. vi. p. 34, the reader is referred to MS. Harl. 481-4, for the diary of Sir Simon D'Ewes from Jan. 21, 1621, to March 24, 1624, and it is described as consisting of "four books in cipher." On consulting these books, which, by-the-way are rather 12mo than 8vo, we find that vol. i. commences with the diary for Jan. 1, 1621, and ends with April 1, 1624. But with vol. iii. a jump is made to 1642-3, and this and the remaining volume continue the diary down to 1648-7. Vol. ii. is the diary for the intermediate years, which we had certainly seen it, for he quotes Sir Simonds' account of his courtship in it. Indeed this part of the diary has been frequently referred to. Also, on Jan. 1, 1621, the diary begins as follows:—"Now having finished my former booke upon the last of December, I thought good to begin a second narration with this new year," &c. Is the "former booke" known to be in existence?

[Our correspondent does not appear to have seen *The Autobiography and Correspondence of Sir Simon D'Ewes*, edited by J. O. Halliwell, Esq., 2 vols. 8vo. 1845. Chap. xiv. (vol. i.) A.D. 1626, is a portion of the diary of his courtship. It is probable the missing portion is in the library of the College of Arms, as Mr. Halliwell in his Preface (p. vii.) acknowledges his obligation to Mr. Young, Garter, for a transcript of the diary. In the Sale Catalogue of the Manuscripts of Sir Simon Turner, June 6, 1859 (lots 129-133) are the following articles: Extracts from Sir Simon D'Ewes 1619-1626 (from Harl. MS. 646); Literary Correspondence 1640-1649; Catalogues of his printed Books and Manuscripts, and Miscellanies.]

COBHAM COLLEGE, KENT.—Sir William Lord Cobham, by his will dated 1598, made an election of the inmates in the rector, clerk, and chorists, "collectors," overseers, &c. Can your readers inform me what was the office of the "collector" at the date of the will? I presume all churchwardens and overseers then collected their own rates.

W. NEWMAN, Vestry

Gravesend.

[The Collector mentioned in Lord Cobham's will appears to have been a local collector of taxes. A Collector of Peter-pence noticed in the Instructions to the Lord Privy Seal, A.D. 1537 (Strype's *Memoirs*, Appendix, No. 79), where we read, that "the Abbot of Lincoln and Sarum paid the pence gath Bishop; and the Bishop paid to the Collector his acquittance by the name of Peter-pence." We find that the nominators to the New College in each parish were "the parson, vicar, and

men, collectors, overseers, and super-
f the parish."—*Vide Thorpe's Regis-*
69, p. 247.]

PENNY.—I have an Irish half-
BVS . II . DEI . GRATIA. Bust
t, laureat; neck draped, with a
n the centre of the neck. *Rev.*

Hibernia seated, with a harp
ht hand. Can any of your cor-
e me with a solution of the
the king's neck; or refer me to
ismatics, where I can find a de-

W. S. J.

se coins called *Hibernias*, described
on's *Essay on Irish Coins*, 4to, 1749,
. 153. As neither Simon, Snelling,
least notice of the crown stamped on
; it would seem to have been subse-
one possessed by our correspondent.]

Replies.

OLT AND THE BATTLE OF
TOULOUSE.

. viii. 252, 340, 419.)

nquiry under the above heading,
r of "N. & Q.," as to how Lord
justify Soult for having caused
ttle in 1814, I stated that Lord
lost to blame, having been the
ware that the allied sovereigns
1 Paris for about a fortnight,
d declared Napoleon dethroned
1 Sovereign of France; the war
en then considered as virtually
proclamation of the allied sove-
pital of France should have been
me light as if Napoleon had ac-

ous replies in "N. & Q." which I
eserving of notice, as they were
writers, and did not question the
facts, but clung to the fact that
tification of the abdication of
reached the hostile armies then
le at Toulouse, the thousands of
d was justifiable.

in a recent number of that pub-
rom COLONEL PONSONBY of the
g an extract from the papers of
te Sir Frederick Ponsonby, in
that he was the first who brought
Napoleon's abdication to Lord
g preceded by some hours from
ls Cooke and St. Simon, who
re official despatches to that ef-
t from the papers of so distin-
: as Sir Frederick Ponsonby I

consider deserving of notice, so far as regards my
confirmation of all the facts therein contained,
submitting at the same time that such facts do not
at all disturb my views of the case, namely, that
Lord Wellington, having been aware of this pro-
clamation of the allied sovereigns as to the down-
fall of Napoleon and the succession of Louis XVIII.,
ought to have considered the war as much at an
end as when Napoleon was forced to abdicate, con-
sequently the loss of life in that battle was un-
necessary, it being improbable, if not impossible,
after the destruction of the French army in the
Russian Campaign, and the invasion of France by
the allied powers of Europe, North and South, the
declarations in favour of Louis XVIII., and a ter-
mination of war at Bordeaux and other cities
and towns, that Napoleon could continue to go-
vern that country.

Even Napier, the historian of that war, who
generally supported Wellington, admits this to
have been an "unnecessary spilling of blood," one
regiment alone, the gallant 42nd, having lost four-
fifths of their number in their endeavour to retain
one of Soult's fortified heights, after being over-
powered by numbers, until supported by the 71st
and 91st regiments, which were also reduced to
what he termed an extended line of skirmishers,
compared with what they had been in close con-
tact at the commencement of that sanguinary con-
flict,—a conflict in which, as I commanded a
Regiment, and, as one of the sufferers, from a
musket-ball that has never been extracted, I am
not likely to forget—which must justify my
having a perfect recollection of these facts, and
my defence of Soult from the blame which
has been cast upon him, when he was not the
aggressor, having only defended himself when
attacked.

His conduct had been nevertheless so reprobated
in this country from misrepresentations of these
facts, that the late Lord Aberdeen expressed his
surprise in the House of Lords "how any minister
could be on amicable terms with a man *capable*
of such a crime." This was noticed by Napier at
the conclusion of his history, and how the Duke
of Wellington was compelled to defend Soult;
but he did not go so far as to say that the seve-
rity of the expressions used by Lord Aberdeen
were more applicable to himself than to Soult, or,
as expressed by Horace in "days of yore,"—

"Mutato nomine de te fabula narratur."

This proclamation having been regarded by Na-
poleon and his followers as their *coup de grace*,
was more worthy of attention than the act of
abdication which followed as a necessary conse-
quence; an act that could not be either expedited
or retarded by the blood-stained laurels obtained
on that occasion.

There were other important facts that should
have operated upon the Duke's mind, and pre-

vented this effusion of blood; namely, the ground being so wet in the valley, which was commanded by Soult's fortified heights, as not to admit of the artillery which was required to make breaches; the troops, moreover, not being provided with ladders which ought to have been also looked upon as indispensable for success, the consequence was that all the attacks made under the Duke's immediate orders on the enemy's left failed, with the loss of thousands of lives; and that if it had not been for the almost miraculous success of the two divisions (4th and 6th) detached under Beresford to the extreme right, a distance exceeding two miles (of which my regiment formed a part), this battle would not have been added to the Duke's glorious victories. How dearly it was purchased may be seen by the manner in which Napier describes certain regiments as reduced to thin lines of skirmishers compared to what they had been before the battle commenced. For laurels and vain glory so dearly purchased all that can be said is—*Sic transit gloria mundi!*

Should the foregoing facts not be questioned, no difference of opinion ought to exist as to whether Wellington or Soult were most to blame for the blood shed at Toulouse, nor respecting the fact as to the result of that battle not having tended in the slightest degree to expedite the abdication of Napoleon, which followed as a matter of course the proclamation of his dethronement by the Allied Sovereigns, and restoration of Louis XVIII., by whom, in conjunction with his allies, not only France but Europe might have been justly considered as then governed.

JOHN SCOTT LILLIE.

Union Club.

LIVES OF DR. BEATTIE.

(3rd S. viii. 349.)

Your Dalkeith correspondent, J. S. G., in giving some interesting information respecting the portraits of Dr. Beattie, makes some inquiries respecting their authorship which I fear will not easily be answered. Will you permit me to suggest to him, or any of your readers, that there is a much greater *desideratum* (as it seems to me), in regard to the same personage, in the want of any tolerable *biography* of this great poet.

And yet there are few subjects that afford a more interesting theme for the exercise of biographical genius than a good *poetical* life of Beattie. Nothing can be further from this than the miserably meagre and dull publication of Forbes, who shows himself much less anxious to erect a memorial of his author than of himself, and than whom it would have been difficult to find any one less qualified for the office he undertook, having produced what may be considered about the very worst specimen of literary biography that ever

was written. His advanced age and premature death may be an excuse for not having done something better, but it is none for the one which urged him to undertake a work which ought to have been entrusted to him. The work is, moreover, not only full of deficiencies, but positively disagreeable in its solemn and pompous egotism and utterly different from the pleasant egotism of Boswell. It is wonderful to see a man as Forbes appears in this work, who enjoyed such high consideration and had done in his lifetime, and over so many quarters. Of course his work contains interesting information, but for the most part it he is more indebted to the pen than to his own.

Yet this seems to be the only information generally known, even to those (if we except a few trivial anecdotes like Nichols, and a very few others). Happily is another Life of the poet of a very different character, and which supplies in a great measure the information of which Forbes's is so destitute. It is that by Alexander Beattie, published in 1804, less than six months after his death, and more than two years before his work appeared, in a thin 8vo volume. I was acquainted with Beattie and other members of his family, and made up by diligent searches for the scantiness of his materials. In the entire absence of any literary documents, for these reasons it is wonderful that the work remained so generally unknown. Compared to the documents which Forbes has procured (scattered in letters, &c.), but not used, it furnishes tolerably sufficient materials for a biographer. (The "Life" by Alexander Beattie, in his edition of *The British Poets*, he, too, was acquainted with Beattie, and was not an indifferent abridgment of Forbes's.)

It would appear that Southey did not think of giving a biography of Beattie, as he has done of Cowper, as it is difficult to see why else he should have taken the trouble of giving an analysis of the poems of Beattie, published in his *Complete Book*.

I had also once the same intention, and prepared a large store of materials for that purpose, a small part of which, but the best, I have served, and shall be happy to place at the disposal of any who would make a good use of them. Give his address (or an address) in "N. & Q."

Does anyone know who is the author of *Minstrel* . . . in continuation of the poem unfinished by Dr. Beattie. Book the 1st (London, Longman & Co., 1808, 4to) &c. The

(* In Bohn's *Lives*, p. 135, the Third Book of *Minstrel*, 4to, 1808, is attributed to Mr. Marshall.

of it, probably the only one, in that most excellent collection, the Bristol Library (*Belles M.* 19), where I read it twenty years ago, the notes of it. It contains fifty-seven, but very little action. The plan is different from that indicated by Beattie himself in a letter to Dr. Blacklock (Letter 17), and perhaps to Forbes (mentioned after Gray's letter), because "the author had *partly arranged* a design before the original design came to his mind"—an insufficient reason, if he had further.

Though the work is not a successful one, either as a novel or a poem (partly for the above reasons, partly for others), yet as it has been immortalized by being recorded in Watt's *Bibliotheca Britannica*, it deserves a notice, and even at, though not in its original magnificent

W. D.

ISWARA : OSIRIS.

(3rd S. viii. 189.)

Wien (*Indische Alterthumskunde*, i. 775) says the meaning of *om* (otherwise A. O. M. or U.) cannot now be found in the Sanscrit, but the word seems to be derived from the *sic avam*. If this be the case, there are likely to be any Sanscrit "words, symbolic of Vishnu, claiming A and U as their letters or their power." *Iswara*, moreover, is the name of the third person of the triad. *Om* is Siva; and *Iwara* is a title common to three persons, the votary of each ascribing himself to his own favourite among them. *Om* is the Supreme God, or the Lord of the three, Brahm; whose three attributes—of the Creator, the Preserver, and the Destroyer—are named as Brahma, Vishnu, and Siva. *Iswara-Siva* is not Osiris in anything but perfect assonance of the words; and there are similarities in the Egyptian mythology corresponding with Brahma, Vishnu, and Siva; either in the sound of their names, or in their dignities and offices.

Modern philological and mythological research does not justify the conclusion that the religion of ancient India was in all essential respects the same as that of Egypt, or that there was a connection between them in any respect whatever. There is nothing in common to these two, but they may have possessed in common with other religions, or what may have occurred independently to men placed in similar circumstances.

In 1819 Dr. Pritchard, the great upholder of the unity of races, "confessed that no

essential affinity has been traced between the languages of Egypt and of India; nor can we afford satisfactory proof, from authentic history or tradition, of any ancient intercourse between the natives of these countries, or demonstrate that they sprang from a common source. We must, therefore, rest the whole weight of our hypothesis (of identity of their mythologies) upon internal evidence." And in 1854 Sir G. Wilkinson said, very cautiously or doubtfully: "If there is any connection between the religions of Egypt and India, this must be ascribed to the period before the two races left Central Asia,"—that is to say, before their religions became developed into those systems that have been made the objects of comparison by Pritchard, Jones, Moor, and others.

Moor's *Hindu Pantheon* seems to be out of date as well as out of print. In the preface to a recent issue of the *Plates* (London, 1861), the editor, the Rev. A. P. Moor, says:

"The advances which have been made of late years in the study of Indian mythology have rendered it undesirable to issue a new edition of the text of the *Hindu Pantheon*; nor did it seem just to the memory of the learned author, or to his reputation as one of the first orientalists of his day, to put forth, after an interval of many years, such views or theories of interpretation, as, though frequently the most just and able that have been propounded, he might at the present time, with the additional light afforded by more recent researches, have been inclined to modify or cancel."

V. S. V.

ISMAEL FITZADAM.

(3rd S. viii. 435.)

It must be a quarter of a century ago since I read the lines quoted by Sir J. EMERSON TENNANT; and the last stanza ran in my memory thus:—

"Yes! bury me deep in the infinite sea,
I should burst from a narrower tomb;
Could less than an ocean his sepulchre be,
Whose mandate to millions was doom?"

Where I had become so familiar with the poem, I could not recall; nor was I aware who had written it. But the thought occurred that I possessed two volumes of fugitive poetry—the relics of days when such literature was devoured—and at the end of the first series of *The Poetical Album*, edited by Alaric A. Watts in 1828, the following lines appear anonymously:—

'NAPOLEON MORIBUNDUS.

"Sume superblam
Quæsitam meritis."

"Yes! bury me deep in the infinite sea,
Let my heart have a limitless grave;
For my spirit in life was as fierce and free,
As the course of the tempest-wave.

"As far from the stretch of all earthly controul
Were the fathomless depths of my mind;
And the ebbs and flows of my single soul
Were as tides to the rest of mankind."

probably meant John Herman Merivale, ob. 1844. See an account of him in the *Gen. Mag.* 1844, p. 96.—Ed.]

- "Then my briny pall shall engirdle the world,
As in life did the voice of my fame;
And each mutinous billow that's sky-ward curled,
Shall seem to re-echo my name.
- "That name shall be storied in records sublime
In the uttermost corners of earth;
Now breathed as a curse, now a spell-word sublime,
In the glorified land of my birth.
- My airy form on some lofty mast
In fire-fraught clouds shall appear,
And mix with the shriek of the hurricane blast,
My voice to the fancy of fear.
- "Yes! plunge my dark heart in the infinite sea;
It would burst from a narrower tomb,
Shall less than an ocean his sepulchre be,
Whose mandate to millions was doom?"

The volumes which have been named also contain the following pieces by Ismael Fitzadam: "Stanzas written on the back of a Letter"; "A Farewell"; "Love: in five Sonnets"; "Parting"; "The Battle of Algiers"; "Stanzas written on the Grave of an Illegitimate Child"; and "The Hour of Phantasy." Several of the above were contributed to the *Literary Gazette*, in whose columns Miss Landon wrote "Lines suggested by the Death of Ismael Fitzadam." Every one of taste will agree with your accomplished correspondent, that poor J. F. deserved a better fate than the broken heart of a neglected genius:—

"To die in poverty and pride;
The light of hope and genius past;
Each feeling wrung, until the heart
Could bear no more, so broke at last."—L. E. L.

It appears to me that this neglected writer had much of that condensed power which is so remarkable in Campbell's *War Lyrics*; and his tenderness and delicacy are exquisitely shown in the five love sonnets. I hope we shall hear more about him.

ALFRED GATTY, D.D.

In the *Literary Gazette*, pp. 419-20, July 4, 1818, is a friendly critique on this author's first publication, *The Harp of the Desert*, &c. The editor thinks him "more likely an able poet than an able seaman;" and fixes his style and the character of his genius, as between that of Lord Byron and Walter Scott. Quotations from the poems are given in proof, and the conclusion is: "It is often beautiful, and always glowing with poetical fervour; there is no thought we could wish blotted, and few lines that we would censure as lame or incorrect."

In the *Lit. Gaz.* pp. 593-4, Sept. 16, 1820, is an article under the head "Poems, by a Common Sailor," written to pre-engage public attention in favour of Fitzadam's second volume, *Lays on Land*, which was then shortly to appear. The Editor quotes six poems from the manuscript, and says—

"The variety of talent which they display, their beauty, their pathos, their unaffected and pure poetic character,

will plead more effectually than we can in a *Common Sailor*."

In the same journal, pp. 635-6, Sept. 30, 1820, appears that Jerdan, the editor, had done all in his power to benefit Fitzadam; but he says "we had no knowledge whatever of the poet, and of his works and our anonymous friend told us. We have not at present even the means of finding him."

The *Lit. Gaz.*, pp. 326-8, May 26, 1821, contains an article on "*Lays on Land*, by Ismael Fitzadam," then just published. The editor says "the warmth of an anxious friendship, to which we may receive 'from the world the measure it deserves.'" He quotes the preface, and then four columns from the poems; and closes as follows:—

"We have declared that we will not try to do the world more than it ought naturally and uninterestedly in this poet; nor will we. Let it be a page, and these examples * by an able seaman, that must be enough."

The *Lit. Gaz.* pp. 411-12, June 23, 1821, contains a brief biography of Ismael Fitzadam, in which it appears that the unfortunate poet had an honest pride and independence which rendered the efforts of Jerdan less efficacious than required by the latter, who says:—

"Depression of spirits and a cankering worry, neglect which he experienced from the world, ruined Fitzadam's health, and he left London with a broken heart. He retired, as we now learn, to his land—to die."

Then follows a notice from the *First Free Press*, or, *Immeskillen Chronicle*, stating that Fitzadam's real name was John Macken, son of Mr. John Macken of Brookeborough, in that county. The writer was his kinsman, and fellow-editor of that journal, which owed the eminence it had attained almost entirely to the genius of Macken. He says,—"Those terse and elegant couplets, both of prose and poetry, which have so often edified and delighted the readers of our journal, were all his own." His death, after a long illness, borne with true Christian patience, took place on the 7th June, 1823.

The biography concludes with a modest notice (eighty lines) to the memory of Fitzadam, by L. E. L.

It seems that he was much befriended, while in London, by Henry Nugent Bell, who attained celebrity in connection with the Huntingdon Age Case. For this last, and other information, see *Autobiography of William Jerdan*, vol. ii. pp. 39-46, and Appendix C. p. 316.

I am not aware of a third volume of Fitzadam's poems, referred to by Sir J. Emerson Tennent. As far as I know, the above references are all that will be found in print relating to this, but almost forgotten genius, Ismael Fitzadam.

W. L.

real name of this gifted poet was John

He was the eldest son of Mr. Richard of Brookeborough, in the county of Fern in Ireland. He did not assume the name of *the Desert*, having failed to attract attention which it assuredly deserved; for the was published under that name. He had as a common sailor at the battle of Algiers. He published his second volume of poetry, *Land*. He found a great friend in Mr. the proprietor and editor of the *Literary* but all the efforts of that gentleman failed for him any substantial patronage. He left London, wholly disheartened and in health, for his native land, and became an editor and joint editor of the *Erne Packet*, *Killen Chronicle*, to which he contributed elegant compositions in prose and poetry. Two years after the publication of his *Land*, which was his last literary venture, his pieces in the *Erne Packet*, he died on of June, 1823. Further particulars of this literary genius may be read in the *Literary* for June 28, 1823, and in the third volume of *Autobiography of Wm. Jerdan, Esq.*

F. C. H.

WALTONIAN QUERIES.

(2nd S. iii. 288.)

is the "Ward" cited by John Hockenhull, in his *Pleasant Hexameter Verses in Praise (Thomas) Barker's Book of Angling?*

sm, Ward, Lawson, dare you with Barker now npare?"

query has been put by others, besides ENSIS. A brother angling-book collector (and with every show of probability)

Ward in question was the translator of *rets of Alexis* (of Piedmont), published in ad into which he introduced, at pp. 138, certain recipes, "To Catch River Fish," o take great Store of Fish," &c. Lawson's tions to angling literature were of a similar r, being limited to the practical notes and given with the early reprints of "*The f Angling*," by J. D."

o was Robert Nobbe? The name is a blunder, and should be *Noble*. The is no connection with Robert Nobbes, the of Trollers," with whom he is identified not-note.

RIVERLENSIS to be the American editor *complete Angler*, the late Dr. Bethune him- in the list of that gentleman's Angling occurs the MS., which he thus describes: *Piscatoria (De)*, Concerning Angling for a Trout ng.

"This is a very curious MS. by Robert Noble, who appears to have been a clergyman. It begins thus:—

"8 waies, 1. At the top; 2. At the bottom; 3. In the middle. At the top with a fly. At the bottom, with a ground-bait. In the middle with a minnow or ground bait. At the top is of 2 sorts: 1. A quick fly; 2. An artificial fly. At the bottom is of 2 sorts: 1. By hand; 2. or with a float. For the middle, is of 2 sorts: 1. With a minnow for a trout; or, 2. With a ground-bait for a grayling or ombre, vulgo, oumdr.

1. Of fly-fishing at the top: 1. With a natural fly; 2. With an artificial or made fly.

"First, then, of the natural Fly, which are to be used in May and June only; namely, the Green-drake, the Stone-fly, and the Chamlet-fly, to which I may add the grasshopper, the most excellent of any.

"From this follows: 2. With an artificial or made fly, you are to angle with a line (or tawm), &c.

"Then follows a list of flies for each month, the same, and in nearly the same words as Cotton's, in his second part of the *Angler*, and the treatise breaks off.

"From this it is clear that either Cotton copied from the treatise, or the treatise is a synopsis from Cotton."

And I incline to believe the latter, and that the copyist, in abridging Cotton's instructions, introduced such slight modifications as were suggested by his personal experience. Such cases are common enough. Amongst the Sloane MSS. in the British Museum is a treatise on the sport, analogous to that of Noble, being made up of abridgments of contemporary works, such as *Gilbert's Delight*, and the *True Art of Angling*, by J. S.

T. WESTWOOD.

LONGEVITY: WIDOW ROWBOTTOM (3rd S. viii. 426.)—Your correspondent speaks of this supposed centenarian as Sarah Edwards, afterwards Widow Rowbottom; but in some of the accounts of her, the certificate of her baptism at Shabington, Bucks, is quoted, in which she is called *Elizabeth Edwards*. Perhaps the Rev. Mr. Bernays—who, from his letter to *The Daily Telegraph*, seems to have thoroughly investigated this case, will kindly tell us how the identity of Widow Sarah Rowbottom and this *Elizabeth Edwards* is established. I see he takes no notice of this discrepancy in the communication to which I have referred; and in which, by the bye, after stating that she was born in December, 1764, he goes on to say she had, therefore, not completed her 102nd year. Surely, supposing her identity with Elizabeth Edwards to be established, she had not even completed her 101st year. The fact of her son being eighty, does not prove her to have been 100—there are many mothers at seventeen and eighteen. When were her first and last child born? M. S.

JOHN GAINES (3rd S. viii. 327, 426.)—The following cutting is from the *Manchester Courier* for Nov. 20, 1865:—

"A CENTENARIAN IN YORKSHIRE."—Mr. John Gaines.

of Aldfield, near Ripon, died on Saturday week, at the advanced age of 102 years. He was born on the 12th of August, 1763, and enjoyed excellent health to within a few days of his death. His mental faculties were unimpaired to the last."

It will be no difficult task for one of the readers of "N. & Q.," who resides in the neighbourhood of Ripon, to ascertain where Mr. Gaines was baptized, and if the date at all agrees with the alleged date of birth. This being found correct, it establishes a *prima facie* case; but unless good evidence can be produced to show that the man born in 1763 is the man who died "on Saturday week," we must consider it "not proven."

II. FISHWICK.

ANOTHER CENTENARIAN. — *The Times* of Nov. 23, 1865, contains a paragraph from the *Lynn Advertiser*, from which I make the following extract:—

"John Naylor of Hilgay died, and was buried in the same place, Oct. 30th and Nov. 3rd. His eldest son, who is sixty-nine, supposed him to be 110 years old; but by the baptismal register at Welney, he appears to have been 117. He was servant to Dr. Bayfield, Downham Market, some time before 1780; and the same to Mr. E. W. Manby (the Sailor's friend), at Woodhall, Hilgay, about 1794. The following is said to be an extract from the Register of Welney—"1748. John, son of John Naylor."

I indulge in the hope that some evidence may be got, which shall prove that this person *was* or *was not* the John Naylor of the register. I am now engaged in an endeavour to do so. If he lived with Dr. Bayfield in the capacity of "servant," before 1780, he certainly must be at a near approach to a century old at the time of his death; and assuming that he was only fifteen when he entered the Doctor's service, he would have been a man of five-score years. Unfortunately the time of his life, from 1748 to "some time before 1780," is not accounted for—let us hope it may be.

J. W. BATCHELOR.

Odham.

A WRITER IN NOTES AND QUERIES (3rd S. viii. 450.)—The writer in *Notes and Queries* to whom MR. W. CAREW HAZLITT refers is the undersigned. He has been an amateur editor and author for more than forty years, and has never concealed his name.

As MR. HAZLITT admits that he is *wholly unpractised in controversies of this class*, it would be unhandsome on the part of the note-writer, who has had some experience in that line, to call him into the field; nor does he believe that any further illustration of the mystery in question could arise out of a contest with one who expresses himself *so magisterially*. Nevertheless, it being intimated that the said note-writer has described Thomas Thorpe, the publisher of the *Sonnets* of Shakspeare in 1609, as a *simphton*, it seems fit to repeat his own words: T. T. was "a sagacious man, and a

humorist withal."—"The volume of 1609 is no clandestine impression; nor was Thorpe an obscure man. He edited one of the earliest works of Christopher Marlow, and published some of the plays of Ben. Jonson, Chapman, &c. etc." The above quotations are from a paper entitled, *The sonnets of William Shakspeare: a critical disquisition suggested by a recent edition*, 1862, 8°.

The note-writer has since obtained some information on Thorpe. He now reserves particulars, reserving others for a more extensive disquisition. Tom Coryate complains that he printed the *Odeombian banquet*, the most curious and exquisite specimen of quizzing literature, "hugger-mugger"; and the very dedication of Thorpe to the earl of Southampton, which the note-writer has read, and which, with a touch of astonishment, seems to have been designed to make amends for the former's offence in giving publicity to the parody on his lordship, then master W. H., by name Herbert, to the *only begetter of the man*. The earl of Southampton. Botesdale, Barnes, S.W. 4 Dec.

DILAMGERHENDI: BINSTER (3rd S. viii. 450.) With reference to the question whether the island between Hayling and Portsea is called Binster; if still extant, if inhabited, and if mentioned, or if swallowed up by the sea? I refer to some old maps (Ordnance Survey) one it is spelt North Bennias Island; in a modern map, copied from, or said to be an Ordnance map, it is called and written Binster Island; in another, published by order of the Government, by Jos. Avery, in 1780, it is written Binster Island; it is the northern island of our small group. At high tide nearly all under water; some twenty-five acres back about an acre was cultivated, and sown; fifty years back there was a dyke to drive sheep over to feed, but so much drowned by the tides, that it was given up. In the manor of Bedhampton, the property of late Lord Sherbourne, now, I believe, Marquis, it is inhabited only by wild birds, &c. The note-writer made reference to the exact dimensions, about twenty or thirty acres. In reference to the word Binster, there is Binstead near Hove, Sussex; Binstead in the Isle of Wight; and Binsted, near Allon; and the name is not uncommon.

Bedhampton.

WALTON'S "LIVES" (2nd S. iii. 485.) YEOWELL asks for information respecting the proposed second and third editions of the *Lives* published between the years 1670 and 1675. The impression is, that no such editions ever appeared, and that the edition of 1676 is really the

issue. I account for its being styled the ' on the title-page, by the fact that two lives were therein reprinted for the fourth use of Donne and Hooker.

T. WESTWOOD.

MAKE (3rd S. viii. 374.)—The use of the to cause, followed by a verb in the infinitive, is so common among early English that no difficulty ought to have been felt in the words *lete make*; i. e. caused to

We have only to open our Chaucer, 279:—

For which this noble Theseus anon
Let senden after gentil Palamon; "

t of Gloucester, vol. i. p. 144:—

res, that were aleyd, newe he lete make;
that were arst by nome, the ryght eyr he lete

VERB. SAP.

ake is simply caused to be made. Of this *let* (= Germ. *lassen*), the following are out of many which might be given:—
or which Theseus lowd anon *leet* crie,
stynsen al rancour and al envye."

Chaucer, *Knight's Tale*, c. t. l. 2733.

or which this noble Theseus anon
etenden after gentil Palamon."

Ibid. l. 2973.

W. ALDIS WRIGHT.

ge.

PALMERSTON (3rd S. viii. 462.)—Lord Palmerston first appears in *Punch* with a sprig of straw at p. 245, vol. xxi. (1851). He is mentioned as "The Judicious Bottleholder," a sprig was subsequently used generally at the whim of the artist; although it was only employed to mark Lord Palmerston, being one of a group. Mr. Grocott kindly mention to Dr. Johnson's lines; but Mr. Palmerston was not of myrtle. M. L.

age.
is the query of J., respecting the reason late Premier is represented in *Punch* with straw in his mouth, can be explained by a member of the House of Commons having applied to him the term *stable*, i. e. in resolution. Hence the double entendre of the bit of straw. G. E. M.

REW'S CHURCH, EDINBURGH (3rd S. viii. 391.)—The architect of this church was Captain Fraser, of the Royal Engineers, the chief engineer in Scotland at the time of its foundation, 1781. I have been unable to learn more of his history. V. S. V.

AT (3rd S. viii. 204, 391.)—We see no reason to alter the opinion we have given in *stab*, ii. 475), that John Day, of Caius

College, who wrote plays in conjunction with many others, was one of the authors of *The Trai-vailes of Three English Brothers—Sir Thomas, Sir Anthony, and Mr. Robert Shirley*; and sole author of *The Parliament of Bees*.

C. H. & THOMPSON COOPER.

Cambridge.

"WHOM THE GODS LOVE DIE YOUNG" (3rd S. viii. 171.)—A curious agreement with the ancient opinions on this subject occurs in a book on *The Atonement*, by R. S. Candlish, D.D., Principal of the New College, Edinburgh, and reputed "pope" of the Free Kirk (London, 1861). At p. 183, he says—

"The death of little children must be held to be one of the fruits of redemption. If there had been no atonement, there would have been no infant death. It is on account of the atonement that infants die. Their salvation is therefore sure. Christ has purchased for himself the joy of taking them, while yet unconscious of guilt or corruption, to be with him in paradise. That any children at all die—that so many little children die—is not the least among the benefits that flow from his interposition as the Saviour."

In a graveyard near Hartford, Connecticut, is an epitaph in these words:—

"Here lies two babies so dead as nits;
De Lord he kilt them with his ague fits.
When dey was too good to live mit me,
He took dem up to live mit He.
So he did."

(From *Harper's Magazine*, August 1856, p. 139.)

V. S. V.

"TATTERING A KIP" (3rd S. viii. 415.)—Wrecking a house of ill-fame. M.

THOMAS AND JOSEPH ARROWSMITH (3rd S. viii. 391.)—Thomas Arrowsmith, son of Joseph Arrowsmith, D.D., Master of St. John's College, Cambridge, born at Lynn Regis, Norfolk, and educated at Hitchin School, was admitted a pensioner of St. John's Oct. 9, 1651, at sixteen, being matriculated Dec. 17 following; but migrated to Trinity College, probably in 1653, when his father was appointed Master of that society. He was B.A. 1655-6; Fellow, 1656; M.A. 1659. On March 25, 1668, he was instituted to the vicarage of North Weld Basset, in Essex; and died in 1706. He has verses in the University collection on the accession of Richard Cromwell, 1658.

Joseph Arrowsmith, probably a brother of the foregoing, was matriculated as a pensioner of Trinity College, Dec. 15, 1663; B.A. 1666-7; Fellow, 1668; M.A. 1670. He has verses in the University collection on the death of George, Duke of Albemarle, 1670.

It is difficult to determine which of them wrote the comedy of *The Reformation*. It has been ascribed to Joseph; but, so far as we can make out, merely because he is the only Arrowsmith,

Fellow of Trinity, whose name occurs in the printed *Graduati*.

C. H. & THOMPSON COOPER.

Cambridge.

OURANG-OUTANG (3rd S. viii. 203.)—F. C. H. mentions "a species of ourang-outang." This is a common way of spelling the words; and I met with it again some days ago in a review, but it is wrong. The correct spelling is "orang-outan," or better "orang-utan"—the *ou* being French. *Orang*, in Malay, means "a man;" and *utan*, "a wood or forest": so that the two words together just mean "a man of the woods," or "a savage." The Malay word *utang*, or *utang*, means debt or credit; and is, therefore, improperly used with *orang*. I have seen this stated elsewhere, but my immediate authority is the *Mag. Pittoresque* for August, 1865 (p. 263), the reading of which suggested this note. V. S. V.

EGOISM AND EGOTISM (3rd S. viii. 414.)—In reply to your correspondent K. R. C., I would state that I take the distinction between *egoism* and *egotism* to be as follows: *egoism* signifies inordinate, or at least passionate self-love; *egotism* is the actual expression of that sentiment, by word or action (literally by a constant use of the pronoun, *ego*). Thus, a man may possess *egoism* without being guilty of *egotism*; the sentiment may be strong within him, though he may possess sufficient good taste to avoid making it the constant theme of his conversation. The term *egoism* is also applied to the doctrine of those who (following the philosopher René Descartes) hold that they are uncertain of every thing but their own existence, and the existence of the operations and conceptions of their minds. *Egoist*, it may be observed, is usually limited to the signification of a believer in this doctrine, while an *egotist* is a person continually speaking of self.

PIERCE EGAN, JUNR.

SUICIDE (3rd S. viii. 416.)—I can slightly help MR. EDWARD PEACOCK in his researches. Archbishop Trench, in his valuable little book on *English, Past and Present*, fifth ed., p. 100, says, respecting the origin of the word "suicide,"—

"The coming up of 'suicide' is marked by the passage in Phillips's *New World of Words*, 1671, 8rd edit., 'Nor less to be exploded is the word "suicide," which may as well seem to participate of *sus*, a sow, as of the pronoun, *ui*.'"

PIERCE EGAN, JUNR.

COSTREL (3rd S. viii. 394.)—This word occurs in Piers Plowman. Halliwell has it in his *Archaic Dictionary*, and defines it as "a small wooden bottle used by labourers in harvest time." I am told that the word (spelt *koystrel*) and the utensil are both still in use by rustics in some parts of Sussex. The *Malvern Guide*, with its "quaint verses," to

which JAYKE refers, has never been seen by me. I discovered the rhymes quoted by it in a volume prowling through a big folio at the British Museum, and admiring their quaintness, kept them by me for occasional perusal.

WALTER

HIGH AND LOW WATER, ETC. (3rd S. viii. 414.)—I have seen it stated (but when I can no longer recollect) that sick persons are more likely to die when the tide begins to ebb than when it is in time. It was alleged as a reason for this that the sea has a similar power over nature, and that the tide has over the tides; so that when the tide begins to fall the water recedes, and the sick person dies. Can any correspondent inform me if this statement occurs? It may also be a querist on "Death in Soundings" (3rd S. viii. 414). With regard to this latter remark, inasmuch as it may be observed, that in deep water waves are less numerous and not so high as in shallow water, for "still waters run deep." The rolling of the vessel near the shore (in narrow sea), which produces sea-sickness, may not have a very beneficial effect on sick persons.

"TREEN" AND "QUARTERLANDS" (3rd S. viii. 310, 381, 424.)—In the former cases, as hereon, though at the moment reading of *Howel Dda*, wherein the word *trean* frequently occurs, it was omitted to call attention thereto. The said word *traian* means part. Singular to say, the word is not in Dr. O. Pugh's *Welsh Dictionary*, at least in the second edition. Probably he regarded the word as corrupt, and not exactly square with his method of derivation. The word is in Dr. Davies's *Dictionary*, also in *Ritchie's Church*, 1753. The latter, a close copy of the additions of Dr. Davies's, explains it as follows:—"Traian, or Traean, the Welsh word. Quoting also from the *Laws of Howel*, it gives the words,—"Traean cymhell: i.e. compensation pro cede quæ Domino traean Wotton." Also, *traeanawg* (the adjective) *anawg yw pob gwaioig ar wr*,—"quæque tertia pars viri censetur.—Wotton." The compilers of the *Laws of Howel* were good lawyers. The word occurs very often in the Bible, either in its simple form, or in some mutation. The word certainly does not occur in the Welsh Concordance which is at my elbow. It may be found in Ezek. v. 2, and in *passim*. The word seems to be a rapid mutation of *tair* (feminine of *tri* = three), as in syntax *tan* = a share or part.

As to "Quarterlands," it seems to be a Celtic or Manx. The equivalent in Welsh is *pedicran*, from *pedair* (feminine of *pedwar*, four, and *rhann*, a share, &c., cf. *af supra*).

mutation, "pedwaran," is very common in Glamorganshire. R. & M.

WEIGHT (3rd S. viii. 415.)—The abbreviation *wt.* is easily explained: being 100, and the letters *wt.* being re-initial and final letters of *weight*. Horizontal strokes placed through *€* are connected with the similar ones in *£*. W. C. R.

CHURCHING OF WOMEN (3rd S. viii. 327, &c.) induced by the remarks of your correspondent on this subject, to inquire, what is the proper "the Churching of Women" being so invariably is in country churches, General Thanksgiving"? It seems to break the service by its introduction of the congregation most usually sit; its reading. The rubric certainly is to the place (some convenient place), and be little doubt as to the Communion the proper one for the officiating and kneeling in front of the rails that an. It is wholly silent as to the time; per one would seem to be before the end of divine service. With all due to your valued correspondent, QUEEN'S ST I cannot think he is right in his rubric requires the woman to Psalm, "I am well pleased," &c.; or, e Lord," &c., after the clergyman. direction whatever to that effect, as I ll find by a reference to the Book of Iyer.* OXONIENSIS.

usual for the mothers of illegitimate e churchd appears from the following from Crabbe's *Poems*, "The Parish ook i., "Baptisms":—

next a babe of love I trace;
oves, the mother's first disgrace.

churching soon she made her way,
f scandal, should she miss the day:
ons came, with them she humbly knelt,
ons copied, and their comforts felt,
great pain and peril to be free,
ill in peril of that pain to be."

J. A. J. H.

seem that the office "Of the Thanksgiving: Childbirth," was intended to be said in Union Office, as commanded in the Articles of Norwich, 1536:—"It is to be done in the Communion Service." Custom has, tioned its insertion before the General it Morning and Evening Prayer. should certainly be repeated by the woman, e voice, after the priest: see the opening shall therefore give hearty thanks unto followed by the rubric, "Then shall the consult Wheatly *On the Common Prayer*.—

"BICKERINGS" (3rd S. viii. 413.)—

"*Bickerstaff* (with its corruption *bickersteth*) was probably the sign of an inn. It seems to mean a staff for tilting or skirmishing. (*Vide* Bailey's *Dictionary*, voce 'Bicker.') In the old ballad of *Chery Chase*, we read—

"Bowmen *bicker'd* upon the bent
With their broad arrows clear."

Lower's *Essays on English Surnames*, vol. i. p. 205.

Bailey derives the word *bicker* from the Welsh *bicre* (a contest) "or perhaps from *bickebn*, Du. to play at dice, which often gives occasion to wrangling and quarrelling." The first derivation seems preferable. Richardson offers amongst others, Skinner's etymology, *v. pickeer*, to fight with pikes. F. PHILLOTT.

COINCIDENCE (3rd S. viii. 390.)—I remember my father, who was a contemporary of Burns, stating that the poet was very fond of reading old plays. A correspondent last week referred to an idea in an old comedy which is also to be found in Burns's song of "Green grow the rushes." I beg to refer to another "coincidence." In Burns's song, "Is there for honest poverty," occurs the following verse:—

"A king can mak a belted knight,
A marquis, duke, and a' that,
An honest man's aboon his might,
Guid faith he maunna fa' that."

The idea is to be found in these lines of Rowe:—

"Yet Heav'n that made me honest made me more
Than e'er a king did when he made a lord."

If I mistake not, it has already been pointed out in "N. & Q." that the best thought in the same song—

"The rank is but the guinea's stamp,
The man's the gowd for a' that,"

is also to be found in an old play. C. ROSS.

COLLAR OF SS. (1st S. ii. *passim*.)—The derivations of the name of the collar of the royal livery, viz. the Collar of SS., are enumerated in pp. 195 and 362, and another is suggested by Dr. Rock, p. 280. Another correspondent, C., denies that this term has any spiritual or literary derivation, p. 330. The editor's *veto* on a further discussion of "the origin and probable meaning of the Collar of Esses," p. 395, will perhaps after this long interval of time be withdrawn, and, although MR. NICHOLS and MR. FOSS think there can be no reasonable doubt of a letter being intended, pp. 362, 395, I beg leave to call their attention to the following ingenious theory in Mr. King's *Gnostics and their Remains, Ancient and Medieval*, p. 76:—

"Almost invariably the back of such a gem (the Agathodæmon talisman) bears a peculiar symbol like the letter S or Z thrice repeated, and traversed by a bar through their middle, the purport of which cannot be more than conjectured. . . . It formerly struck me that it may have been a letter of the Assyrian cuneiform alphabet, to one of which it bears a strong resem-

blance; but now I am more inclined to suspect that this device has the same origin as the serpent-entwined club of Esculapius, itself so hard to account for. In many examples the SSS take the form of a spiral winding thrice around the rod in the middle. The medical potency also ascribed to the latter symbol of itself points out an analogy in signification to the distinctive attribute of the god of the healing art. Thus, in the age of Marcellus Empiricus, the fourth century, it had obtained a place in the pharmacopœia, for he recommends the physician to engrave this sigil on a cerulean jasper, and hang it round the neck of any one suffering from pleurisy, adding, 'You will obtain marvellous results.' Whether this promise be true or not, marvellous has been the vitality of the symbol; for reduced to a double S thus traversed by a bar, it became a favourite device in the times of chivalry, being received as the rebus of the word *Fermesse* (SS fermés); that is, the emblem of constancy. Here then in this Gnostic sigil is to be found the true origin of the SS in the collar of the garter, formerly styled the 'Collar of SS,' rather than in the popular explanation that the letters are but the initials of Edward IV.'s motto. 'Souverayne,' a prince posterior by a whole century to the institution of the order and its insignia."

BIBLIOTHECAR. CHEETHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Constitutional History of the British Empire from the Accession of Charles I. to the Restoration: with an Introduction tracing the Progress of Society and of the Constitution from the Feudal Times to the opening of the History, and including a particular Examination of Mr. Hume's Statements relative to the Character of the English Government. By George Brodie, Esq., Historiographer Royal of Scotland. Three Vols. 8vo.

It is now forty-three years since the former edition of this work was published. "During that time," Mr. Brodie remarks, "I have subjected my work to the most searching scrutiny, and carefully reperused my authorities. I have endeavoured, as far as possible, to correct my errors, making alterations and additions wherever by so doing I considered I could throw more light on any subject." Considering the number of historical authorities which have been published since the first edition of Mr. Brodie's book, we are surprised that he did not find more to alter. The great value of the work consisted originally, and still does so, in the searching way in which the writer has followed Hume, and exposed his inaccuracies, paragraph after paragraph. The author's principles are liberal, and his opinions of Charles I. severe and unfavourable, but he gives his authorities (the best at the time when he wrote) with great fairness. This new edition is a wonderful improvement on the former in printing, binding, and the general "get up" of the book. The number of volumes also is reduced from four to three, and the index much improved.

A History of the Gipsies, with Specimens of the Gipsy Language. By Walter Simson. Edited, with Preface, Introduction, and Notes, and a Disquisition on the Past, Present, and Future of Gipsydom, by James Simson. (S. Low & Son.)

We are somewhat startled by the author's assertion, "that there cannot be less than 250,000 gipsies of all castes, colours, characters, occupations, degrees of educa-

tion, culture, and position in life, in the East alone, and possibly double the number." It may, the gipsy race and the gipsy language, subjects of no ordinary interest, both socially and ethnically; and the work before us—the result of time, labour, and expense, is valuable as a contribution towards a complete history of this extraordinary race. The work is, for the most part, occupied with the history of Scotland; but gipsydom is so much alike in all countries that most of what is true of the Scottish gipsies is good of the rest of the race. The Index to the work is full, and most useful.

The Literature of the Sabbath Question. By James Stewart, F.S.A., Scotland. In Two Volumes. (J. B. Stewart.)

This work is intended first, as a help to study the Sabbath Question in a thorough manner, and secondly, as a contribution to the history of opinion and of day of rest in Jewish and Christian times. In addition to the portions of Scripture on the subject, a copious bibliographical list which the various opinions upon it are including occasionally very copious extracts forms a very complete and exhaustive material for the consideration of this important question.

BOOKS RECEIVED.—

An Enlarged and Illustrated Edition of the Complete Dictionary of the English Language, revised and improved. By Chauncy A. Brown and Noah Porter, D.D. Part XVII. (B. Bell & Daldy.)

We congratulate Messrs. Bell & Daldy on the issue of this very useful and valuable Dictionary.

Gutch's Literary and Scientific Register for the Year 1866. (W. Stevens.)

When a work like this has gone on for nearly a century steadily improving, we need do no more than record its appearance.

Aurora; or, Rays of Light on the Road of Table-Talk on all kinds of Subjects. By Young. (Rivington.)

A little book with many neatly expressed views on every variety of subject.

A List of Provincial Words in Use at Walsingham. Collected by W. S. Banks. (J. B. Bell & Daldy.)

Tommy Toddlers's Comic Almanack for all t'at for 1866. (N. Hirst, Leeds.)

Two contributions to the history of 'Doric,' and the latter very amusing.

DOCTOR MARIGOLD'S PRESCRIPTIONS. Subject of the Christmas Number of *All the Year Round*. Mr. Dickens's introduction, in which he deprecates Marigold—a 'cheap Jack!—is one of the best pieces of writing we shall see this Christmas.

THE GENTLEMAN'S MAGAZINE has passed into the hands of Messrs. Bradbury and Evans, and in future by Mr. E. Wallford. We hope with security that the Biographical Department, a valuable feature of *Silvanus Urban*, will be looked after.

THE BRITISH ARMY AND NAVY REVIEW transferred to Mr. Bentley of New Burlington will publish the new Number for January, 1

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Notices to Correspondents.

IS NUMBER OF "N. & Q." will be published on Saturday
16th. Advertisements for insertion in it must be sent in
sday, the 14th.

AS NUMBER, to be published on Saturday next, will be
p-two pages, and will contain, in addition to many curi-
s articles—

mas Notes.
Proverbs.
Household Tales.
Superstitions.
rds.
Yarmouth, and Ulster Folk Lore.
Custom.
mas.
Household Riddles.
n St. Swithin, &c.

NOTES ON BOOKS. We are compelled to postpone until next week our
notices on Messrs. Longman's beautiful Christmas book, *The Life of Man
Symbolised*, &c., by John Leighton; *Smiles's Lives of Boulton and Watt*;
C. Knight's Old Booksellers; *Dyer's Rome*, &c.

M. D. *The MS. Wickliffe Bible* was no doubt used by Mr. Forshall in the
beautiful edition in four vols. 4to, published by the University of Oxford,
which was edited by that gentleman and Sir F. Madden.

S. J. H. will find the names of the twelve candidates for the Oriel fel-
lowships in "N. & Q." 3rd S. vi. 224, 226.

D. BAR BARNETWELL. The query respecting the lecture on *Witchcraft*
at Haddington has appeared twice in "N. & Q." (1st S. vii. 201; 2. 164),
but elicited no reply. No mention is made of this lecture in the *Report*
of the Charity Commissioners.

ERRATUM.—3rd S. viii. p. 430, col. i. line 24, the obelisk (†) should be
placed after the word "unknown," at the end of the sentence preced-
ing that in which it now stands.

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CHRISTMAS NOTES BY W. B. MAC CABE.

CHRISTMAS TREE: ATTEMPT TO TRACE IT
TO ITS REAL ORIGIN.

My suggestions have been made as to the
"the Christmas Tree." Mr. Timbs, in
his interesting miscellany *Something for Every-
body* (27), suggests its being traceable to the
Egyptians and their palm-tree which pro-
duced every month, and therefore held
blematical of the year. The Germans
aid to claim it as peculiar to themselves,
indicative of their attachment to Chris-
tians identify it with the apostolic labours
of St. Peter, one of the earliest, if not the very
the preachers of the Gospel amongst
They have a legend of his sleeping under
and of a miracle that occurred on that

With them the fir is the genuine
Christmas-tree—like their faith it is "ever-
green" as in sunshine, in winter as in
and it is emblematic, with its fruits
and its leaves, both of "the tree of knowledge"
and the still more sacred "tree" of
Cassel, *Weihnachten*, pp. 146, 147,

not think, with Mr. Timbs, that "the
Christmas-tree" is traceable to Egypt, nor with
others, that its formation originated with

themselves. Like many other of our festivities at
Christmas, I believe it is distinctly traceable to the
Roman Saturnalia; and was, not improbably, first
imported into Germany with the conquering le-
gions of Drusus. "The Christmas-tree," such as
we now see it, with its pendent toys and man-
nikins, is distinctly portrayed in a single line by
Virgil:—

"Oscilla ex alto suspendunt mollia pinu."

Georg. ii. 389.

What, then, were these pretty *oscilla* that were
hanging from a lofty pine? They were, says Mr.
C. D. Yonge, in his edition of Virgil (notes, p. 68),
"Little masks of Bacchus." They were, it is said,
by Carolus Ruemus (Delphin edition), "little
earthen images sacred to Bacchus, and made to
his likeness" (*imagines fictiles, Baccho sacras,
et ad ejus speciem effictas*), "and were supposed to
afford protection to the vines, and confer fertility
on every side towards which the images, impelled
by the wind, turned their faces." I shall not
trouble your readers with quoting the original
passage in Virgil, in which mention is made of
the *oscilla*. The following translation by Dryden
is sufficiently close and intelligible for my purpose
to show the similarity between a pine-tree laden
with *oscilla*, and a "Christmas-tree":—

"Thus Roman youth, deriv'd from ruin'd Troy,
In rude Saturnian rhymes express their joy;
With taunts and laughter loud, their audience please.
Deform'd with vizards cut from barks of trees:
In jolly hymns they praise the god of wine,
Whose earthen images adorn the pine,
And there are hung on high, in honour of the vine;
A madness so devout the vineyard fills,
In hollow valleys and on rising hills;
And whoso'er side he turns his honest face,
And dances in the wind, there fields are in his grace.
To Bacchus therefore let us tune our lays,
And in our mother-tongue resound his praise."

Georg. ii. 389-392.

A further confirmation—I may venture to add—a
distinct proof of the accuracy of my suggestion as
to the original idea from which our modern
"Christmas-tree" is derived, will be found in
Smith's *Dictionary of Greek and Roman Antiqui-
ties* (p. 846, 2nd ed. in verb "oscillum"), where
there is given an engraving "from an ancient gem
(Maffei, *Gem. Ant.* iii. 64) representing a tree with
four *oscilla* hung upon its branches." Any one
who will take the trouble of looking for himself
into that invaluable work will at once perceive
that it is an exact picture of a "Christmas-tree."
I believe that senior members of a family now-a-
days, in presenting to their juvenile relations a
"Christmas-tree," are, in so doing, only imitators
of the old Pagan Romans. I think there is in
Suetonius the proof that Tiberius made such a
present (a toy pine-tree with pendent *oscilla*) to his
nephew Claudius; and that the present was cha-
racteristic of the giver: it was the infliction of a

cruel joke upon the imbecility and drunken propensities of the recipient. "The sixth and seventh" days of the Saturnalia, it is observed in Smith's *Dictionary of Greek and Roman Antiquities* (2nd ed. in verb. "Saturnalia," p. 1000), "were occupied with the *sigillaria*, so called from little earthenware figures (*sigilla*, *oscilla*) exposed for sale at this season, and given as toys to children." Bearing these facts in mind, we can the more keenly appreciate the signification of the words used by Suetonius describing Tiberius's treatment of his nephew, when seeking for consular power and dignity:—

"Tiberius patruus petenti honores consularia ornamenta detulit. Sed instantius legitimos flagitanti, id solum ocellis rescipit 'Quadragenta aureos in Saturnalia, et sigillaria misisse ei.'—Suet. *Claud.* c. 5.

There can, we think, be little doubt that to a person of whom it could, at any time, be said "ebrietatis infamiam subiit," amongst the toys presented him by his grim uncle, was a mimic pine-tree with its pensile masks or images of the god of wine-topers.

Whether this suggestion be well founded or not I shall not pretend to determine; but there can, I think, be no doubt that the true original of "the Christmas-tree" is to be found in the pine and its branches hung with "*oscilla ad humanam effigiem arte simulata*," to use the words of Macrobius (*Saturn.* lib. i. c. 7.)

II.—TWENTY-TWO SUPERSTITIONS CONNECTED WITH THE CHRISTMAS HOLIDAYS IN FRANCE IN 1741.

A Roman Catholic clergyman (M. Thiers), writing in the year 1741, denounces various superstitions then existing in France. I have made a selection of such as have reference to the time of Christmas:—

1. *Bathing on Christmas Day.*—It is a superstition, says M. Thiers, to bathe on a Christmas Day or on Ash Wednesday, with the hope or intention thereby to be free from fevers or tooth-ache.

2. *Not eating Meat on Christmas Day.*—It is a superstition not to eat meat on Christmas Day, for the purpose of escaping sickness by fever.

3. *Christmas Eve-bread for Cattle.*—To bake bread on Christmas Eve, and put it in the cow's drink after she has calved, in order that she may be the sooner freed from *l'arrière faix*.

4. *Lending on New Year's Day.*—Not to lend anything upon the first day of the new year, lest one should be unlucky for the whole of that year.

5. *Christmas Day Corn, Fortune telling.*—To take twelve grains of corn on a Christmas Day, and to give to each the name of one of the twelve months; to put them afterwards on a shovel slightly heated, beginning with that which bears the name of the month of January, and continuing to do the same with the rest; and when there is

one that jumps on the shovel to feel that the corn will be dear in that month; but, on the contrary, it will be cheap when the grain jumps. There is (observes the reverend) a double superstition in this proceeding. First, because it is intended to divine in an unwholesome way, and next, that the practice is attached to a mas Day, rather than to any other day. M. Mizauld (*Centur. vi. No 64*) reports the same practice in another mode; but it is not the less superstitious.

6. *Cabbage on St. Stephen's Day.*—It is a superstition to eat cabbage on St. Stephen's Day, because that saint lay concealed in cabbage with his brethren (parce qu'il s'étoit caché dans le chou pour éviter le martyre.) Where is this found?

7. *Fire on Christmas Day.*—To set fire to one's neighbours from Christmas Day to Circumcision, for fear of exposing your children (Thus in the original. What may be said by the awful blank, I cannot even conjecture).

8. *Baking Bread at Christmas time.*—To bake bread between the two Christmas Days (*les deux Noël*); i. e. between the Nativity and the Circumcision, because it would bring misfortune on the family.

9. *Bread for the Blessed Virgin.*—To give the whole of the Christmas holidays to the table, both night and day, because the Virgin comes at that season to take a journey.

10. *New Year's Day Offerings at Fountains.*—To go first to a well or fountain upon the New Year's Day, and offer to the Virgin a nosegay, with the notion of making the water better and more wholesome.

11. *Christmas Day Plums.*—For the purpose of preserving yourself from ulcers during the coming year, to refrain from eating plums (prunes) on Christmas Day.

12. *Christmas Cake.*—There is a superstition (especially of Provence) a large cake which they call *Le pain de Calende*. They make it as white as they can and very large. They cut a small piece, upon which they put a knife, three or four crosses. This cake is served for the purpose of being applied to various maladies, and the remainder is reserved for the Epiphany; and it is distributed amongst the family, as is elsewhere done on the *gâteau des rois*.

13. *Christmas Bread.*—It is a superstition to believe that the bread baked on Christmas Day will remain good for ten years and not mouldy.

14. *The Three Kings: Fortune-telling.*—On the night of the Epiphany to write in blood on the forehead the names of the three kings, Gaspar, Melchior, and Balthazar,

a mirror, and believe that the person self there as he will be at the hour of d in whatsoever manner he may die.

at Christmas time, &c.—Not to make ing the *quatretens* nor Rogations, nor s the *Tenebrae* are sung, nor from day to the Epiphany, nor during the rpus Christi, which, in certain places, *les Octoubres*, nor on Fridays, for fear might occur.

Sieve on St. Thomas's Day.—Not to e of a sieve on St. Thomas's Day.

phen's Day: bleeding Horses.—Bleed- pon St. Stephen's Day. Better to do han at any other time in the year.

mas Day Dinner-cloth.—To carry in e), which has been used at the dinner s Day, the corn which you are about der that the seed may produce a better p.

mas Mass-bread.—To keep bits of d at the three masses on Christmas ke them as a cure for certain mala-

ght Christmas Mass.—Upon returning ht mass at Christmas, to make the before you re-enter your dwelling, is without speaking to any one, with n of preserving them from certain

Log Superstitions.—It is superstitious to a log (*une buche*) that is begun to re on Christmas Eve (that which is *efoir*, or *le tison de Noël*), and that is ning every day until the Epiphany, against conflagration and thunder all house in which it is laid under a bed er place; that it can prevent those here from having kibes (*les mules au* ; the winter; that it can cure animals eases; that it can deliver cows ready *xeler*) by steeping a bit of it in their ly, that it can preserve corn from ing its ashes over the fields.

Provence Yule Log; Christmas Carol.— titious, says our French theologian, y, and do all that is believed, said, and e Christmas log (*trefoir*) or *la buche* . Christmas-bread (*du pain de Noël*) in y places, and especially in Provence. eing prepared, all the family assembe Christmas Eve; they then go to fetch borne in state (*en cérémonie*) into the into the apartment of the master or the dwelling. In hearing it, they l into two choirs, the following *pro-* as:—

"Souche bandisse
Deman sara panisse;
Tout beax ca y entre,

Premes enfantan,
Cabres cabrian,
Fedes aneillan,
Pron bla et pron farino,
De vin une pleno tino!"

Let the log rejoice,
To-morrow will be bread-day;
Let all be welcome that come here.
May the women have babies,
And the goats have kids,
The sheep have lambs;
Let there be plenty of corn and flour,
And of wine a full cask!

The *trefoir* is then blessed by the smallest and youngest person in the house, who pours a glass of wine over it in the form of a cross, saying, "In nomine patris," &c. After which it is set on fire. Such very great respect is paid to it that no one dare sit down on it for fear that, in pro-faning it, he might attract some malediction upon himself. They preserve during the entire year its charcoal, which they put into the composition of several of their remedies; and they believe that this charcoal, though placed red hot upon the Christmas cloth (*la nappe de Noël*), would not burn it. This same cloth (*nappe*) is laid during the three feasts of Christmas, and it is then covered with the nicest dainties and best meats they can procure.

Dinan, Cotes du Nord, France.

EASTERN ORIGIN OF THE CHRISTMAS TREE, OR TREE OF LOVE.—It has been conjectured that in the fifth century of our era certain forms and ceremonies appertaining to Buddhism were introduced in the church of Rome by the barbarians from the East. I apprehend that at the same period the Christmas Tree was first used on the continent of Europe, and by the same people, it being an old Buddhist custom, still observed in Asia, for the people, on certain festivals, to stick a tree in the ground, upon the natural and artificial branches whereof they suspend their offerings and presents.

H. C.

A CURIOUS CUSTOM.

Some time ago, having read that at Bassora, in the pashalic of Bagdad, all the ladies and virgins of the environs paid an annual visit to a tomb which they covered with flowers, after having kissed it seven times, I was anxious to learn the origin of so singular a pilgrimage. The following is the result of my search:—Under the reign of Mirza-Abbas, at a small village called Mendelhi, in the Kurdistan, a young girl was living with her aunt. This young maiden was often surprised in tears, and particularly on one occasion, after the arrival of an itinerant hawker. At the oft-repeated request of her aunt to disburden her mind, she said that she was not the humble vil-lage maid she seemed to be, but that she was the

daughter of the renowned general, Meli-abeth, who, upon the false accusations of his enemies, had been condemned to death, but had afterwards been reprieved; and that for sixteen years he had been languishing in a prison. She also said that she was determined to obtain his release, or die in the attempt. The fortress in which her father was imprisoned was situated upon the river Tigris, thirty-two days' walk from Mendelhi. At this her aunt gave her all the money she possessed, and her blessing. When Hal-mehi reached Basora, she found she was without resources; but being bent upon releasing her father, she was nothing daunted, but resolved to beg for shelter at the first house she met. It was accorded; the owner was a merchant, who took a kindly interest in the heroic girl. She confessed her ambition, and he encouraged, and promised to aid her. She then, at his advice, began to teach herself swimming, and when she found she could swim across the river, she obtained a piece of canvass and painted her name upon it. She was recognised. The next time she contrived to throw a file through the prison grating. He filed the bars, and made an appointment with his daughter to escape the first dark night. The merchant gave her a boat; they escape; but as they are on the point of landing, the alarm is given, and they are assailed by a shower of darts, and Hal-mehi falls in the boat wounded by an arrow. Other boats are in the pursuit; they are captured, and the governor of Basora commands them both to be strangled. His command is obeyed. When Mirza-Abbas, the king, heard this, he exclaimed, "For the sake of the daughter, I would have forgiven the father." At his order and expense a monument was erected to their memory with this inscription: "To the noblest of maidens, who died in the noblest action." The queen visited the spot, and from that time it became customary to perform a pilgrimage to her tomb upon the anniversary of her death.

ARTHUR EDWARD LOWNDES.

PALL MALL: CROQUET.

Lovers of *croquet*, who are disposed to trace its origin to the fashionable "Pall Mall" of Caroline celebrity, may find some interest in the following notices of the latter game. Croquet already possesses such fascinations of its own, that it can hardly derive any increase of popularity from a conceivable association with the monarch for whom the game above-mentioned had such charms.

Charles II. and his pleasure-loving courtiers were much addicted to this species of "ball-play." Pall Mall seems to have admitted of a variety of play. A woodcut illustration may be seen in Knight's *History of England* (vol. iv. p. 265), which represents the king and his nobles at their

favourite game in St. James's Park. With his mallet is striking the ball hoop, suspended from the projecting pole at some height from the ground. The suspended ring have given place, in time, to the ground hoop? A game admitted between the two games. Croquet commends itself to all lovers of an old representative of a past age, or, the pastime of St. James's?

Pale Maille is "a game wherein a man with a mallet struck through a high arching, at either end of an ally, one, who, at the fewest blows, or at the number of blows." (Cotgrave's description of the game, quoted.)

This compound word, which gave the "Mall," is derived by Nares from *maille* (or from *pellere malleo*, to mallet, vide Bailey, s. v.) "Propertius," says Nares, "the place for playing the mall, the stick employed *pale mail*" of which he quotes:—

"If one had *palle mails*, it were good alley: for it is a reasonable good length even."—*Fr. Garden for English Ladies*, 1634.

A marginal note (*ibid.*) is given by Cotgrave: "A *palle mail* is a wooden hammer with a long staff, to strike a bowl with; at which men and gentlemen in France doe play."

This, and the following extract, is the French origin of the game:—

"Among all the exercises of France, before the *paille maille*; both because it is like sport, not violent, and yields good opportunity of discourse as they walke from the other. I marvel, among many in foolish toys which we have brought out, we have not brought this sport also into Sir Robert Darlington's *Method for Travellers*. See Brand's *Popular Antiquities*, vol. iii. p. 104.

Another game, called "ring-ball," by Strutt as played by striking a ball with a ring fastened into the ground:—

"A ball is to be driven from one end of the alley to the other with a mallet, the handle about three feet three or four inches in length, it resembles *pall mail*."

After describing the play, which consisted in sending the ball through a ring, he says: "This game requires much skill in directing the play of the ball, he says—

"This done, the player proceeds to the second ground, where there is an arch of iron, there is also necessary for the ball to be passed, the game is completed."—*Strutt's Sports and Pastimes*, edit. book ii. p. 104.

The games above described would have suggested our modern and fashionable game of croquet; "arches of iron" being in the game developed itself, and as it required a more extended and complicated

of hoops for the greater display of the
ers' skill. I have sent this note in the hope
soliciting some more satisfactory information on
subject, but cannot conclude without entering
aided but most respectful protest against any
"hoop" development: that already at-
being amply sufficient to satisfy the taste
requirements of the age. F. PHILLOTT.

Folk Lore.

FOLK-LORE.—A clerical friend in the
Trone, has sent me the following note, which
I think, be as new to the readers of "N. & Q."
was to me:—

Trying for Heart-Fever.—A woman came to me and
her husband was lying [i. e. confined to bed]. 'He
died yesterday for heart-fever, and they are now pre-
herbs to lift or take it off him.'

Cherryman.—What way did they try him?

Answer.—They took stones and put them in the fire,
if they frizzed in the fire, then he had the heart-

Cherryman.—What is that?

Answer.—A kind of weight about the heart and dis-
tinction for food.

*The above answers were given seriously by a labourer's
B."

I regret my friend did not mention "the herbs"
id for a remedy in heart-fever. He, however,
ations in a postscript the use in his parish of
dock as a cure for scrofula. AIKEN IRVINE.
Widda, Bray.

LANCASHIRE HOUSEHOLD RIDDLES.—A lady of
acquaintance, seeing the batch of riddles in
& Q." (3^d S. viii. 325), has supplied me
the following, which seem of equal merit
those quoted by S. BARING-GOULD:—

"Hitti Titti on the wall,
Hitti Titti got a fall;
Ten score men and ten score more,
Could not set Hitti Titti as it was before."
Ans. An egg.

"Black I am and much admired;
Men do seek me till they're tired;
Tire horse and tire man,
Tell me this riddle if you can."
Ans. Coal.

"Round the house, and round the house,
And in at the parlour window."
Ans. Sunshine.

"Creep hedge, crop corn,
The little cow with the leather horns."
Ans. The hare.

"Under the water, and over the water, and never
ches the water."
Ans. A maid with a pail of water on her head
passing over the bridge.

"As I was going to St. Ives,
I met on the way three old wives;
Every old wife had three cats,
Every cat had three kits;

Tell me how many kits, cats, and old wives
Were going to St. Ives."

Ans. None, as they were all coming away."

7. "Two brothers we are, and great burdens we bear,
By which we are sorely oppressed;
With truth we may say, we are full all the day,
And empty when we go to rest."

Ans. A pair of shoes.

I remember all these as familiar acquaintance
in the hours of childhood; but neither myself nor
the lady who has called them to my remembrance
ever saw them in print. T. B.

To your Riddles among the Vulgar you may
add the following. They are Lancashire chiefly:

1. "Red within and red without,
Four corners round about."

Ans. A brick.

2. "All hair but the head."

Ans. A cow tic.

3. "Four stiff standers,
Four diddle danders;
Two hookers, two smokers,
And a flip by."

Answer. A cow.

4. "Clink clank under the bank,
Ten against four."

Ans. A woman in pattens going a-milking.

5. "Little Nanny Neppicoat
Has a white petticoat;
The longer she stands,
The shorter she grows."

Ans. A candle.

I suppose "Elizabeth, Elsiebeth, Bessy, and
Bet" is known throughout England. P. P.

O O AT CHRISTMAS.—It was formerly a custom
throughout France, says Sir Thomas Urquhart,
and is still in some parts of it, to make, in the parish
church, about seven o'clock in the evening, for the
nine days next before Christmas Day, certain
prayers or anthems, called the Christmas O Os,
because in the books which prescribe these an-
thems they begin with O O, as, O Sapientia, O
Adonai, O Radix, &c. To him that was last mar-
ried in the parish, especially if he be one in good
circumstances, is carried a very large O, repre-
sented in burnished gold on a large piece of very
thick parchment, with several ornaments of gold
or other fine colours. This O was, every evening
of the nine days, put on the top of the lutrin:
there staid the O all the time that the anthem was
singing. The person to whom the O had been sent
was wont in return to make a present of a piece of
money to the curate, who on his part spent some
of it in regaling his friends. After the holidays,
the O was carried back to the new married man,
who set it up in the most honourable place of his
house. **SKOTTO MACDUFF.**

N. P. P. Training College, Dorchester.

Mr. Editor, that you will acknowledge as readily as HERMENTRUDE.

FROM THE CARNIC ALPS.—Whilst summer among some of the remote south of Austria, as yet almost un-English tourists, we met with a of folk lore, which may perhaps be in your notes on the subject.

It is said that there exists a monster in the of the mountains, with a body about oose, a flat head, and a beak like a two legs, but runs trailing its body id, and leaving a filthy black streak, es. It has no fur or feathers, but a nd a pair of wings like a bat. It is unfrequently seen by the woodcut-untains, coming out from its holes ks always before a terrific storm, but caught, as, if it bites ever so slightly, n save the life of the rash investi-particulars were gathered from a ie, on the Italian side of the Santa t were entirely confirmed by a man h on the Carinthian side, both speak-atter of common belief.

Having a second independent witness, tly *bona fide* way in which he spoke g generally known, prevented any e story having been got up specially tion.

One of your correspondents more he writer in natural history, may be st that it is the description of some which really inhabits the mountains, y the superstitious terror of the to the mythical creature described

other particulars which the writer all sufficiently clearly to put them on tending to increase the mysterious ature of the "Unthier."

HERMAGORAS.

MAS CUSTOMS IN IRELAND.

What are called the "good old customs" served in the rural districts of Ire-ve heard ignorant old men attribute to the introduction of railways, the of agricultural operations, and cattle ngst some of the customs that I re- south-east of Ireland were the fol-

two before Christmas, landed pro-l have slaughtered fine fat bullocks, rtion of which would be distributed nd farmers holding from ten acres of were sure to kill a good fat pig, fed upose for the household, but the

poorer neighbours were also certain of receiving some portions as presents. When the hay was made up in the farm yards, which was generally about the time that apples became ripe, quantities of the fruit would be put into the hayricks and left there till Christmas. The apples thus received a fine flavour, no doubt from the aroma of the new-mown hay. In localities of rivers frequented by salmon which came up with the floods of August and September, the inhabitants used to select the largest fish, pickle them in vinegar, whole ginger and other spices, and retain them till Christmas, when they formed a most delicious dish at the breakfast-table. Large trout were preserved in like manner for the same purpose. Eggs were collected in large quantities and were preserved in corn chaff, having been first rubbed over with butter. I have eaten eggs so preserved after three or four months, and they tasted as fresh as if only a day old. In districts where the farmers were well-to-do, and in hamlets and villages, young men used to go about fantastically dressed, and with fifes and drums serenade and salute the inhabitants, for which they generally were rewarded with eggs, butter, and bacon. These they would afterwards dispose of for money, and then have a "batter," which, as Dr. Todd, of Trinity College, Dublin, truly says, is a "drinking bout." These bands of itinerant minstrels were called "Mummers." They are not now to be met with. It was usual for people to send presents to each other, which consisted chiefly of spirits (*potheen*, home-made whisky), beer, fine flour, geese, turkeys, and hares. A beverage called "mead," which was extracted from honeycomb, after the honey was pressed therefrom, was also a favourite liquor, and when mixed with a little alcoholic spirit, was an agreeable drink, but deceitful and seductive, as well as intoxicating. This used to pass in large quantities amongst neighbours. "Christmas cakes" and puddings were extensively made and sent as presents. The latter were particularly fine, and made of fine flour, eggs, butter, fruit, and spices. I have never met anything in cities or large towns to equal them in their way, both as regards wholesomeness and flavour.

Of course the houses were all decorated with holly and ivy, winter natural flowers, and other emblems of joy. People hardly went to bed at all on Christmas eve, and the first who announced the crowing of the cock, if a male, was rewarded with a cup of tea, in which was mixed a glass of spirits; if a female, the tea only, but as a substitute for the whisky, she was saluted with half-a-dozen of kisses, which was the greatest compliment that could be paid her. The Christmas block for the fire, or Yule-log, was indispensable. The last place in which I saw it was the hall of Lord Ward's mansion, near Downpatrick, in Ireland; and although it was early in the forenoon, his lordship

(then a young man) insisted on my tasting a glass of whisky, not to break the custom of the country or the hall. He did the same himself.

There were many other customs observed, but I only mention the above because they are now "dead and gone," like those who observed them in the "good old days." S. REDMOND.
Liverpool.

NATIONAL PORTRAIT EXHIBITION, 1886.

[We are glad to find that the interest in the proposed Exhibition still increases, and that it is beginning to get known among the possessors of "twos and threes" of Historical Portraits.—ED. "N. & Q."]

Being desirous of doing a little to further the interesting Exhibition of National Portraits, I have written down, as they occurred to me, the names of the most remarkable persons in the reign of Henry VIII.

Portraits of many, if not of all these persons, exist no doubt somewhere, and there is scarcely one that would not be seen with interest.

If the list could be admitted into "N. & Q." it might induce the owners of such pictures to offer the loan of them, and tempt others to suggest names I have overlooked:—

HENRY VIII. 1509—1547.

His Wives.

Catharine of Arragon.	Anne of Cleves.
Anne Boleyn.	Catharine Howard.
Jane Seymour.	Catharine Parr.

His Children.

Mary.	Elizabeth.	Edward VI.
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His Sisters and Brother.

Prince Arthur.
Margaret, married James IV. of Scotland, and Earl of Angus.
Mary, married Louis XII. of France, and Charles Brandon.

His Grandmother.

Countess of Richmond and Derby, who survived his accession.

Some Members of his first Council.

Archbishop Warham, Chancellor.
Earl of Shrewsbury, Steward.
Lord Herbert (afterwards Earl of Worcester), Chamberlain.
Sir Edward Poynings, Comptroller.
Sir Thomas Lovel, Constable of the Tower.
Sir Thomas, afterwards Lord Darcy.
Fox, Bishop of Winchester, Secretary and Privy Seal.
Cardinal Wolsey.
Charles Brandon, Duke of Suffolk.
Frances Brandon, Marchioness of Dorset, mother of Lady Jane Grey.
Sir Thomas More.
Thomas Cromwell, Earl of Essex, Secretary of State.
The Earl of Surrey, who commanded at Flodden, and was restored to the Dukedom of Norfolk, forfeited by his father.

Sons of the above.

Lord Howard, created Earl of Surrey after the battle of Flodden.

Sir Edward Howard, who died bravely in the French commander's ship early in Henry's reign.

Duke of Buckingham, last hereditary Count of Arundel.

The Countess of Salisbury, last of the name.
Sir Anthony Denny, Physician to Henry.
Cranmer, Archbishop of Canterbury.
Fisher, Bishop of Rochester.

Tindal, who translated the Bible.—M.

Anne Askew, friend of Queen Catharine.

Sir Ralph Sadler, Ambassador to Spain.

Wriothesley, Earl of Southampton.

Earl of Surrey, grandson of the restaurateur, folk, scholar, soldier, courtier, poet.

—
PORTRAIT OF TRESHAM. — This picture was formerly at Hindlip, and is now in the possession of the Right Hon. Marquis of Tresham. It would be viewed by many with interest, and I venture, therefore, to call the attention of the Committee of the Great National Portrait Exhibition to the subject.

—
BISHOP GAUDEN. — At the late Rectory, Stanhope, in the county of Devon, one of the pictures was a portrait (from life) of Bishop Gauden; who is represented holding a book inscribed *Evangelium*. This is a desirable portrait for the proposed Exhibition.

THE PASTON LETTERS.

So great is the importance and value of the remarkable series of Letters, that we shall gratify our readers by printing the abstract of the very able defence of the authenticity and the good faith of Sir John Paston's Letters, read before the Society of Antiquaries on the evening of Thursday, November 10th, 1884. Mr. Bruce read before the Society of Antiquaries on the evening of Thursday, November 10th, 1884, a paper in which he has derived it from the *Athenaeum* of the 9th inst., with some additions from other sources:—

"Mr. Bruce, after remarking on the paper which the subject fell under the consideration of the Society of Antiquaries, and expressing his regret that Mr. Bruce, pointed out that the case about the authenticity of the Paston Letters was not one of a specific offence charged against any particular individual, but simply that of a general suspicion which had arisen in the mind of Mr. Bruce."

[* We presume this portrait of Gauden is in the possession of the Society of Antiquaries. His elevation to the bishopric occurred until after the Restoration; and then only the king and his brother from the Doctor's time. It is an unfortunate claim respecting the authenticity of the Paston Letters. We do not attach any importance, as the controversy, to what can only be designated a trivial circumstance of the Bishop to perpetuate his claim as such portrait should exist.—ED.]

considering the Paston Letters. The writer's intention was, that these suspicions had been generated by the imperfect way in which the facts had been ascertained, that they were to be met by a fuller and more accurate statement. He then set forth what were the succession and position in the world of the leading members of the Paston family in the fifteenth century. During that of the chief persons of the family were Sir William Paston, a Judge of the Court of Common Pleas and three sons, Sir John (a son and two grandsons of the Judge), all followed one another as heirs-at-law, inheriting the lands and much of the other property of the family on the deaths of their respective predecessors. Of three Johns, the second was never married, whilst the first was Sir William and of the other two Johns were Agnes, Margaret, and Margery. These are the principal correspondents in the letters in question, which were written in the freest and most communicative manner, lay open and explain all the domestic affairs, interests in public movements, the intriguing at elections and the lawsuits of this particular family, and all the ordinary relations of the life of English people during the period of the Wars of the Roses. Vols. I. and II. published in 1787, under the editorship of Mr. John Bruce, a private gentleman, resident at East Dereham. The editor was somewhat slow to learn the value of his collection, but not at all negligent in the performance of his duties as editor. He was especially anxious to satisfy the readers of the authenticity of his papers. He stated the descent in the family of Paston until they were in the possession of the Earl of Yarmouth; they then became the property of Peter Le Neve, a great collector, antiquary, and herald, from whom they devolved to honest Tom Martin, of Palgrave, another antiquary collector, on his marriage with the widow of Le Neve. Martin's death his collections were purchased by an bookseller at Diss as a speculation, and from him they came to the editor. Mr. Merivale had objected that they did not appear which the Earls of Yarmouth parted with the papers. Mr. Bruce gave details which showed that of the two Earls of that title one was a gentleman of learning, a traveller, and collector of curiosities; the other married one of the natural children of Charles Second, entertained his royal father-in-law at Oxnead Hall, then the magnificent seat of the Pastons, and left upon himself and the Paston family speedy and ruin. The second Earl died in 1732, at the age of eighty-eight, the recipient of a pension of 200*l.* from the Government. His library was dispersed by auction in 1734. Oxnead Hall was allowed to fall into decay, and was finally pulled down and the materials disposed of. In 1735 the Earl's estates were sold, at the instance of his creditors, under an order of the Court of Chancery, for the sum of 92,700*l.*, to Lord Anson, the circumnavigator. In answer to another objection, that it did not appear in what way the papers 'came' from the apothecary at Diss to the editor, it was shown from the Minutes of the Society of Antiquaries that it had been by 'purchase.' Mr. Merivale had condemned the pedigree of the papers given by the editor, because no legal claim could be based on documents which had passed through so many hands; Mr. Bruce contended that in that respect the Paston Letters were like all the historical manuscripts in great collections—in the British Museum, the Bodleian, and the Public Record Office—no legal claim could rest upon any of them; and that no editor was bound to give such a history of his papers as would establish a legal claim, but only such as would satisfy all the ordinary requirements of one who desired to use the papers for historical purposes. Mr. Bruce then considered the account given by the editor of the palaeographical peculiarities of his papers, which Mr. Merivale had stated

that he had pretermitted as unimportant. Mr. Bruce controverted the propriety of this course. He showed that Mr. Merivale, had, as it were, put the editor upon his trial on suspicion of having dealt dishonestly with his papers. In answer, it was right to consider his whole conduct, and if it could be concluded, from what he had done, that he designed to give a fair and full description of his papers, to tell all he knew or thought important, it ought not to be hastily suspected, from any supposed want of completeness, especially in the case of a gentleman of the most unimpeachable character, that he was dealing otherwise than honestly. Mr. Bruce then explained what information the editor had given. He had described the paper, the paper-marks (with respect to which Mr. Bruce thought he was the first English antiquary who gave representations of them, and applied them as tests of antiquity), the sizes of the sheets of paper on which the letters were written, and of the particular pieces of paper used by the letter-writers, 'for our ancestors were compelled by a scarcity of the required material to be a paper-sparing race,' the paper being cut off from the sheet at the end of the letter. The editor had then explained the way in which the letters had been folded up, fastened, and directed, the characters of the seals, the contrivances by which they were preserved, and the insignia they bore. From these particulars he had proceeded to the character of the handwriting, the ink, the effects produced by damp, and his reasons for printing two copies of every paper, one containing all the contractions, and exhibiting the very spelling of the originals, the other, on the opposite page, printed in words at length and in modern orthography. To render all this information more intelligible, he had added at the ends of his various volumes engraved plates, containing altogether fac-similes of 187 of the signatures to the letters, 98 paper-marks, and 56 seals; besides which he had appended to every letter a statement of its size in inches, and a description of its watermark. Finally, that all this extraordinary editorial particularity might be tested by the ocular observation of the very best living judges in such matters, he had left the original papers for a month in the Library of the Society of Antiquaries, for general inspection and examination—a fact which had been doubted, but which Mr. Bruce thought he proved beyond possibility of further question. The transaction took place in the days of Astle, Gough, Caley, and many other eminent antiquaries,—men who could not have been deceived by pretended originals, and to court whose inspection would have been an act of madness on the part of a dishonest editor. Mr. Bruce gave other evidences of the editor's obvious anxiety to satisfy inquirers; amongst them, he permitted an entire transcript of one of the most interesting letters to be published in fac-simile in the *European Magazine* for April, 1787, a copy of which fac-simile Mr. Bruce was enabled, by Mr. Thoms, to lay upon the table. The success of the work far outstripped the expectations of the editor. A second edition of Vols. I. and II. was immediately called for. Mr. Merivale doubted whether this were a real second edition. Mr. Bruce showed that it was an actual reimpression, with many alterations, and two new plates of fac-similes. Vols. III. and IV. were published in 1789. The editor died in 1794, and Vol. V. was not published until 1823. Mr. Bruce then proceeded to relate the circumstances of the disappearance of the originals. Whilst those of Vols. I. and II. were lying under inspection at the Society of Antiquaries, it was communicated to the editor that the King, George the Third, was desirous to see them. The editor offered them at once as a present to the Royal Library. The offer was accepted. The papers, bound in three volumes, were presented at a levee on the 23rd of May, 1787, and in return the editor was knighted. But the papers never reached the Royal Library. There is a tra-

dition that they were last seen in the hands of Queen Charlotte, and that she lent them to one of her ladies in attendance. What became of them nobody knows. They have been searched for, and cannot be found. Their disappearance was, no doubt, a very singular circumstance, and was rendered stranger still by the circumstance that all the other originals had also disappeared. Mr. Serjeant Frere, who saw the concluding fifth volume of the publication through the press, after the death of Sir John Fenn, believed that the originals of the second and third volumes were also given to the King, and stated that he had not been able to find those of Vol. V., but had edited that volume from transcripts made many years before by Mr. Dalton, a most respectable gentleman, who died at Bury St. Edmunds, in 1860, at the age of ninety-four. On both points Serjeant Frere was probably mistaken. It was shown from papers of Mr. Dalton that the originals of Vols. II. and III. were in his possession, and in that of Sir John Fenn, after the gift to George the Third; and with respect to the originals of Vol. V., they really were in the possession of Serjeant Frere, although overlooked by him. They were exhibited this evening by his son, Mr. Philip Frere, and were now left by him at the Society of Antiquaries for general inspection. Together with them there were exhibited about 250 other papers, many of them Paston Letters, which Sir John Fenn did not design to publish. Mr. Bruce described the exhibited papers, and commented upon the care and particularity with which they had been kept and arranged by Sir John Fenn. He declared them to be unquestionable remains of the period to which they purported to belong, and vouched for the accuracy with which such of them had been printed as he had had time to compare with the originals. He also declared that he had not found the slightest trace of any garbling or interpolation, and that the only additions made to any of them that he could find were pencil memoranda of Sir John Fenn, as to their having been copied and noted, and indorsements of the contents, made in a modern hand, without any attempt at disguise. Mr. Bruce further showed that the whole correspondence was so full of coincidences and connexions, in story, phrase, and character, and was bound together by so many links and clues, that the recovery of one volume of originals gave a conclusive sanction to the whole, and sufficiently refuted the suspicions which had been founded upon the supposed concealment by the editor of the fact that he had other papers in his possession, upon the general character of the correspondence as being inconsistent with the presumed illiteracy of the age in which it was carried on, and upon the supposed improbability of its preservation; he also showed that phrases and expressions objected to by Mr. Merivale as having a modern air were found in the exhibited originals exactly as printed by Sir John Fenn. "The truth is," he remarked, "that our forefathers of those days were plain-speaking, manly Englishmen, and cast our language into a form the rough edges of which we have somewhat smoothed, but which we have been wise enough never to attempt substantially to alter. When we read their papers, we feel that we can claim them as ancestors, not merely by the ties of a common lineage, but by those also of a common speech." Mr. Bruce concluded by remarking that, of the presumed anachronisms in manners alluded by Mr. Merivale, two had been sufficiently answered by Mr. Gardner; as to that one founded on the allusion to playing-cards, he gave extracts from statutes and parliamentary petitions, which sufficiently established their common use from 1461 to 1475. He concluded by expressing his hope that a consideration of the original documents now produced would induce Mr. Merivale to do justice to the character of Sir John Fenn, and again to accept the Paston Letters

for what Mr. Hallam termed them, his "hiding-places through the dark period to which they relate."

In justice to Mr. Merivale, we will add that which he addressed to the meeting, "the humble sincerity and manly candour of which," the *Athenæum* very justly, "our readers will be slow to appreciate":—

"At whatever cost to my reputation for ingenuity cannot, of course, refrain from congratulating very sincerely this Society, and, I may add, the country at large on the result of the few doubts which I threw out some time ago. The appearance from custody since of suspicion—the gentleman who produced the *fourth* volume of the Paston Letters, goes, of course, to make an entire end of the controversy, and to pronounce any controversy absolutely *dead*. Pleadings have been examined; but, subsequent examination, I do not think any one probably *able* to doubt the authenticity of the four *first* volumes, although the originals have disappeared, if they *could* be proved that they have before them the full original *first* volume, now in this very singular manner *presented* to the presence, therefore, of papers like those, all *which* that I ventured to throw out disappear,—*vanish* into air; they become like what Mr. Frere's relation on that box, 'toys for children.' Therefore I have the slightest wish—of course it would be idle—to *enter* the controversy, or to express any doubt, as to *any* of them has been thrown out to-night. If it were or *was* the ingenuity to raise those doubts, at all events *it* was very misplaced ingenuity, in the present *state* of the to argue upon them, or to continue them."

LITERARY PSEUDONYMS.—There are many curious points in connection with this in our own early literature. In 1621, Richard of Basingstoke, who had published a *Britanniarum* between 1597 and 1607, had books, with his name on the title-page, under the *nom de plume* of William Bas in a work which he published of R. Smith's treatise *Author and Substance of the Protestant Church Religion*. It is the more remarkable that should have fixed upon Bas, since at that time there was one, if not two, writers of that name, though, to be sure, neither of them, as we know, affected theological literature.

Prefixed to Richard Grenaway's translation of the *Annales of Tacitus*, 1598, there is assigned "A. B.;" and in Ben Jonson's *Conversations with W. Drummond of Hawthornden*, we find that this A. B. was no other than Robert of Essex. Now, it has not, to my knowledge, occurred to any of the "Shakespeare's Sonnets" or rather "Mr. W. H." controversialists, that illustration was required to establish that men in Shakespeare's time occasionally assumed their identity beneath fictitious signatures, apposite one than this could hardly be from Drummond's report of what Jonson told

we have no less a person than f Essex, figuring at the foot of an book as simple *A. B.*! Still, so nal opinion goes, there is no strict *Mr. W. H.*, we could read *W. H.*,

f *Noms de Plume* would have its Serjeant, the antagonist of Jeremy Hammond, &c., wrote under the nd and *Smith*; and William War- a work in 1603, and put *George* s title-page as the name of the rn pseudonymy seems to have set truggles which preceded the Re- e promoters of that great move- lished to resort to all kinds of shielding themselves from perse- this among the number.

W. CAREW HAZLITT.

ND THE MAY.—In Bacon's *Essay on* mentions one which he says he did stand. The first three lines, how- at I am at present concerned with,

shall be seen upon a day
in the *Baugh* and the *May*,
lack feet of Norway."

o refer to two islands, the Bass and he mouth of the Firth of Forth, ere like sentinels, one on each side, France, twenty-five and thirty miles N.E. and N.E. of Edinburgh. The orway often passed between them, imes of the Normans; and only a go a black ship of Norway, after them, was driven ashore in a storm, garden door. In all the editions, e seen, the first of these names is at looks very like a mistake or a 'auss, which gives very nearly the ciation of *Bass*. V. S. V.

IPLES.—This phrase seems to be in se, and even Mr. Herbert Spencer s books *First Principles of a New ophy*. But are there, or can there as second or third principles? I therefore the *first* is uselessly rel- that it means is expressed in the Isaac Newton's *Principia* were to be *Principia*, the absurdity would be V. S. V.

ws.—There is a chap-book entitled *Magazine*, being a Choice Collec- west Songs sung at Ranelagh and lens, the Theatres Royal, and all public Entertainment." Mr. Hal- *Notes on Fugitive Tracts and Chap* for the Percy Society, says, "Al-

though this tract is of a comparatively recent date, it is worthy of notice as containing a copy of the puppet play of the 'Broken Bridge.' This puppet play seems to have been not only a favourite drama in England, but also in France. I saw it performed at Nismes in Languedoc, the puppet characters and the purport of the dialogue being the same. The scene represents a bridge of one arch rent by a broad fissure; the stage on which the puppets performed was erected at one end of a booth, pitched under the wall of the grand old Roman amphitheatre. Much in this show and its performances recalled to mind Gines de Passamonte and his puppets in *Don Quixote*." H. C.

HOOPS AND CRINOLINES.—I am told by some young ladies that crinoline is decidedly going out of fashion, at which I rejoice. I am old enough to remember one wearer of the hoops of other days. They were not altogether admired by the gentlemen in those days any more than crinolines are now; e. g. Jenyn's *Art of Dancing*:—

"Dare I in such momentous points advise,
I should condemn the hoop's enormous size:
Of ills I speak by long experience found,
Oft have I trod th' immeasurable round,
And mourn'd my shins bruise'd black with many a wound."

P. Q.

Queries.

ANONYMOUS.—Can any of your readers inform me who was the author of numerous poems which appeared in the earlier volumes of *The Pocket Magazine*, London, 1820-22? These poems had the signature "Basil." The following are the titles of some of them:—"Lines written in a Churchyard," from the Latin of Dr. Johnson (in vol. vi.), "Infant Hours," "The Sabbath," "The Irish Fiddler," "Adieu to Isle" (of Wight), "Song of Sea Sprites," &c. &c. The author was, I think, subsequently a correspondent or contributor to Hone's *Table Book*.

2. Who was author of a series of humorous papers called "The Barleycorn Club," published in *The Literary Gazette*, 1823, edited by Mr. Jordan? R. I.

ARTEMUS WARD.—*Artémus*, or *Artémus*? In consequence of the double bow so lately made by Artemus Ward to the British public, this question of long or short has given rise to a lively discussion. Some think that, in accordance with Artemus mentioned by St. Paul, Artemis the Greek Diana, and *ἄρτεμις*, the Greek adjective, we ought undoubtedly to say *Artémus*; nay, they go so far as to express their full conviction that Artemus is only the New Testament Artemas Americanised. Others, however, would be glad to know what can be said in favour of *Artémus*. *Isaiah*.

BONAR. — Can any of your readers tell me from what the family name "Bonar" is derived?

H.

CHURCHING-PEW. — Upwards of seventy years ago, two dashing young unmarried ladies were journeying from London to Norfolk by coach, and from some accidental cause were compelled to spend Sunday at a village on their route. In the pride of beauty and finery they made their way to church, and to the most conspicuous pew near the pulpit. I believe they wished themselves elsewhere when the clergyman commenced reading the "Churching-Service" of the Church of England, and were still more dismayed when the clerk, at the close of the sermon, asked them for the customary fee for the additional service which their presence in the "Churching-Pew" had unluckily brought down upon them.

Is the "Churching-Pew" still to be met with?
M. D.

CLAMEUR DE HARO ET CHARTE NORMANDE. — The "Privilege du Roy," so often found in old French books, usually contains the following clause: —

"Commandons au premier nôtre Huissier ou Sergent, de faire pour l'exécution d'icelles tous actes requis et nécessaires, sans demander autre permission, et nonobstant *Clameur de Haro, Charte Normande* et Lettres à ce contraire," &c.

What were the *Clameur de Haro* and *Charte Normande*?
J. WOODWARD.
New Shoreham.

THE FRANGIPANIS AND THE HOUSE OF HAPSBURG. — In Mr. Goldschmidt's article on the "Ghetto at Rome," at p. 330 of the *Shilling Magazine* for November, is the following passage:

"The Hapsburgers for a long time boasted of their descent from the Frangipanis, who again were proud of their descent from the Emperor Augustus, until it was proved beyond a doubt that the Frangipanis originally were Jews, when the Hapsburgers gave up their pretensions."

I should be obliged for any information as to the descent of the House of Hapsburg from the Frangipanis; and as to the Israelitish origin of the latter family.
J. WOODWARD.
New Shoreham.

INGENIOUS GENEALOGICAL PUZZLE. — It has often occurred to me that — instructive, learned, and interesting as are the pages of "N. & Q." — they want enlivening occasionally with lighter matter; for it has been well observed that —

"Seria non semper delectant: non joca semper;
Semper delectant seria mixta joci."

With this view I forward the following genealogical puzzle, which I heard from a native of South America, and which, as far as I know, has never appeared in English: —

Two ladies, walking together, perceive gentlemen coming to meet them; upon which the ladies said to the other: "Here fathers, the fathers of our children, and of our mothers, and our own husbands: how could two men fulfil in their present relationships?"

HYMNOLOGY. — Can any one tell me the Christian name and surname of the author of a hymn —

"Oh! how the thought that I shall
The Man that suffer'd here below,
To manifest His favour?"

Also, in what collection a correct version of the entire hymn may be found.

LINDSAY FAMILY. — Lord Lindsay, of the *Lindsays* (ii. 286), refers to a William Lindsay, Esq., entitled *the House of Dorchill*. Has this ever existed? If so, where can I obtain a pedigree, and who is in possession of the original?

Oxford.

WILLIAM NANSON LETTSON, Esq. The library of this deceased gentleman, translator of the *Nibelungenlied*, and editor of Walker's *Notes on Shakespeare*, was auctioned by Sotheby, Wilkinson, and Hodges, 20, 1865, and three following days. He was a student of Trinity College, Cambridge; Browne's *Eton School Lists* he is called Lettson, and is said to have been for a time at Lincoln's Inn, and to have died; the latter statement is of course inaccurate, and the exact date of his death.

C. H. & THOMPSON

Cambridge.

CURIOS MEDAL. — I have found one in Devon, dated 1670 to 1675, the imp. executed medal one inch and three-quarters of an inch. Within an elaborate border of leaves there are two faces under one helmet. Viewed one way it represents a monarch; the other way a cardinal; on another king and a pope. Can any reader of favour me with their history, or refer to a collection or publication where they may be found?
H. T. ELLACOT

NUMISMATIC. — 1. A twenty soldi coin of the date 1794, with the legend: "F. D. G. P. M. PLAC. VAST. D." The first of the name was, at this date, Duke of Piacenza, and Guastalla; but what is the meaning of the letters "F. D. G. P. M."?

2. A coin bears on one side the word "TRAVIA," and on the other "KNOX."

at Stoke-upon-Trent: that, as mediæval notions of the devil are partly derived from Pluto, King of Hell (see 2nd S. viii. 387), so, it would seem, they are partly derived also from Vulcan, God of Fire. Vulcan was cast out of Heaven. So was the devil (Is. xiv. 12; Luke x. 12; Rev. xii. 7—9). Vulcan, as the consequence of his fall, was a cripple. What wonder if Satan, having also fallen, was in like manner supposed by the artist to have a lame leg? This idea, however, is not merely ours, nor is it limited to the artist in question. Much the same view is taken by Le Sage in his *Diable Boiteux* (*Devil upon two Sticks*): "Pray tell me how you came to be a cripple?" "My lameness," answered the devil, "is owing to a quarrel I formerly had with Pillardoc, the devil of interest. . . . We . . . fought it out in the middle region of the air; from whence Pillardoc, being the stronger of the two, threw me down to the earth, as the poets tell you Jupiter did Vulcan; and so, from the resemblance of these adventures, my comrades called me the Lame Devil (*Diable Boiteux*). Nevertheless, lame as I am (tout estropié que je suis), I can go pretty fast, as you shall presently see."—Chap. ii. Thus, Vulcan and Satan both having had a fall from the higher regions, and Vulcan, as the consequence of his fall, being lame and using some sort of mechanical support, what wonder if the artist, in the instance now before us (Matth. xlii.), has represented Satan also with a lame leg and something to support it? The lameness, however, is not the only coincidence. Vulcan was commonly figured with a beard and pointed cap (Smith, Lempriere, Montfaucon). In the Tyndale woodcut, in Matth. iv. as well as Matth. xlii., the devil appears not only with the beard, but with the cap rising to a point, and evidently Vulcanian.

In stating that in one of the woodcuts the devil is represented "as a cunning old beggar," we understand our correspondent JACOB as not speaking descriptively but vernacularly.]

BANKERS OF LONDON.—In Lawson's *History of Banking*, p. 202, it is stated that the bankers who were robbed by King Charles II. by the closing of the Exchequer, Jan. 2, 1672, were to receive an annual payment of three per cent. interest by an act passed in 1699. Can any of your readers give me the correct date and chapter of the statute, as this is evidently a mistake?

W. H. OVERALL.

[The statute is that of 12 & 13 William III. cap. xii. sect. 1. (A.D. 1700), entitled "An Act for Appropriating Three Thousand Seven Hundred Pounds weekly, out of certain branches of Excise, for publick uses, and for making a provision for the Service of His Majesty's Household and Family, and other his necessary occasions."

At the closing of the Exchequer in 1672, an interest of six per cent. was paid upon the sum lost by the goldsmiths up to the last year of Charles's reign. From this time no provision was made for it till 1700, as stated above, when interest was granted on the whole from 1705

at three per cent., and the principal made him payment of half its amount. The entire sum of the unfortunate bankers and merchants was paid in this arrangement exceeded three millions. It is that Sir Robert Vyner lost upwards of £100,000 in an unparalleled act of fraud; yet even his going to the entertainment, when Mayor of London in 1674, was successful in urging our merry monarch "to make t'other bottle!"

JO. CASTOR.—Powell, in his *History of Britain*, states that Egbert gave the King of the dominions six months' notice to quit, as his authority Jo. Castor. Who is this?

[John Castorius (called also Fiber) was a Benedictine monk of Westminster, and was elected from Brute to A.D. 1306. Cotton. Vind. Trin. Coll. Oxford, 62; Bodl. Rawl. B. 5. 1. copied by Thomas Hearne, and prepared for press, from a MS. in the possession of Sir D'Ewes, now Harl. MS. 641. Leland commends him as an historian of good credit; and he is also respected by John Stow in his *Surrey*.—*Notes of the Historical Library*, ed. 1736, p. 63; Macray's *British Historians*, p. 30.]

SPANISH MAIN.—In conversation with the expression "Spanish Main" happened, a difference arose as to its exact meaning. Perhaps you can enlighten us on the point.

[The Spanish Main is that part of the Atlantic and coast along the north part of South America, the Leeward Islands to the Isthmus of Darien gradually passed out of use since Spain lost it in South America.]

EUCCHARISTIC VESTMENTS, ETC.—Wardens of eucharistic vestments, vessels, &c. (use if possible), in any church or chapel land during the seventeenth and eighteenth centuries.

[The following works may be consulted: *Anglicana*, or Documents and Extracts illustrating the Ritual of the Church in England after the Reformation, edited by Members of the Cambridge Camden Society, 1844; and *Lovely Church Ornaments*, by Thomas Walter Perry, 8vo, 1857.]

Replies.

LINCOLNSHIRE HOUSEHOLD RITUAL.
[3rd S. viii. 325.]

The sight of the Riddles sent by Mr. from Yorkshire, has induced me to make a collection of similar ones from North Lincolnshire. I have heard Nos. 5, 6, 7, of those sent. I think it best to give them in the local dialect as he has done:—

going over London Brig,
little red thing;
up, I sucks it blood,
as it skin to dry."
n orange.

going over Westminster Brig,
Westminster Scholar;
off his hat, *an' drew* off his glove,
shed me good morrow.
me his name, for I've told it to you."
ndrew.

goin' over Humber,
great rumble;
s a boilin',
e under."

Water under the boat.

as going over a field of wheat,
up something good to eat,
sh, flesh, fowl, nor bone,
ill it ran alone."
hegg.

goin' over our gardin gap,
my Uncle Ned;
s and needles up'n his back,
kep' joggin' on a-head."
pricky-otchin (urchin, hedgehog).

goin' through our gardin,
man in a red coat,
ick in his hand, and a stone in his throat.
all me this riddle, I'll give you a groat."
e cherry.

e house and round the house,
as a white glove i' th' window."
now.

e house and round the house,
as a black glove i' th' window."
ain.

e house and round the house,
y lady's chamber."
he sun.

a, 'ackamore,
th' kitchen-door;
so long, and nothing so strong,
more 'ackamore,
th' kitchen-door."
cloud.

hin and red without,
ers round about."
he chimney.

hin and black without,
ers round about."
he oven.

hin and black without,
s an' a iron cap."
porridge-pot.

les, and holds water."

he reckon-hook, i. e. the pot-hook which
s in the *reekin*, or chimney, with holes
gulate the height of the pot from the fire.

riddle as I suppose,
and never a nose."
wire sieve.

16. "There was a man rode over moss,
Grey-grizzle was his horse,
Bent saddle was his bow;
I've told his name three times,
Still you may not know."

Ans. "Was" was his name. (The third line is probably wrong.)

17. "Four-and-twenty white horses on yonder hill;
Gnaw they go, gnaw they go, now they stand still."
Ans. Your teeth.

18. "Ten men's length, and ten men's strength,
An' ten men can't rear it."
Ans. A waggon-rope. (The expected answer being a ladder.)

19. "Brass cap an' wooden head,
Spits fire an' spews lead."
Ans. A gun.

20. "Nanny-goat, nanny-goat, in a white petticoat,
The longer she stan's the shorter she grows."
Ans. A can'te.

21. "Long legs an' sho't thighs,
Little 'ead an' no eyes."
Ans. The tongs.

22. "Grows i' the wood, an' whinnies i' the moor,
And goes up an' down our house-floor."
Ans. A sweeping-brush (which is supposed to be of horse-hair).

23. "Grows i' the wood, an' yowls i' the town,
An' addles it' master many a crown."
Ans. A fiddle. (The strings of which are cat-gut.)

24. "Black I am an' much admired,
Men may seek me while they're tired;
Weary horse an' weary man,
Tell me this riddle if you can."
Ans. Coal.

25. "My ribs is lined wi' leather,
I've a hole i' my side,
An' I'm offense (often) used."
Ans. Bellows.

26. "Mother, father, aister, brother,
All runnin' after one another,
An' can't catch one another."
Ans. Mill sails.

27. "As I went out so I came in,
An' out of the dead I saw the livin' spring;
Seven there were, an' six there be,
Tell me that riddle and then hang me."
Ans. A bird, with a nest and five young ones, in a dead horse.

28. "Riddle me, riddle me, riddle me ree,
Tell me what my riddle's to be?
Thruff a rock,* thruff a reel, thruff an old woman's
spinnin' wheel;

* "Rock" is here the spindle, as in the Jacobite song:—

"I sold my rock, I sold my reel,
And sae hae I my spinning wheel,
And all to buy a cap of steel
For Dickie Macphailon that's slain."
(See "N. & Q.," 3rd S. vii. 331.)

Thruff a milner's hopper, thruff a bag o' pepper,
Thruff an old mare's shink shank bone;
Such a riddle I have known."

Ans. A worm.

29. "It is in the rock, but not in the stone;
It is in the marrow, but not in the bone;
It is in the bolster, but not in the bed;
It is not in the living, nor yet in the dead."

Ans. The letter R.

30. "Itum Paraditum all clothed in green,
The King could not read it, nor Madam the Queen;
They sent for the wise men out of the East,
They said it had horns, but it wasn't a beast!"

Ans. Prick-holly.

31. "In cums two legs an' sets himself down
Upo' three legs, wi' one leg in his hand.
In cums four legs, an' takes one leg frae two legs.
Up starts two legs, an' throws three legs after
four legs,
An' gets his own leg again."

Ans. A man sits on a three-legged stool in a
butcher's shop, with a leg of mutton in his
hand, which a dog snatches and runs away
with."

32. "When is an oven not an oven?"

Ans. When she's a gate (i. e. *agoing*, the fire
"drawing" satisfactorily.)

The wit of some of these is, I am afraid, dull enough; but it is impossible to estimate the amount of amusement that they have afforded by the farm labourers' cottage fire-sides. I myself can well recollect the uproarious merriment that used to be excited by "In comes two legs;" while "Itum Paraditum" caused rather a feeling of undefined mysterious awe. I used to muse on the connection between this riddle, the Gospel narrative, and the sprigs of holly stuck in the pew-corners at Christmas, during long sermons. I am certain that my first idea of the existence of "London Bridge" was derived from these riddles. I should be glad to know whether the hedge-hog is called "Uncle Ned," apart from the riddle? Also, what is the origin of the Lincolnshire expression "*black wet*," for *thoroughly wet*? (see No. 8). No. 10 is still beyond my comprehension. I should be glad to see a correct version of No. 10.

The above were most of them "asked" by one or two different nurse-maids, and by an old village dame named Mary Burton, who was a sort of oracle. I believe she explained the "black glove" as being a black cloud, seen through the window. I have also heard "Itum Paraditum" from my grandmother, who was born in 1772, and remembered it from her childhood. I have no doubt that both this one and some of the others were in existence long before that time.

J. T. F.

The College, Hurstpierpoint.

DEVONSHIRE HOUSEHOLD TALE

(3rd S. viii. 222.)

Though I fear my recollections are a misty to be of any use to your correspondents BARING-GOULD, I remember being told a tale thirty years ago, when living near Exeter I send, hoping it may be new to him:—

THE DEVIL AND THE TAILOR

A well-dressed gentleman knocked at the door one night, and calling him out ordered a suit of clothes, to be delivered at a certain lane, on such a night. The man was gone, struck by his mysterious tale; the tailor repented of his bargain, and it was he had agreed to serve, went for advice. The worthy man resolved to keep his word, and promised to deliver the goods. They went together to the lane, the parson made the devil appear in form, and rescued the tailor, but quite forgot how it was done.

I was told at the same time a story of a churlish and a kind-hearted farmer. The churl stole from the churl and filled the churl till finding he watched them at their work deserted him. I do not enter into particulars cause the same story is told of the Sun in almost the same words it was told by pixies, by M. A. Lower, in his *Costly Literature*. I was told one thing in which may be well known to others; never saw it in print, viz., that all the conjurers *ex officio*; and in support of this these two stories were gravely related having happened in the next village. A man referred to was a venerable evangelist man, nearly related to one of the countess. The first story ran, that going to church one day he saw two boys stealing apples; spell upon them, and compelled them to the tree till they were seen by the countess coming out of church, when he rebuked them. The other story was, that in common with clerical brethren, he had a conjuring that the clerk finding himself alone one day, ventured to open it, and that he was rewarded by having his ears washed by unseen hands. The unfortunate clerk pointed out to me by name, which I thought the belief more curious, as identifying living persons.

BISHOP THOMAS PERCY OF DURHAM

(3rd S. viii. 161.)

I must beg a niche in "N. & Q." for an article on this useful man, feeling that any of your readers, who, like myself, are interested in the Ballad Literature of the

glad at any time to hear or read of one
ent and industrious in that department.

le the question seems very doubtful as to
he really was connected with the ducal
or not, "adhuc sub judice lis est"; but
that there is no doubt of his having set up
im in his lifetime. However, on looking
urke's *History of the Commoners* (vol. ii.
edition 1836), I find the good bishop's
so, even if possible, a higher lineage—a de-
from the kings of France, England, Scotland,
land, and from Charlemagne.

is said to be through the ancient family of
vills of Wotton, in Herefordshire, from
are derived the families of—"Pembruge, of
Gamage; Rowdon, of Rowdon; Barnaby,
shaw; Hopton, of Canon Frome Court;
Percy, of Bridgnorth; Isted, of Ecton;
on, of Westhide," &c. (p. xiv.)

degree is said in the above-named work
been "compiled by Dr. Percy, the cele-
shop of Dromore, and authenticated by
le proofs." So it would seem certainly
as if an anxiety to trace descent from
us stock entered occasionally into his
that he did not quite agree with the
Jurnal—

quid facient? quid prodest, Pontice, longo
censeri?"

all it was his best title to honour and
stem humble birth,* and from the use-
certainly obscure position, of the clergy-
a quiet country village, he made his way
high position by his writings and industry.
he claims to a high descent may be
and questioned, yet his industry and valu-
tations have secured for him a permanent
hon in the field of English literature, whilst
with goodness, and discharge of his duties
exemplary priest and bishop, have gained
of higher kind.

me record his epitaph in Dromore Cath-
which certainly in this case is not over-

this place are interred the remains of the Right
Thomas Percy, D.D., Lord Bishop of Dromore,
see he was promoted in May, 1782, from the
of Carlisle in England. This exalted station he
sly thirty years, residing constantly in his di-
discharging the duties of his sacred office with
and zeal: instructing the ignorant, relieving
sious, and comforting the distressed with pas-
sion. Revered for his eminent piety and learn-
beloved for his universal benevolence by all
religious denominations. He departed this life
lay of September in the year of our Lord 1811,
d year of his age.

father was a grocer in the Cartway at Bridge-
leave an excellent photograph of his birth place

" . . . Non ego pauperum
Sanguis parentum, non ego, quem vocas
Dilecte, Mæcenæ, obibo,
Nec Stygiâ cohibebor undâ.

Hor. Carm. II. xx. 5."

OXONIENSIS.

ACCORDANCE BETWEEN THE SONGS OF BIRDS AND THE SEASONS OF THE DAY.

(3rd S. viii. 325.)

In a compilation before me there is an interest-
ing passage on this subject, subscribed "Dr.
Jenner." I should be glad to know the book in
which it occurs:—

"There is a beautiful propriety in the order in which
singing-birds fill up the day with their pleasing harmony.
The accordance between their songs, and the aspect of
Nature at the successive periods of the day at which they
sing, is so remarkable, that one cannot but suppose it to
be the result of benevolent design.

"First the *Robin* (not the *Lark*, as has been generally
imagined), as soon as twilight has drawn its impercep-
tible line between night and day, begins his artless song.
How sweetly does this harmonize with the soft dawning
of the day! He goes on till the twinkling sunbeams
begin to tell him that his notes no longer accord with the
rising scene [sun?]. Up starts the *Lark*, and with him
a variety of sprightly songsters, whose lively notes are in
perfect correspondence with the gaiety of the morning.
The general warbling continues, with now and then an
interruption by the transient croak of the *Raven*, the
scream of the *Jay*, or the pert chattering of the *Due*.
The *Nightingale*, unwearied by the vocal exertions of the
night, joins his inferiors in sound in the general harmony.
The *Thrush* is wisely placed on the summit of some lofty
tree, that its piercing notes may be softened by distance
before they reach the ear, while the mellow *Blackbird*
seeks the lower branches.

"Should the sun, having been eclipsed by a cloud,
shine forth with fresh effulgence, how frequently we see
the *Goldfinch* perch on some blossomed bough, and hear
its song poured forth in a strain peculiarly energetic;
while the sun, full shining on his beautiful plumes, dis-
plays his golden wings and crimson crest to charming
advantage. Indeed, a burst of sunshine in a cloudy day,
or after a heavy shower, seems always to wake up a new
gladness in the little musicians, and incite them to an
answering burst of minstrelsy.

"As evening advances, the performers gradually retire,
and the concert softly dies away. At sunset, the *Robin*
again sends up his twilight song, till the still more serene
hour of night sends him to his bower of rest. And now,
in unison with the darkened earth and sky, no sooner is
the voice of the *Robin* hushed, than the *Owl* sends forth
his slow and solemn tones . . . well adapted to the serious
hour."

EIRIONNACH.

[This beautiful passage is an extract from the late Dr.
Jenner's paper, entitled "Some Observations on the Mi-
gration of Birds," read before the Royal Society on Nov.
27, 1823, and published in the *Philosophical Transactions*,
vol. cxi. pt. I. pp. 11-44. The paper was presented to
Sir Humphrey Davy by the Rev. G. C. Jenner, who, to
use his own words, "had the peculiar happiness to ac-
company his uncle in most of the investigations of the
phenomena of migration." HWA W. pl

have spared him a little longer, he might probably have corrected some inaccuracies in the style and order of his paper, that may now perhaps appear conspicuous to the reader, but which I did not conceive myself justified in attempting." Consult also John Baron's *Life of Edward Jenner, M.D.*, 8vo, 1838, ii. 278.—Ed.]

WHITE USED FOR MOURNING

(3rd S. vii. 458.)

To wear black for mourning costume appears to have been the prevailing custom among all ranks in this country. At the funeral of a king, at the funeral of a citizen, the mourner's habiliments are alike significant of the last dark resting-place. The mourners of some loved one; the friends of one who has shone as a light in literature; the relatives of some departed representative of a noble house, all—"all in black."

"Tis not alone my inky cloak, good mother,
Nor customary suit of solem black,—
That can denote me truly :—
These, but the trappings and the suits of woe."

Hamlet, Act I. S. 2.

It has, however, been suggested that *white* for mourning may have occasionally been used. Strutt tells us (quoting from Hall) that "Henry VIII. wore *white* for mourning after he had beheaded Anna Bullen." He also adds that, "At the funeral of Mary Queen of Scots, the ladies had Parris-heads and barbes, and the gentlewomen *whyte heads* = headdresses."

Jesse, in his *Memoirs of the Court of England during the Reign of the Stuarts* (1840), says, that "James issued an indecent order, that no mourning should be worn for his deceased son" (Prince Henry); and that "we do not know what may have been the king's costume on the occasion; but Sir James Finett, a nice observer, and master of the ceremonies to the court, distinctly says that the Princess (Elizabeth) was apparelled in white."

So far we may conclude that the dress of Henry VIII. and that of the Princess Elizabeth was not, strictly speaking, mourning at all. Henry's dress was no doubt assumed as a mere thing of fancy; Elizabeth obeyed the order of King James her father, and mourned *in white* for a brother "to whom she was strongly attached."

There is a curious passage in Fuller's *Pisgah Sight*, p. 98, book 4. After referring to King David's mourning, Psalm xxxv. 14, he says that, "We say *mourning shirts*, it being customary for men in sadness to spare the pains of their laundresses." Fuller evidently here alludes to some peculiar custom existing in his days. It may be that the mourning shirt is shown in the miniature (937, Exhibition of Portrait Miniatures, South Kensington Museum), "of the gentleman dressed in a white linen habit, with a black cloak thrown over the left shoulder, and under the right arm."

A quotation or two from Brand's *Popular Antiquities* (vol. ii. Bohn's edit.), bearing on subject, may perhaps be not out of place. At p. 283 he says, that "At the funeral of married persons of both sexes, as well as the scarves, hatbands, and gloves given are white."

In *Archæologia*, 1796, vol. xii, the Rev. Wright, in his short notice relating to the parish of Llanrethelwyn, Monmouthshire, says,

"In such obscure parts of the kingdom are frequently retained. The common parish tie a dirty cloth about their heads, and appear as chief mourners at a funeral. This custom likewise prevails in different places."

At p. 284:—

"They generally give black or white glazed crape hatbands to those that carry the pall; also white silk scarves."

"Six pretty maids pray let me have,
To bear me to the silent grave;
All cloth'd in white—a comely show,
To bear me to the shades below."—*P.*

W. H. Maxwell, in his *Border Sketches*, p. 164, says that—

"All who follow the body to the grave in decent mourning. The funeral appointments are sable altogether, but those of the young are trimmed with white; and young females, on die in child-birth, are attended by girls, some of whom precede the coffin, while others pall."

In Adams's *Weekly Courant* (Chesham paper), Nov. 20, 1787, there is the following notice:

"We hear from good authority that the late Grace the late Duke of Rutland (Lord Lincoln) will be carried in great funeral procession to Dublin. . . . It is determined to spend that may be necessary. No less than eight hundred of linen have been bought up upon the occasion, is estimated, will make six thousand scarves."

I presume the scarves were white perhaps some Dublin correspondent acquainted with the circumstance will be able to confirm.

"Toll! toll! toll! How solemn!—white scarves!—Hush!"—*Diary of a late*

Liverpool.

THE TEMPLE FAMILY.

(3rd S. viii. 472.)

May I be permitted to announce that I have lately been engaged in inquiries re the Temple family, the result of which will be published in *The Herald and Genealogist*. It was a great satisfaction to communicate with the Rev. Mr. Temple, who states that he has long been a collector of materials connected with their pedigree, and at a loss to discover him merely as a reader of the Post, quoted in the L

rer mention, in regard to what has p. 472, that I have made two re-veries. One is, that the "Extracts gister of Sibbesdon," printed in *ory of Leicestershire* (iv. 658), are n that place; but from Stowe, in ire. The CONSTANT READER states, of Sibstone-cum-Temple record the and twelve burials of this an-

I suspect his only authority for is the *History of Leicestershire*, ptisms are there actually thirty-urials eleven.

iscovery is, that there has always mistake as to the dates of the p-one of the baronetcies created at tion of the Order in 1611. The ose patents took place on the 24th d conferred the dignity upon four hich Temple of Stowe was one. is dated on the 12th Nov. in the advanced seventeen more to the

ere was no further creation until 1616, in consequence of a question nd other difficulties, of which some orte by published in the series of "Institution and Early History of Baronet," now in progress in *The nealogist*. The date of the Temple n p. 472, been given as Nov. 12, what may be dissected as a con-three errors. The last committed ypographical misprint of 1112 for nd, a placing of the Temple crea-ose of November instead of Sep-he original of all is that I have ed, of assigning all these twenty-1612 instead of 1611.

the paragraph quoted is in the d Temple, who married (1647) 7:" this should be Edmund, as in hich follows. That epitaph is y and more perfectly published in y of *Northamptonshire*. "(Bury)" which does not occur in it, and it ong. The place was called Stan-Stanton Bury.

so states that —

3 line, Edward, was buried at Sibberton-1796, with three sisters, the children of the headstone to Edward's grave bears "

I have no doubt that Sibbertoft, shire, is intended; which is near hey are not united parishes. I ed to any friend who will com-emoriated lines upon the headstone, n of the arms. It is for the first rn that any of the family were hamptonshire at so recent a date.

The pedigree of that branch is important in regard to the descent of the baronetcy, which was assumed in 1786 by Sir John Temple, the great-great-grandfather of the present Sir Grenville: but "whose descent or right to the title has never been ascertained," as it was remarked by Mr. Courthope, the present Somerset Herald, when he edited Debrett's *Baronetage* in 1835.

At the same time the article of Temple was retained in the work, because it was thought possible that the present line of baronets might have descended from Edmund of Sulby, above-mentioned, whose children are described in the epitaph at Welford, printed in p. 472.

The failure of the male line of the Palmerston Temples, as well as of those which once flourished at Stowe, lends a more than usual interest to this inquiry; which derives its difficulties in some measure from the great number of branches that existed in the seventeenth century, and the similarity of Christian name in the several lines.

JOHN GOUGH NICHOLS.

HAG'S PRAYER: HOG'S PRAYER (3rd S. viii. 403.)—What seems to be a sort of profane parody on the Hag's prayer has been current in Lothian, to my knowledge, for the last sixty years at least. It reads thus:—

"Matthew, Mark, Luke, John,
Haud the horse till I loup on;
Haud him stieve, haud him studdy,
Haud him like a blind cuddy."

Which may be translated thus:—

"Matthew, Mark, Luke, John,
Hold the horse till I leap on;
Hold him firmly, hold him steadily,
Hold him like a blind donkey."

Cuddy is our vernacular representative of the new-fangled *donkey*, and not seldom the animal gets the double name of *cuddy-ass*. V. S. V.

Edinburgh.

I have to-day seen for the first time any reference to this subject in "N. & Q.," and am surprised that you have not yet received a solution, as MR. HOARE's allusion must be familiar to many of the clergy in Kent, though I hope that it is not "the only form of devotion known to the boys who tend swine in this county."

Many years ago two clerical friends elicited the following version from one of these boys. I give the words as they were repeated to me, though no doubt in different agricultural districts they might be found to vary. The "Hog's Prayer" is the name of a doggerel which is in constant use among the boys who tend the pigs in the stubble fields after harvest. It may perhaps represent the counting of the pigs on the road home, and is read off notches cut on the handles of their whips:—

"Two before one,
Three before five,
Here one, there one,
Four all alive.
Here two, there two,
Three at the cross;
Here one, there one,
Jack at the last!"

C. A. M.

Hougham Vicarage.

In a prize essay upon the "Social Condition of the Agricultural Labourers," written by the Rev. — Hammond, formerly of Northbourne Vicarage, Kent, and presented at a county meeting at Canterbury some few years ago, mention was made of the above. It simply consists of a doggrel hieroglyphic cut upon the handles of the pigwhips used by the boys who attend the herds of swine sent into the stubble-fields after harvest. It is as follows:—

II I III V I I X
II II X I I X

"Two before one, three before five,
Here one, there one, Jack is alive;
Here two, there two, Jack at the cross,
Here one, there one, Jack is the last."

I remember, after reading the essay referred to, often requesting the boys I have seen in the fields to let me look at their whips, and have always seen the notched hieroglyphics, which they have told me was the "Hog's Prayer," but could never give any meaning thereto. ALDERSHOT.

BEDE ALE (3rd S. viii. 430.)—This, I believe, was the *Bid* or *Bed Ale*, which was drunk at the convivial assemblies at the houses of newly married persons. The custom was most likely the occasion of many excesses and abuses, which seem to have led to the prohibition to brew it. From this we may gather that it differed in its ingredients and mode of preparation from the ale in common use. F. C. H.

THE ITALIAN ST. SWITHIN (3rd S. viii. 453.)—In July, 1862, the undersigned sent a communication to the *Athenæum* in respect to the *Welsh St. Swithin*. The Editor did not see fit to insert the letter entire, but in the *Weekly Gossip* (No. 1812, July 19, 1862, p. 85), appeared the extract subjoined. Should the Editor of "N. & Q." kindly admit the extract to his columns, it will be there more usefully preserved, and the references contained therein may prove of service to A. A. and others:—

"A friend in Wales asks us to add the name of the Welsh St. Swithun, viz. 'Cewydd-y-gylaw,' i. e. Cewydd of the rain, to the list of Swithuns given in our last number. Those of our readers who may wish to trace the history of this rainy saint, will be glad to have the following clues to inquiry:—For an account of his festival, held on the 1st of July, see 'Iolo MSS.' pp. 152, 558; for the names of churches dedicated to him, see *Rees's Welsh Saints*, pp. 230, 388. For an account of his 'forty days'

rain power, or pour, see Lewis Glyn Cothi's p. 5. vv. 10, 11."

A correspondent, under the signature requests to have the legend of St. Bibia day of her festival. By a curious coincidence his request on the very festival of it being December 2nd. The life of a virgin and martyr, abridged from her as seen in Alban Butler's *Lives of the Saints* 2nd of December. But A. A. will be disappointed if he expects to find anything in any St. Bibiana, which could have given the Roman weather proverb. I say the history of St. Medard, and of a Swithin. Other countries expect some rain, if certain other days prove wet, mere superstitions, attached rather to than to the festivals. The French in St. Medard influences the month of August. S. Medard, tel Août:" that the wax Urban has its effect on the vintage: "bain, telles vendanges:" and that dew will produce fogs after Easter, and "Autant de brouillards après Pâques, d'Août, que de rosées au mois de M derick II., Duke of Saxony, used to a to last till the next new moon.

PEG TANKARDS (3rd S. viii. 455.)—Has seen, and carefully examined the famous bury cup, or peg tankard, in the possession of Arundell of Wardour. I am enabled to point out some mistakes of Fossbrooke, as quoted in "N. & Q." at the above reference. made of heart of oak, and holds four measure. Instead of eight pags, as it broke, and even by Dr. Milner, it holds only six, of which there are now but three. There are, it is true, Apostles the cup; but they are not twelve only, St. Paul and Judas are introduced, an omitted. The names are chiefly in I. Peter is named *Peder*. Various birds are represented round the foot—a goat, a swan, a pelican, a horse, and a snake. These are dolphins in pairs, facing each other, the cup rests upon three lions.

LORD PALMERSTON: LINES ON LORD PALMERSTON: "NEW WHIG GUIDE" (3rd S. viii. 455.)—It seems to be the fashion to palm off claimed jokes on Lord Palmerston, a Premier had nothing to do but to amuse with literary trifles. I have a copy of a rare Squabble on the Pronunciation of "Milnes's Title," printed on a quart bearing the signature "J. R. P.," with initials of our dramatic and historical James Robinson Planché, who is known as an ingenious author of the times.

er S, which your correspondent
er of the question, should be sub-
ter T, one of the disputants named

ld be interesting if some of your
would point out Lord Palmerston's
the *New Whig Guide*. D. S.

LL.D. (3rd S. viii. 391.)—By Mr.
s College, is doubtless meant John
ated as a sizar of that house July
635-6; Fellow, 163-; M.A. 1639;
Oxford 1643, having lost his Fel-
bridge for his loyalty; LL.D. 1652;
vocate Nov. 12, 1652. He was
ho diocese of St. David's; died in
shed various works.

C. IL. & THOMPSON COOPER.

RIUS (3rd S. viii. 310.)—This coin
be colony of Utica near Carthage.
ent "Municipes Municipii Julii
Vaillant on *Colonial Coins*, Parisia,
y similar ones are represented and
coin is of no particular rarity.
re is said to be Livia, wife of
J. C. WITTON.

LETTERS": WALL? (3rd S. viii.
Governor Wall was brought out
he mob shouted, "Cut his liver
which it was said he used while
ging of Armstrong (see "N. & Q."
Tros begged for mercy from

ῥῆν, ὃ οὐ κείσθαι ἔμελλεν.
θυμὸς ἀνὴρ ἦν, οὐδ' ἀγανόφρων,
μαῶς· ὃ μὲν ἤπτετο χεῖρεσι γούνων,
, ὃ δὲ φασγάνῳ οὐτα καθ' ἥπαρ
λισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ
εν.—*Iliad*, xx. v. 466-471.

r the coarseness of the picture, or
press the anatomical difficulty,

lchion oped his tender side;
er pours a flood of gore
s bosom, 'till he pants no more."
es it honestly:—
the liver as from out the wound
ed."

H. B. C.

AND DEVIL'S BELL AT DEWS-
. 368.)—I beg to add my testi-
J. H. that the ringing of the
not peculiar to Lincoln. It has
wsbury, at eleven o'clock in the
e Tuesday, from time immemo-
figure of a dog carved in stone

on the roof of the Church Institute (formerly the
vicarage) of Dewsbury, which is said to have been
discovered during some repairs of the church, and
placed in its present position by one of the former
vicars; and the legend concerning this dog is, that
when it hears the pancake bell it will jump down
from the roof. There are generally some children
to be seen standing about the Institute, a little be-
fore the bell begins to ring, expecting to see the
dog jump down, but it is needless to say that their
expectations have not been gratified as yet. In
connection with the tolling of the Devil's Passing
Bell at Dewsbury parish church on Christmas Eve,
of which mention was made in "N. & Q." some
years ago, I have often been told by old people,
and in fact it is a common tradition in Dewsbury,
that the Devil was buried in the churchyard here,
though I have not been able to discover the grave.
C. J. S.

DEATH IN SOUNDINGS (3rd S. viii. 414.)—Pro-
bably most of the invalids referred to "died almost
immediately after reaching soundings," because
they "had lingered for many weeks in blue water"
with incurable disease, and would have died about
the same time if they had not come into soundings.
The death of others might be accelerated on ap-
proach to land, by changes of air, and especially of
temperature, which might be hurtful or beneficial,
according to the various forms of disease. D.

DAUGHTER AND DAFTER (3rd S. viii. 444.)—In
connection with the discussion on these words, it
may be remarked that in the dialect of North East
Yorkshire *gh* has the sound of *f* in several words
in which those letters are now commonly silent:
though is *thof*; through, *thruf*; plough, *pleuf*; and,
what is most to the purpose, slaughter is pro-
nounced *slafther*; and why not, if we retain
laughter? D.

THE CHRISTIAN NAME OF "DATE" (3rd S. viii.
125.)—While communicating some "entries re-
specting the family of a Thomas Shaxspere, inn-
keeper, copied from the Parish Register of St.
Mary Magdalene, Oxford," the REV. W. D. MA-
GRAY, curate, says,—"For those of your readers
who are curious in Christian names, I may men-
tion that a boy was lately living in the parish who
answers to the unique Christian name of Date."
Surely Date is merely an abbreviation of Deo-
datus. It appears from my predecessor's entries
in the Baptismal Register of this parish, that on
Nov. 9, 1851, he christened a girl Liz, evidently
an abbreviation of Elizabeth; and that on Sept. 7
in the same year, he christened a boy Nat, doubt-
less an abbreviation of Nathaniel, though, if one
had but one's ear to judge by, one might think it
a nickname given in consequence of the exhibition
of a nature by no means devoid of guile. I shall
be happy to contribute to a future number of

"N. & Q." a list, with dates, of odd Christian names which occur in the Registers of this parish.

JOHN HOSKINS ABRAHAM, M.A.

Combe, near Woodstock.

"THE SECRETS OF ANGLING" (3rd S. ii. 267.)—There certainly were at least four early editions of this work. Of the first and fourth of these, there are several perfect copies extant. The supposed second and third hold to existence, as far as I am aware, each by a single copy, the imprint in both cases having been cut off by the binder. The date of the second is conjectured to be *circa* 1620. That the two are distinct is shown by a reference at the end of the work to the shop where certain ingredients for baits are to be procured. This reference differs in all four editions.

I may refer those who are interested in this question to the second volume of the *Fisherman's Magazine*, to which I contributed as complete a bibliography of the "Secrets of Angling," as the scanty circumstances of the case permitted. The sale referred to in "N. & Q." 2nd S. vi. 79, under the head of "Waltonian Literature," was that of Mr. Prince's Collection. T. WESTWOOD.

ELIZABETH HEYRICK (3rd S. viii. 444), respecting whom S. Y. R. makes inquiry, was the elder daughter of John Coltman of Leicester, and the wife of John Heyrick of the same place, lieutenant in the 15th, or King's Own, Light Dragoons. She was born Dec. 4, 1769, was married in her twentieth year, was a widow in her twenty-ninth, and died Oct. 18, 1831. Soon after her widowhood she became a member of the Society of Friends from conviction.

The writer knew her personally, and has received many of the principal facts of her life from the lips of her venerable and only sister, now nearly ninety years of age. She was a warm philanthropist, and steadily set her face, and exerted her utmost influence, against all cruelty and oppression. By the united efforts of herself and sister, the annual bull-baitings at Bomsall, in Derbyshire, were finally suppressed. She once sat at a window in Smithfield to assure herself of the alleged cruelty exercised there. After which she wrote very forcibly upon the subject; her pamphlets had a wide circulation. She entered into a correspondence with R. Martin, Esq., M.P., and the writer has been assured that through their joint influence the *goads* in Smithfield were considerably shortened.

A warmer friend and a more fervent advocate the negro slave could not possibly have had. The pamphlet alluded to by S. Y. R., and which led to such amazing results, was entitled *Immediate not Gradual Abolition, &c.*, and is one of several on the same topic. It arrested the attention of members of the House of Commons, and was

quoted in that House before the a fully known as the production of Elizabeth Heyrick's habits of self-private benevolence were far too numerous sacred ever to be made public. were purified by divine love; and, usefulness, and greatly endeared to friends, she sank happily and peacefully the sixty-second year of her age.

Eighteen tracts and pamphlets, on thropic subjects, are known to have been published by E. H., and these were none of her pen.

32, Princes Street, Leicester.

RALPHSTOWN FAMILY (3rd S. viii. bet, in his *Scotch Heraldry*, vol. i.; the arms of Ralstoun or Ralphstoun county Renfrew, "argent on a bend acorns in the seed or." In his *Historical Remarks on the Ragman Roll*, he following observation:—

"Hew de Ralstoun of that ilk, a family of the county of Renfrew, as far up as the reign of James III., and gives out as the tradition that they are of a son of the Earl of Fife. But how that I vouched I cannot say, but their arms does not for they do not wear the lion rampant, the arms of the Earl of Fife, but three acorns on a bend, which I think they are of the same race and stock with the surname of Muirhead."

The only explanation of the arms of the county of Meath is that the Duke of Arma accepted a coat, which the Lord of Scotland would have rejected as spurious.

GEORGE VIV

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life of Man symbolized by the Months in a Series of Illustrations by John L. and portrayed in their Seasons and Phases selected from Ancient and Modern Richard Pigot. (Longman.)

If, to parody Keats's well-worn lines,—

"A look of beauty is a joy for ever
Its loveliness increases" —

verily Mr. Leighton's new Christmas Book be the favourite of the present season, and for many seasons to come. It is a book of beauty—of great typographical beauty—once to the collection of illustrative of ancient and modern poets, we may add of great moral beauty. The larger illustrations Mr. Leighton's skilful pencil preaches of "The tree of the field is Man's Life," symbolizes Man's Life under the figure of the Months of the Year, are very original, and marked with great power; while smaller engravings, head-pieces, borders scattered throughout the volume, now

and now illustrated by them, are no mention of poetical quotations reminds fr. Pigot, by whom the collection has risk of filling such a carcanet — pearls at random strung."

Mr. Pigot has done his part extremely dignified and Mr. Leighton's artistic combined to produce a volume which should delight, or ponder over without

ty of Rome, its Structures, and Monu-
Dyer, LL.D. (Longmans.)

ork must not be mistaken for what is History of Rome, which in truth is the Empire, but is strictly that of the e, growth, maturity, and ultimate however, merely a guide book to the out contains *pari passu* such portions ie nation as naturally elucidate that themselves. From the first fortifica- ne, the first rudiments of the Forum, e early Curia, the Jupiter Stator, ius Tullius, the Cloaca Maxima, the e Vesta, the Janus, and, above all, latest and most sumptuous works of errors, every building of any note on quate notice; whether any of its ret or no. With the early history most r; and long and severe have been the the relative positions of the Capitol Comitium and Greco-stasis, the exact ops where the sad death of Virginia, i Rome," took place, where the Gauls where afterwards Manlius was hurled ro denounced Catiline, and where l was plagued by the chattering bore l,—these and hundreds of other points of e, again and again. Seldom so well ut the latter part of the history, the e Roman decline, have never been so ly written before. The author now refers to the great Gibbon; but it is itself is fully familiar not only with ies, but with the Byzantine writers, rthy old Benedictine Monks, and the Itineraries, Memorabilia, and other e consider his work one of the most melia of 1865.

ut Watt, principally from the Original rising also a History of the Invention of the Steam-Engine. By Samuel)

lume completes Mr. Smiles's series of ngeiners. The author had intended to of George Stephenson, the principal luer of the locomotive engine, by a the principal inventor and introducer ignine; he abandoned his work, howt such a task had already been taken rhead. Mr. Smiles has now been in- in consequence of being permitted to ive collection of documents brought g the original correspondence between Watt and Boulton, and bel his numerous friends and business result of such examination leading , notwithstanding the publication of iable Biography, the story of the life bear to be told again, in connection ous of Matthew Boulton of Soho.

But though the work before us is professedly only a bio- graphy of the partners in that old Soho firm, which so long enjoyed a world-wide reputation, it will be found to con- tain memoirs of the other men of genius who have at various times laboured at the invention and application of the steam-engine. The volume is beautifully printed, well illustrated, and will be welcome to all who take an in- terest in the history of steam machinery in this country.

Little Foxes; or, The Insignificant Little Habits which mar Domestic Happiness. By Mrs. Harriet Beecher Stowe. (Bell & Daldy.)

The idea on which this little work is founded is as well carried out as it is well conceived, and the book it is hoped will contribute to the extermination of those "Little Foxes that spoil the Vines"—the unsuspected, unwatched, insignificant little causes that nibble away domestic happiness, and spoil the comforts of home.

Messrs. DEAN & SON have issued for the spelling public several little volumes. *Black Jokes and Brown for Country and Town*—funny, but rather vulgar:—*Arithmetical Tables designed for the Young are put into Rhyme to be Chanted or Sung*, well calculated to fix such Tables in the memory.—*The Jolly Old Man who sung Down Derry Down*, is a capital novelty; as is also their *Little Red Riding Out*, which is a book cut into the figure of this old favorite of our nurseries. The same publishers will early in January issue the New Edition of Debre's Peer- age.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ROSCOE'S LORENZO DE' MEDICI. Vol. I. 4to. (The address required of the person who reported a copy.)

Wanted by Rev. Alfred Gatty, Ecclesfield Vicarage, Sheffield.

LODGE'S PORTRAITS. 4to ed. Any odd numbers or prints.

Wanted by Bookworm, St. John's Villa, Clifton.

WORKS OF SIR THOS. BROWNE, M.D. Old edition, about 1680.

BOWELL'S LAKE OF JOHNSON. 4 Vols. Illustrated edition, 1847.

TWO LETTERS OF PLINY THE CONSUL. By William Melmoth. Vol. II. 1748.

Wanted by Rev. E. Macphail, Forecote, Radstock, Bath.

NOTICES TO CORRESPONDENTS.

C. L. The allusion in the Rev. F. Robertson's letter is obviously to the late Queen Adelaide.

EIKON BASILIKÆ. We shall be glad if the Rev. Dr. Barker, E. F. Burton (Carlisle), and all other Correspondents who may wish for information as to the editions of the King's Book, will state the size, date, last paginal figure, number of leaves of Contents; also, if the Prayers are at the end, if it has the "Rubrics," and any other particulars.

An Inquirer will find some accurate particulars of the Abbey of Ystrad Marchell in Lewis's Topog. Dict. of Wales, art. "Welshpool."

F. Galeatus Martius' MS. "De Censura Operum Philosophicorum" has not been printed.—For notices of early water-marks on paper, consult "N. & Q." 2nd S. vols. vi. vii. and viii.—There is no doubt that Ulrich von Hutten is intended by the Ubric de Gutten of the writer of the MS. note.

E. B. PROEMER. Only one volume of The Aldine Magazine was published, 1838—9, consisting of 336 pages.

T. B. An extended account of John Gough, the blind mathematician, is printed in Corn. Nicholson's Annals of Kendall, 1864, pp. 344—404.

ERRATUM.—2nd S. viii. p. 441, col. II. line 12 from bottom, for "college lecture" read "college lectures."

"NOTES & QUERIES" is registered for transmission abroad.

MORE CURES OF ASTHMA AND CROUPS THIS WEEK BY DR. LACOCQ'S PULMONIC WAFERS.—FROM MR. C. COLLINS, Chemist, Brettell Lane, Bourbridge, December 11, 1865: "Several have taken them for Asthma, Coughs, &c., and in every case they have had the desired effect. In my opinion, they surpass anything that has been offered to the public." They give instant relief of Asthma, Consumption, Coughs, Colds, and all disorders of the Breasts, and Lungs. Price 1s. 11d. per box. Sold by all Druggists.

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"The glowing pages breathe great warmth, and the redundance of poetic imagery. The notes are excellent."—*Morning Herald and Standard*.

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N, SATURDAY, DECEMBER 23, 1865.

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ts, &c.

CHRISTMAS.

year is waning fast away,
 then'd heats are yielding to the cold,
 fierce drought has changed to chill and

k'ning mists both morn and eve enfold.
 slow the ling'ring year decays,
 its lessons still to erring man,
 and troublous are his happiest days,
 sure of his life is but a span.
 threshold of the closing year,
 teous Heaven has giv'n one sacred day
 to stay, our rising hopes to cheer,
 old twelvemonth passes slow away:
 bells in joyous change resound
 gland's own peculiar mazy art,
 me may hopefulness be found,
 d goodwill to ev'ry house and heart.

egone! avant! away!

labour's holiday!

axed the weary strain,
 of hand, or toil of brain.
 'd heart and gentle brow,
 be our companions now;
 r hopes be winging round;
 and enmity lay drowned.
 l the board, and fill the cup,
 the fire and stir it up!

Then to Christmas tales repair,
 Ringing laughter echoing there;
 Riddle quaint, enigma fine,
 Or the Owl's acrostic line.
 Some, around the cheery blaze,
 Tell the *lore* of other days;
 From the page which bids us round,
 "Make a note" of what we've found;
 What the rustic *folk* believed,
 What the village bard conceived;
 Tale of ghost, or spell, or charm
 Luck to bring, or ward from harm;
 Cloven ash, or earth-fast briar,
 Hollow-coal that leaps from fire:
 Witch who spite of weird care
 Found her fate in form of hare,
 Proof 'gainst shot, or leaden ball,
 Yet by silver groat to fall.

Then anon to fairy tale,
 How they graced the hill and vale,
 Clad like ladies of the court,
 Or arrayed in knightly port;
 Unlike those of sullen mould,
 German dwarf, or Danish trolld,
 Nymph of Rhine, who oft beneath
 Lures the gazer down to death.

Then the hand shall wander free
 Flying o'er the ivory key,
 And the voices glad resound
 Merry glee, or catch, or round,
 Such, perchance, in days of old,
 Saxon gleemen joyful trolled;
 Now in tempered tones its mirth
 Still enchants the English hearth.
 Closer sitting pairs be seen,
 Confidences grave between,
 Weighty trifles, smothered sighs,
 Trembling hands, and trusting eyes.
 Homeward then we must repair,
 Wrap the shawl to guard the fair;
 Farewell breathed in earnest tone;
 Lengthened glances when she's gone;
 Dreams at night—but I have done—
 Thus may still our Christmas run.

Notes.

THE LADY GREENE, *temp.* CHARLES II.

In the letter dictated by Nell Gwynne, printed
 from Mr. Tite's collection of autographs in the
 fifth volume of *The Camden Miscellany*, is a pas-
 sage, which (when put into due orthography) is
 as follows: "Mrs. Knight's lady mother is dead,
 and she has put up a scutcheon no bigger than my
 Lady Greene's scutcheon." The Editor has re-
 marked in his notes that Mrs. Knight was a singer
 of great celebrity, and a rival to Nell Gwynne in
 the tender regard of Charles II.; but adds that
 he has not been able to identify Lady Greene.

There can be no doubt, however, that this was another of the King's *quondam* favourites, and the mother of his son Charles Fitz Charles (sometimes called Don Carlos), created in 1675 Earl of Plymouth (*ob.* 1690). She had also by the King another child named Katharine, who is stated by Sandford, in his *Genealogical History of England*, 1707, to have died in infancy, but who, I am informed, under the name of Dame Cecilia, was a nun of the English Benedictines at Dunkirk; and, having lived to be very aged, died in 1750.

Katharine Pegge, daughter of Thomas Pegge, Esq., of Yeldersley, co. Derby, by Katharine, eldest daughter of Sir Gilbert Kniveton, of Mercaston and Bradley in the same county, having attracted the King's affection during his exile, gave birth to the Earl of Plymouth in 1647. She became the wife of Sir Edward Greene, of Sampford, in Essex, Bart., who died in Flanders in Dec. 1676, having sold the manor of Sampford to Sir William Hulton, and ruined an ancient family by gaming and extravagance. Lady Greene herself had probably died shortly before the inditing of Nell Gwynne's letter, which is supposed to have been written in the summer of 1678. In Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. vi. p. 225 (where there is an account of the Earl of Plymouth and of his wife, the Lady Bridget Osborne, who was remarried to Dr. Bisse, Bishop of Hereford), it is stated that Lady Greene had no issue by Sir Edward. From some documents which are about to be published in *The Herald and Genealogist*, it is shown that Justina Greene, who was a nun of the house of English Benedictines at Pontoise, and died in 1717, aged fifty, was their daughter, and there were two more sisters. Eugenia Greene, another member of the same community, was the daughter of Sir Edward Greene, of Sampford, by his third wife, Anne, daughter of Sir George Simmons of Oxfordshire; she died in 1700, aged seventy-three.

The two works on the *Extinct Baronetage*, by Courthope and Burke, both make but one Baronet of Sampford, created in 1660, and who died in Dec. 1676. But they vary in regard to his marriage: Burke states that Sir Edward Greene married three wives; Courthope that he "married —, daughter of — Pegge." Morant, in his *History of Essex*, gives the names of the three wives: 1, Jeronima, dau. of Sir William Everard of Linstead; 2, Mary Tasburgh; and 3, Anne, dau. of Sir George Simmons. I believe the fact to have been, that there were two Baronets; that the first Sir Edward Greene, created in 1660, died in the year 1674; and that the spendthrift as spendthrifts are wont to do, ran a short course, and died in Dec. 1676, as above-mentioned.

There are two portraits of (Katharine Pegge) Lady Greene—one, a half-length, with her son standing by her side; the other a three-quarters,

both either by Sir Peter Lely or one of those mentioned in the *Literary Anecdotes*, and recently preserved in the family of Pegge of another branch, that of Beaumont, who produced the eminent antiquary Sir Christopher Pegge and his son Samuel Pegge, Esq., author of *Curialia*; the latter the brother of Christopher Pegge, M.D., F.R.S.

SHAKESPEARE IN GERMANY

The demonstrations that are constantly made in Germany of love and veneration for the character of Shakspeare, combined with the critical appreciation of his works, lately partly embodied in a volume which is to be published annually,* and which is distinguished poet and dramatic critic, contains more than twenty articles on Shakspeare and his Commentators, including notices of some recent works regarding him, and of publications and notices respecting that appeared in Europe and America in 1864 and 1865, down to the month of June, in which list some of the communications "N. & Q." are included, showing the attention of German *literati* to every thing connected with Shakspeare.

It must be gratifying to the feelings of German people to know that their Shakspeare Museum, in honour of the conspicuous display in it, and the admiration of every beholder by their elegance. These gifts consist of the Address, written and embellished, from the "Fürst Hochstift" to the Corporation of Strasburg, congratulating the people of Great Britain on the Tercentenary of the Birth of William Shakspeare, and a very charming wreath of oak leaves and acorns, which was placed upon a bust of Shakspeare at Frankfort on the occasion of the Tercentenary celebration, presented by the Emperor of Austria, to be deposited as a memorial in the Museum.

The following list is given of the number of Shakspeare's plays which were acted in the year 1864, in the various cities mentioned: Berlin, fifteen plays; Weimar, fourteen; Prague, thirteen; Vienna, twelve; Dresden, ten; Munich, ten; Hanover, nine; Stuttgart, eight.

The volume concludes with a Memorandum addressed to the German governments, of the importance of additional encouragement being given by them, in the universities and elsewhere,

* *Jahrbuch der Deutschen Shakspeare-Gesellschaft*, Auftrage des Vorstandes herausgegeben durch H. BODEWITZ. Erster Jahrgang. Zweite Heft. Berlin, 1865. (This volume is dedicated to H. R. H. Duchess Sophia of Saxony.)

English language in particular, and languages in general. The example of the English, which has recently given to the sciences, by the zealous efforts of M. Duruy, Minister of Public Instruction, a fitting example of the empire; and the teachers of sciences are placed on an equality, in regard to emolument, with the teachers in the schools of instruction. From the example of the English, the German government to follow the same liberal course.

J. MACRAY.

THE NORTHERN SCALDS.

LIST OF THE PRINCIPAL NORTHERN SCALDS
IN ALPHABETICAL ORDER, AND
THE NATIVE EPOCHS IN WHICH THEY LIVED.)

-drapa, by Egil Skallagrímsson; A.D. 995 and 998.

a, by Eyvolf Dadaskald; under Eirík Jarl of Norway, during the early part of the 11th century.

a-drapa, by Thormod Kolbrunarskáld; under Olaf Trygvason, King of Norway, was killed A.D. 1000.

sur, by Sighvath Thordson; under Magnus the Good, died in 1047.

by Egil Skallagrímsson; under Eirík Jarl, died in 936.

by Biarka *hinn gamli*, i.e. the old. Little song of which it is difficult to assign a precise epoch, and which is not mentioned by Northern historians state that the poet composed a poem on Regnar Lodland (land of northern romance), which was called *rka-mal*. It is probably the same as here mentioned.

apa, by Arnor Jarlaskald; under Magnus the Good.

by Snorri Sturlason; assassinated

by Thorkel Gíslason; under Olaf

possessed a superabundance of terms for the same. A poem was termed in general *diktr*. It became popular, it received usually the name of *ædi*; when it was of any considerable length called *brögð* or *bragr*; and *stíchi* or *visur*, included several strophes. Lyrical poems were termed *liod*, *saungur*, or *odr*; and *slagr* when accompanied by a minstrel. The *quida*, or *quadi*, was a poem composed on some tragic subject, *mansaungur* (German *Minnesang*) was a prophetic, and the *galldr* usually a poem was written in form of a dialogue, *mal*; when heroic or eulogistic, *lof*, *short*, *flokkur*; and *drapa*, when it celebrated heroes.

Eiríks-drapa, by Hallfreid Vandræðaskald; under Eirík Hakonarson, the end of the tenth century.

Eiríks-drapa Hakonarson, by Thord Kolbeinson; under Eirík Hakonarson.

This poem is also known by the name of *Belgaskaka-drapa*, and attributed to Thormod Kolbrunarskáld.

Eiríks Kongs Goda Drapa, by Markus Skeggiason; under Knut Helg, killed in 1080.

Another scald had the same name, Hialti Skaggiason. He composed, anno 990, a song against the Scandinavian gods, reported in the *Njal-Saga*.

Elfar-visor, by Einar Skulason.

Other poems by this scald are cited in the *Heimskringla*, and by Torfæus in his *History of Norway*. He was born in Iceland about the year 1000, voyaged much, was ordained priest about 1137, and died probably 1161, after which we have no farther mention of him.

Erfis Drapa Harald Hadræd, by Arnald Jarlaskald; under Magnus the Good.

Erling-drapa, by Sighvath Thordson; under Olaf Trygvason.

Fyrst Stefia-mal, by Egil Skallagrímsson; under Eirík Blodex.

Geisli, by Einar Skulason.

Getspeki Heiðrekakonungs: a political and moral poem, of which both the epoch and the author remained unascertained.

Glym-drapa, by Thorbiorn Hornklofi.

This is an heroic poem on the victory of Hafursfjord, which Harald Harfagr gained against the inhabitants of the Orkneys, and by right of which he retained possession of these islands. The *Fagarskinna* has preserved several lines of another poem by the same scald, wherein he describes the Court of Harald.

Glælogns-quida, by Thorarin Loftunga; under Swein Ulfson, King of Denmark, who died in 1076.

Grafeldar-drapa, by Glum Geirason; under Harald Grafeld; King of Norway, killed in the latter part of the tenth century.

Gramaga, author unknown.

Grotta-saungur, author unknown.

Gudmund Helga Drapa, by Arnor Jonsson; epoch unknown.

Hafgerdinga-drapa, author and epoch unknown.

Hakonar-drapa, by Guttorm Sindri; under Hakon the Good, killed in 963.

Hakonar-mal, by Eyvind Skaldaspildir; died in 963.

Hakonar-quida, by Sturli Thordson; under Hakon Hakonarson, King of Norway, died in 1263.

Heleygia-tal, by Eyvind Skaldaspildir; under Hakon the Good.

Haralds-drapa, by Thiodolf Arnason; under Harald Hadræd, King of Norway, killed in 1066.

Haralds Sigundarson-visor, by Harald Hadræd.

King of Norway. Another King of Norway, Magnus Barefoot, was also a scald.

Hatta-lykill, by Snorri Skurlasson; under Hakon Hakonarson. This poem is also termed Nikorar-visur.

Hatta-lykill, by Rangnvalth; under Eirik Helg, King of Sweden—the latter killed in 1161. The poem is found in Ihre.

Höfud-laush, by Egil Skallagrímsson.

Höfud-laush, by Thorarin Loftunga; under Knut the Good, King of Denmark.

Höfud-laush, by Thiodolf Hvinverski; under Thorleif Spake, Jarl of Denmark.

Hrafn-mal, by Sturli Thordson; under Hakon Hakonarson.

Hrafn-mal, by Thormod Trefilsson.

Hund, by Erpur Lutandi; under Biorn ad Hange, King of Sweden.

The assumed descent of this prince, from so mythical a person as Ludbrog, affords little evidence whereby to approximate his epoch; probably the early part of the tenth century.

Hus-drapa, by Ulf Uggason; under Olaf Tryggvason.

Jarls-nid, by Thorleif Jarlaskald; under Harald Hadrada.

Jamsvinga-drapa, by Biorn, Bishop of Orkney; died 1222.

Kalfs-floekr, by Biorn Gullbrarskald.

Knuts Rika Drapa, by Ottar Swarti; under Knut Rik, King of Denmark; died 1036.

Knuts Rika Drapa, by Sighvath Skald; under Knut Rik.

Konar-visur, by Thorleif Jarlaskald; under Harald Hadrada.

Kraka-mal, author and epoch unknown. This is the well-known poem known in English as the death song of Ragnar Lodbrog.

Lilia-lag: a poem in honour of the Virgin Mary, by Eysteinn Arngrimsson; died in 1361.

Liöda-lykill, by Lept Guttormsson: the commencement of the fifteenth century.

Magnus-drapa, by Arnor Jarlaskald; under Magnus the Good.

Magnus-drapa, by Biorn Krepphendí; under Magnus the Good.

Magnus-drapa, by Thockel Hamarskald; under Magnus Barefoot.

Magnus-floekr, by Thiodolf Arnason; under Magnus the Good.

Merlins-spa, a translation of the prophecies of Merlin, by Gunlang Leifson; died in 1219.

Nizar-visur, by Stein Herdisarson; under Harald Hadrada.

Olaf-drapa, by Harald Vandredaskald; under Olaf Tryggvason.

Olaf-drapa, by Stein Herdisarson; under Olaf Kyr, King of Norway, died 1093.

Olaf-drapa Tuiskelda, by Hallarstein; under Olaf Tryggvason.

Rekstefia, by Hallarstein.

Rötha-drapa, by Thiodr Siarsson; under Tryggvason.

Sendibit, by Jorunna Skaldmar; under Harfagr.

The *Kristnisaga* quotes the verse of a female skald.

Sigurdar-balkur, by Ivar Lagman; under Eysteinn Magnússon, King of Norway.

Sigurdar-drapa, by Kormak Ögmundsson; under Harald Grafeld, King of Norway.

Sonar Torrek, by Egil Skallagrímsson.

Stuttfeldar-drapa, by Thorarin Loftunga.

Sweins-floekr, by Thorleik Færslugr; under Hadrada.

Thoralfs-drapa, by Thord Simundsson; under Olaf Tryggvason.

Thors-drapa, by Eilíf Guðrúnsson; under Hakon Jarl of Hladnes.

Tug-drapa, by Thorarin Loftunga.

Uppreister-drapa, by Hallfred Vandrædaskald; under Olaf Tryggvason.

Vellekla, by Einar Skallaglam; under Jarl of Hladnes.

Vestur-farar-visur, by Sighvath Skald; under Svein Tiuskeg, King of Denmark, 1044.

Vikars-balkur, by Starkath; identical with Ynglingatal, by Thiodolf Hvinverski; under Thorleif Spake, Jarl of Denmark.

Besides these old poems, for the most part complete, there is a large quantity of sacred and profane poetry, principally

11, Rue de Montyon, Paris.

BURIAL-PLACES OF ADAM AND EVE.—The hommedans generally believe that Adam was buried at Mecca between the Mukammah and Abraham, and the Hujur-ul-Aswad, or the Black Stone, near where Imam Shafai is buried. The town of Jeddah, on the Red Sea, is said to have a circular top, which the Arabs ascribe to the burial-place of Eve. In the *Shajrat-ul-Islam* (1830) it is written that Noah took up the bodies of Adam and Eve, placed them in the ark, and afterwards buried them at Jerusalem. In the *of Egypt* by Murtadi, translated by Monstier and J. Davies (London, 1672), are the following:—

“Immediately God commanded the four winds together about him all he had ordered to be: ark, which they did. He took in at the first the tame beasts, the reptiles and the birds; at the second (which was that of the middle) he took in man and the body of Adam, which was in a shrine entered himself at the highest door with him all those who had believed in him. Relations about the number of the faithful who entered the ark, most affirm they were forty men and

it to Noah Adam's shrine which was in hama, which is the septentrional terri-

H. C.

THE LATE REV. D. C., who preached n—"What would St. Paul have ig to the Jews?"—

aul had lost, I do not know,
erverse a nation;
he preached as ill as thou,
ost—*his congregation*."

ure that the above exists in print.

J. T. F.

COTTON MILL IN AMERICA.—

efore given some account of the cotton verly in 1788, which, it is claimed, was a movement of the kind was made at

et it is stated that, 'while on his tour try in 1789, Washington thought this mportance that he turned aside to visit jenny spun sixty threads at a time, and otton were carded in a day! This was ridical of those times as a marvellous the machinery was carried by man g no water power there, and steam had ed. The mill was afterwards converted urch."

W. W.

INDS. — It has for some time been prise to me, that so little notice has the very remarkable change which as occurred in our prevalent winds, the coast of Devon, Cornwall, e last thirty or forty years easterly ailed where southwest was notont. The pilots at Dover, in 1846, is was also the case in that locality, een by the register kept in the r's Office. A striking and inconof of the former prevalence of inds along the coast of Devon and perhaps further eastward is, that ke the trouble to inspect the trees growing near the shore, especially elevated and exposed situations, all inclining to the northeast, and m the southwest side entirely bare remember one rather thick planta-ty (I believe) of the Earl of Mount ich had been protected by a stone x feet high, the shrubs had grown rong as high as the wall, but from southwest winds had bent their angle of forty-five degrees, the g a most curious and unnatural ap-s year (1865), and for some years nstancy of easterly winds has been d the wind if it has ever changed he northwest, where, after remain-

ing sometimes only twenty-six hours, at others for two or three days, it invariably goes back to the east, generally the southeast; in the mean-time the northeast trade, once so constant, is said now to become variable and uncertain. I should add, as something uncommon, that during the late gales we generally had the wind to the south-west. A. L. M.

Exeter.

JOSEPH-MARIE QUÉRARD.—By the last number of the *Bulletin du bouquiniste* of M. Auguste Aubry, dated 15 *Décembre*, I learn the death of Joseph-Marie Quérard—a name as familiar to the lovers of literature in England as in France. With regard to the extent and utility of his biographic and bibliographic productions I can scarcely point out his compeer; and it grieves me to reflect that so devoted a prompter to writers of all classes should leave the world with no other consolation than the certainty of future fame!

In the same number of the *Bulletin* we have some account of Quérard, and a review of his works, by M. Gustave Brunet—an interesting specimen of the comprehensive terseness which marks his contributions; and a funeral oration, if I may so call it, by the ever-animated Paul Lacroix. From each of those articles I shall give an extract:—

"La science des livres vient de faire une perte qu'on est en droit de regarder comme irréparable; un des bibliographes les plus actifs, les plus dévoués que l'Europe ait jamais produits. Quérard vient d'être enlevé par une mort inattendue."—GUSTAVE BRUNET.

"Messieurs,

Ne nous séparons pas sans dire un dernier adieu à notre ami, à notre émule, à notre modèle, à notre admirable bibliographe Joseph-Marie Quérard.

Il était né bibliographe, il a vécu, il est mort bibliographe, sans avoir eu jamais d'autre passion, d'autre but, d'autre avenir, dans son existence érudite et laborieuse, que de contribuer le plus et le mieux possible, pour sa part, aux progrès de la bibliographie française. Parler de ses nombreux ouvrages, les apprécier, en faire l'éloge, c'est raconter sa vie."—PAUL LACROIX.

In the years 1855-6 Quérard produced two volumes entitled *Le Quérard*, now out of print, and at the close of the second volume announced other works of which some portion has appeared. The rest may be complete in manuscript.

BOLTON CORNEY.

APPROPRIATE MOTTO.—The ancient Cheshire family of the Corbetts bear the beautiful and appropriate motto, "Deus pascit corvos"—God feeds the crows (*corbies*). But this is surpassed by the motto of the Cranes, another Cheshire family, "Qui pascit corvos, non obliviscitur grues"—He who feeds the crows, will not forget the cranes.

M. D.

NICK NAMES.—We have some strange specimens of nick-names in the county of Dorset. It

constantly happens that a married female retains her maiden-name, which also descends to her children and their descendants; but this is also the case with nick-names; *e. g.* an old fiddler's wife is called "Polly Fiddler," and her children, whether married or single, and their children also, inherit the *sobriquet*. I knew a family named Morris, which for some unknown cause—perhaps because so many of their neighbours are named Drake—has borne the *alias* of Duck, as my registers show, for at least 120 years. Another family, a branch of the wide-spread family of Strickland, is always called "Thirty," the reason popularly alleged being, that a former member of it, speaking of a certain cask, said: "It will hold forty gallons, I warrant; aye, more than that, perhaps *thirty*!"

C. W. BINGHAM.

POETS LAUREATE.—The following *morceau* from *The Weekly Journal, with Fresh Advice Foreign and Domestic*, August 6, 1715, deserves the space it will occupy in your columns as a note:—

"This day 7 Night died Nathaniel Tate, Esq., who succeeded Mr. Shadwell as Poet Laureat: He alter'd some Plays of Shakespear, and Beaumont and Fletcher with Success; and among many other Translations did that of *Fracastorius*, on the Venereal Disease, and assisted Mr. Brady in the new Version of the Psalms, which were authorised by the late King William, to be used in lieu of those of Sternhold and Hopkins. 'Tis believ'd Nicholas Row, Esq., will succeed him."

If a query were added,—Is the above serious or ironical? I should reply in words of nearly the same date, "Much might be said on both sides."

W. LEE.

Queries.

THE ALGUM-TREE AND PEACOCKS.—Will any of your correspondents (many of whom are, no doubt, acquainted with Sanscrit) kindly inform me if the words *algum* and *peacock*—which are mentioned amongst the various articles brought to Jerusalem, in the vessels of Solomon, from Ophir, see Third Book of Kings, chap. x. Douay V.: and Second of Chronicles, chap. ix., A. V.)—are of India or Sanscrit origin? I mean the Hebrew words translated in the Authorised Version by peacocks and algum-trees, or as the Douay Version translates the latter word, *thyine-tree*. Max Müller, in one of his *Lectures on the Science of Language*, observes, "that the inventory of the articles, brought in the vessels of Solomon, gives us the first definite knowledge of the venerable Sanscrit tongue, the parent language of modern civilisation." From this observation I conclude that some of the Hebrew words, descriptive of those articles, must be derived from the Sanscrit.

J. DALTON.

Norwich.

BASKERVILLE QUERY.—In Bohn's *Lowndes's Bibliographer's Manual*, the title of the following

work is given, with the words "[by Baker in brackets. Is there any authority for this? The type looks like Baskerville's, paper and printing are very poor. Volumes were printed "with Mr. Baskerville's during his life, but I do not know any for assigning this to his press:—

"The Life and Political Writings of John Baker, Four Times elected Knight of the Shire for the County of Middlesex, and Alderman Elect of the Ward of Finsbury Without. Birmingham: Printed by J. Baskerville & Co. MDCCCLXIX."

On p. 522 are the words, "Vol. of the 1st Volume." What is the history of this?

A COMMENTARY ON SERVIVS. Can any of your readers throw any light on the following passage, supposed to be an extract from a letter of Muretus; but which I cannot find in any of those published by Frotscher, in his edition of the *Works* of Muretus (Leipzig, 1784):—

"... non ille quidem eminentissimus Servius, sed ineptiæ quædam in Terentium circumferens, de ille Servius, cujus in Terentium Commentarius adhuc excusus, magno studiosorum bono periturus est Manutius."

That Manutius never did publish this seems tolerably certain; but if it really was his, may it not be lying buried in some library at Florence or elsewhere?

The only reference I have been able to find to Servius, in connection with Terentius, is in Haenel's "Catalogi Librorum scriptorum qui in Bibliothecis Gallie, Belgii, Britannie M., Hispanie, Lusitanie, videntur" (Leipzig, 1830); at Basle.—

"Ex Servii Comm. in opera Terentii et Terentianæ juxta Alphabeti seriem instituta, a J. A. Haenel." F. M.

THE "DECAMERON" AND THE "DANUSH."—Reading lately the *Decameron* was surprised to discover that several stories in it were the same as some in the *Danush*, or, *Garden of Knowledge*, a Persian work by a native of Delhi. The stories I allude to are of so uncommon a character that I cannot imagine they were invented by authors. I wish to ask, whether it is what year the *Bahar-Danush* was written that will decide the question, whether it was indebted to the Persian works, or whether the plots of some of his novels, or whether the stories found their way to the East by translation or otherwise? The following are translations of the Persian work:—

"Bahar-Danush, translated from the Persian by Oollah by Scott, 1799."—Quaritch's *Catalogue*.

"Tales translated from the Persian of Delhi, 1768."

OF "CONRAD."—What is the signification of the name Conrad? On the great-seals of Conrad III. of Germany it is inscribed "CONRADVS" respectively "CIVONRADVS" respectively M. D.

HELLS WORN BY ROMAN SENATORS. I refer to his commentary on Little Lord Coke says, "the senators of Rome wore escalop shells about their arms."

I have inserted into most of the reference books, Juvenal, Varro, Macrobius, Pliny, and into the early heraldic books, Bosville, Bolton, Gwillim, &c., but I have not authority to support such a statement. Suetonius (Cal. 52, Nero 30,) describes the wearing of a bracelet as a token in men; except in the instances where it is given to soldiers as marks of distinction. Pliny, *Hist. Nat.*, xxxiii. describes the gifts of torques, armillæ, &c. Iso Festus, *sub voce*.

If your readers refer me to any passage such a custom? Coke is not likely to state the statement without some foundation. The more anxious to know, as some persons lately brought to light were with escalops. The shell itself, as in *Veneris*) imports, was sacred to

A. A.

R., Doctor of Medicine in Edinburgh Cleland, eldest daughter of Captain, and Usher to the Exchequer and then married at Edinburgh, 1691 (Edinburgh). Captain Cleland was, I believe, of that ilk; if not, he was a ceruelation. Any information as to how he will confer a favour on me. I am particularly anxious to know the date of his death; and if there was any marriage. The former might possibly be ascertained from the Registers of the College of Surgeons in Edinburgh, if extant and mentioned.

F. M. S.

1 Villas, Plumstead.

R.—He was the author of *Practique of Speculations*, and several other

The title-page of his *Distractio, Madnesse*, says, "By John Gayle, an Academicus," London, 1629; but I mention of him in Wood's *Athenæ*. I shall be glad of any particulars. Perhaps your learned and obliging friends, the MESSRS. COOPER, can afford information.

CPL.

ARCHBISHOP WHATELY?—In the *Archbishop Whately* (vol. ii. p. 173), it is stated:—

"We know of but one attempt at versification on the part of Dr. Whately—an Epigram, stinging as well as ringing," &c.

But the *Penny Post*, 1865 (p. 79), attributes to the Archbishop the translation of the second verse of the hymn by Heinrich Albert, of which the first verse ("God, who madest earth and heaven," &c.) was done by Bishop Heber. What is the authority for this? GEO. E. FREERE.

HYMNS.—In *Hymns and Sacred Poems*, published by John and Charles Wesley (2nd edition, 1739, p. 79), is a hymn, "from the French," entitled "Renouncing all for Christ." The commencing line is:—

"Come Saviour Jesus from above."

It consists of ten verses, eight of which appear as Hymn 285 of the Hymn Book now in use among the Wesleyans. The English version is ascribed to Dr. Byrom of Manchester, a well-known poet of the last century. Can you, or any of your readers, inform me who is the author of the original French, and where it is to be found?

Another hymn, in the publication of 1739, at p. 141, entitled "God our Portion," is "from the Spanish," and was probably translated by John Wesley himself. Its commencing line is—

"O God, my God, my all thou art."

It consists of ten stanzas, nine of which appear as Hymn 437 of the Wesleyan Hymn Book. I should be glad if any reader of "N. & Q." can say who is its author, and where the original Spanish hymn is to be found? I may add that both hymns, as they appear in the translation, are of great beauty. JOHN W. THOMAS.

Heywood.

OLD PAINTINGS.—1. A portrait on panel of a lady, without shade on the face (as Queen Elizabeth was painted). In the corner: "Ætatis suæ 20, 28 Augusti, A° 1575." Can any one say who this date may possibly apply to?

2. An oil painting of a ship, with tricoloured Dutch colours. One of these with "VROOM," apparently the name of the ship; another at the main, with a peacock; another at the mizen, with German arms on a flag-staff, and with serpent and dagger in bend. Date on the stern of the vessel, "MDCXVI." Some important people appear on board, and cliffs are shown in the distance. W. D.

"THE POOR MAN'S GRAVE."—Wanted to know where the verses on *The Poor Man's Grave* can be found in English and Welsh, and the tune.

GLWYSIG.

PORTRAIT SAID TO BE OF RUBENS.—There is a portrait by Vandyke, a full-length, in a black Spanish suit, with gold chain, key, and Order of the Golden Fleece. The catalogue calls it Rubens;

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the work.

3. The third step is to develop a plan or strategy to address the problem. This involves identifying the resources needed, the tasks to be completed, and the timeline for the project.

4. The fourth step is to implement the plan. This involves putting the strategy into action and monitoring progress as the project moves forward.

5. The final step is to evaluate the results of the project. This involves assessing whether the objectives were met and identifying any lessons learned for future projects.

As a result of the above, the following can be concluded:

1. The use of the proposed method makes it possible to obtain the results of the calculation of the parameters of the system of the H_2 and H_2O mixture in the form of a table of the values of the parameters of the system of the H_2 and H_2O mixture.
2. The use of the proposed method makes it possible to obtain the results of the calculation of the parameters of the system of the H_2 and H_2O mixture in the form of a table of the values of the parameters of the system of the H_2 and H_2O mixture.

[illegible]

Equipped with JAGGING.

[illegible]

...The work was to be comprised in
...the publication of each volume
...than eighteen months after the
...sufficient time for printing
...composing the matter as
...therefore, that the whole was
...Newspapers

The following statement in the *Advertiser* of 1890, entitled *New Translation of the Bible*, seems to confirm the supposition that the Doctor had several manuscripts in the flames. The editor of the statement says: John Dickey and Charles Butler, who were present immediately after his death, Lord's death, went on to examine the Doctor's papers. We found many communications allowed; but, to our regret, failed to find a single manuscript in which such a translation occurred. We assigned this to his neglect and recommended a further search might be made. The search was made, but we saw more time upon the subject, but was equally unsuccessful. From the Doctor's own communications, and other circumstances, here referred to, it is supposed he had made great progress in the work. It seems therefore probable, that the Doctor's procrastinating disposition, of which he had often been reminded, had committed all his manuscripts to the flames.

[illegible]

A HILSH, *scholarman*, was a celebrated Hebrew and rabbinical professor in the university of Amsterdam, and is best known for the edition of the *Mishna* of the Jews, with notes and a Latin version. *Amst.* 1684—1703, 3 vols. and a continuation, the *Commentaries* of the Rabbins, of the *Mishna*, and *Barabara*. In 1713 he published a learned work on *halakim*, in which the passages of the Old Testament quoted in the New are vindicated and rectified, according to the terms of quotation, and the several editions of the Hebrew Scripture, used by the ancient Jews, are given. *Amst.* 4to. The dates of his birth and death are not given.

2. PROBANT, John, the son of John Prie, born of Wal-
parent in London, A.D. 1596. He was educated at W-
minster School, and Christ Church, Oxford, and res-
to Florence, where he joined the Roman Church, and
there admitted Doctor of Civil Law. He held the
pointment of keeper of the ducal cabinet of medals
antiquities, and subsequently became professor of G-
at Pisa. He was a learned critic, as is testified by
Commentaries on the New Testament, Paris, 1635, 4to,
Notes on Apuleius, Tergau, 1656, 8vo. He died in a c-
at Rome in 1676.

3. Numenius, born at Apameia in Syria, was a Pythagorean Platonic philosopher, highly esteemed by Plotinus.

as well as by Origen. Numenius is almost equated as a Pythagorean, but his object is to show they were not at variance with the mysteries of the Brahmins, Jews, Magi,

Vide Smith's Dict. of Greek and Roman Mythology, ii. 1213.]

PERRY SEPTO.—"I request an explanation of the following lines (whether intended for prose, I know not) which a much-remembered gentlewoman was in the frequent habit of saying to the young for their amusement or their edification:—

Rise up, Don Nippery Septo,
Out of your easy degree!
Out on your sounding crackers
And your down-treaders,
And come and see!
White-faced Simile
Highcocksalorum with igniferum on her back,
In absolution we shall be all undone!"

INQUISTOR.

My explanation has been offered by a

Don Nippery Septo, (Rise up, Domine Præceptor,)

"easy degree" (your bed).

"sounding crackers" (your breeches),

"down-treaders" (your slippers),

and see!

"Simile" (white-faced Semele, the house-cat),

"highcocksalorum" (upstairs, probably a farce is intended,) with igniferum (with fire) on her back,

"in absolution (without water) we shall be all undone."]

AND ARISTOTLE.—The following occurs in Dean Stanley's *Lectures on Church* (2nd Series, Lect. xxviii. p. 228.):—

"When he took Jerusalem, he captured the philosophers, and sent them to Aristotle, who thenceforth was good in his philosophy," &c.

He gives this statement as a Rabbinical quotation for his authority Fabricius, 1019.

What Rabbinical work is this traced? 2nd. What is the title, in full, of Fabricius, referred to as *Cod.*

J. DALTON.

It is mentioned by Rabbi Abraham ben Nathan in a work entitled *Suchasin*, i. e. Liber Genealogia ab orbe condito usque ad A.D. 1166, et Cracov. 4to, 1581.

Dialogos, A.D. 1689, p. 1216, et Jac. Plagius, sect. 364; Theod. Hackspan, *ad Vitachon*, p. 284, Norib. 4to, 1644. (2.) It is entitled *Coder Pseudopigraphus Vete-*

ris Testamenti, collectus, castigatus, testimoniisque, commentis et animadversionibus illustratus; Accedit Josephi, veteris Christiani Scriptoris, Hypomnesticon, nunc primum in lucem editum; Gr. et Lat., cum notis. Editio secunda. 2 vols. 8vo, Hamburgi, 1723.]

EIKON BASILIKÆ.—The following lines were attributed to Sidney Walker:—

"Who wrote 'Who wrote Εἰκὼν Βασιλική?'"

I, said the Master of Trinity,

With my metaphysics and divinity,

I wrote 'Who wrote Εἰκὼν Βασιλική?'"

Was there any more of this?

J. H. L.

[We hope not. This epigram has been also ascribed to Abp. Whately; but we believe it was from the pen of Benjamin Hall Kennedy, the Head Master of the Shrewsbury School, who being, at the time Dr. Wordsworth's book appeared, a Fellow of St. John's, wrote it, and placed it on the screen at Trinity. *Vide* "N. & Q." 2nd S. iii. 301, 339, 417, where there is a different reading in the third line.]

"SHOULD HE UPBRAID."—Who is the author of the lines beginning "Should he upbraid," set to music, I think, by Bishop?

ALFRED AINGER.

[The music of this song is by Sir Henry Rowley Bishop. The words are slightly altered from a passage in Shakespeare's *Taming of the Shrew*, Act II. Sc. 1, as follows:—

"Should he upbraid, I'll own that he prevail,
And sing as sweetly as a nightingale.
Say that he frown, I'll say his looks I view
As morning roses, newly dipt with dew.
Say he be mute, I'll answer with a smile,
And dance, and play, and wrinkled care beguile."]

GENRE.—What is the derivation, and what the precise meaning of the French word *genre*, as applied to pictures? C. W. BINGHAM.

[The French word *genre* is from the Latin *genere*, the ablative of *genus*, kind or race. In connection with painting, the term *genre* was formerly employed with reference to any particular style or school of art. More recently it has been applied to the painting of interiors, and also to the representation of the familiar scenery, animals, flowers, actions, &c. of ordinary life. The last meaning appears to be the most modern.]

Replies.

NOTES ON FLY-LEAVES.

(3rd S. viii. 326.)

The old poetical jotting supplied by HERMANN TRUDE will be found in a popular Scottish chap-book, entitled—

"The Whole Prophecies of Scotland, England, France, Ireland, and Denmark: prophesied by Thomas the Rhymer, Marvellous Merling, Bald, Berlington, Waltheore, Eltraime, Banester, and Sybilla. All agreeing in one."

Observation that a singular noun is formed plural number in the Semitic languages relevant. If for scientific purposes we abandoned the practice of deriving English words from Hebrew words, there is no way we should refuse to avail ourselves of analogies which are presented to us in the names of other languages however alien or remote.

There are roots to be found which are of the same antiquity, and may almost be called personal, so there are grammatical forms of the same character. On the other hand, as there are words which are communicated to alien languages, adopted by them, so there are grammatical forms which are so transmitted. These are the analogies of some phenomena, but there is apparently of simple analogy of grammatical forms where these occur, the explanation of which best be sought in the other analogue.

An example of the way in which alien grammatical forms may influence another language, the Armenian may be taken. This country is largely of Turkish roots worked with Armenian grammar, but having many Turkish grammatical forms, of which one example is of the kind noted by you. The Romic idiom is largely attributed to all the languages spoken in the East constituting the Levantine dialects.

Hybridism in philology has as yet been little studied, nor shall we reap much fruit from studies become more catholic. It is, however, a branch of investigation which promises much. It is thus very probably that we shall in the future determine the strata constituting the languages of the East, the Ossetian, the Albanian, &c. With regard to the two former, I believe the Caucasoid languages will be found to have played a great part. The relations of the Armenian and the others have seemingly been quite misunderstood.

in the same way as in Mr. Vamberg's book. The Jaghatai is made to illustrate the relation of the Magyar, so will the great families of languages be found to illustrate their political relations.

Thus the Mongol, the Manchoo, and the others show evidences of a close connexion. The most familiar roots remain permanent in language, many others are interchanged, sufficient causes. Thus, in the Persian, the Hindostanee, we naturally find a variety of war terms; but in Turkish and Persian, as we should have learned had Mr. Grose expanded his researches, the community of roots particularly of pastoral and agricultural life, which he has only given a few examples, which I have seen many in words to be found only among the peasantry.

As to cases of analogy, and their application to the example cited by you, I have found a

great analogy between Turkish grammar and English idiomatic grammar. I use the term analogy because it does not seem desirable to suggest any closer relationship. The two languages agree not only in many common practices of avoiding artificial genders, of putting adjectives before nouns and others, but in many more intimate practices, and particularly in that distinction of the verb between "I write" and "I am writing," which, in Turkish as with us, is preserved throughout the conjugation.

One idiom in Turkish is that in question of using a plural number with a singular noun, and likewise it extends to another practice applying to the case in point, but not distinguished by you. There is a practice of using some word after a number expressive of bit, piece, head, person. A Turk says not only give me "a bit of bread," or "a piece of bread," but two, three, and so on; but he always says "two *bits* of bread," "two *pieces* of bread," as we say twelve *heads* of cattle, twelve *sails* of the line. The Turk is as choice in these determinatives as we are, but more precise in their application; and he would decidedly say two *pairs* of trousers, as he says just five foot, six foot six.

The practice of saying two hundred, three hundred, three thousand, four thousand, and not *hundreds* and *thousands*, is another evidence of the idiomatic law in English.

On another disputed point, "John Smith *his* book," the Turkish practice may be worth noting. Turkish has its genitive termination corresponding to our *s*, but in certain cases *his*, or rather a common termination, which we will call *its*, is used, as there is no distinction of gender. Thus the form runs, "the horse *its* colt," "house *its* door," "cotton *its* seed," "iron *its* way," where we now commonly use a compound word for house-door, cotton-seed, railway. In Turkish you can, however, say "the book of John Smith," or "John Smith *its* book," and speaking of the book belonging to him, you say *his* book. The form *its* book is perfectly distinct from *his* or *their* book.

It is to be observed that the plural is used in Turkish as in other languages with nouns, except when numbers are used, when the noun is always singular. There is, however, considerable latitude in the concord between the noun and verb.

Captain Grose in the last century published some observations on the cockney dialect, which are worthy of more attention than they have received in illustration of the idiom of the English language.

HYDE CLARKE.

Smyrna, Asia Minor.

e terns après. Cuspinien dit que ce n'est pas le a deux têtes, mais deux aigles dont l'un de ses ailes étendues."

the second volume of his *System of* art 3, says:—

many ancient families in Germany who their own bearings the imperial eagle by sion from the Emperor. But, it is to be ob- these eagles granted by the Emperor have ; and lawyers tell us that the Emperor and n princes cannot grant their entire Imperial ny person; as John Limneus, 'Licet ab it insignia concedendi potestas, illa tamen licui integram aquilam maximè vero Impe- lant.' "

sages seem worth attention. D. P. lge, Malvern Wells.

granted to the members of the Italian use of Giustiniani by Sigismund, Em- many, as an imperial augmentation to f arms, was *single-headed*, as it can be represented on the coins which they g their reign in the Isle of Chio.

RHODOCANAKIS.

righton.

THE SEVENTEENTH CENTURY (3rd S. Many thanks to H. T. E. for his hint. r's name is Baldwin Turner of Hal- erton, or the neighbourhood. Date

Wanted to know his son's name, the er being destroyed. DEVONIENSIS.

WRITING (3rd S. viii. 453.)—Cross annoying to a recipient of letters, arose, ly conclude, from three causes. First, h rates of postage; secondly, from a onomise paper, when it was much it is at present. Thirdly, and prin- a wish to add just a few lines, but intention of going further. Thus its are often led on to cross a page or whole of their paper. I have even from abroad, which, to save postage, nly crossed throughout, but again from corner to corner. Others are red or blue ink, to show some com- e luckless reader. But whatever jus- ht have been attempted for crossing years ago, the practice in these days er and postage, is clearly inexcusable. rtainly have joined Cobbett in be- correspondent not to write "across but to take at once a fresh sheet.

F. C. H.

ice of "crossing a letter" was doubt- by the high rates of postage forty or o, when an additional sheet produced

a double rate of the very heavy charges for trans- mission, and writers were naturally anxious to get as much as possible on a single sheet. My own experience is, that ladies were the chief sinners in this "crossing of letters"—doubtless on account of their elaborate letters—for, as Byron says,—

"The earth has nothing like a she-epistle,
And hardly heaven, because it never ends."

ESTR.

PERPLEXED RELATIONSHIP (3rd S. viii. 190.)—Two widow ladies, not related, have each a son. When grown up, each marries the other's son, and has a family of sons and daughters. How many degrees of relationship will there be among them all?

A. A.

Poste' Corner.

WINTHROP PEDIGREE (3rd S. viii. 455.)—A. O. V. P. will find many pedigrees relating to the Winthrop family in the pedigrees annexed to "the Sutton Dudleys of England, and the Dud- leys of Massachusetts, in New England," into which family they intermarried.

SAMUEL SHAW.

Andover.

Your correspondent, A. O. V. P., will find a pedigree of the family of Winthrop in Drake's *History of Boston, U.S.A.* Boston, 1856, p. 72. Consult also, *Epitaphs from Copp's Hill Burying Ground, Boston, 1851, 12mo*; and *Memorials of the Dead in Boston, 1853, 8vo.*

W. P.

SEE OF EVREUX (3rd S. viii. 453.)—Roger de Hoveden and Carte were correct in speaking of Evreux as an episcopal see. It was subject to the archbishop of Rouen. See list of French Archbishops, with the Bishopricks classed in Pro- vinces, in Beyerlinck (Laur.) *Magnum Theatrum Vitæ Humane*, edit. 1678, t. iii. pp. 118, 119.

EDWARD PEACOCK.

"EVREUX, Ville de France, dans la Haute Normandie, avec Evêché suffragant de l'Archevêché de Rouen."—*Diet. Geogr.* par Bruzen La Martinière.

'Allet's.

Dublin.

Evreux is not an archbishopric, but the see of a bishop, suffragan of the archbishop of Rouen.

F. C. H.

ORIGIN OF THE TERMS WHIG AND TORY (3rd S. viii. 460.)—

"Whoever has a true value for Church and State, should avoid the *extremes* of *Whig* for the sake of the *former*; and the *extremes* of *Tory* on account of the *latter*."—SWIFT.

A very wise saying, Mr. Editor.

N. H. H.

Netherton Hall, Honiton.

PENANCE FOR INCONTINENCE (3rd S. viii. 474.) The High Commission assumed all the powers of the ecclesiastical courts, and a great deal more; "they punished incest, adultery, fornication, with

being the youngest. It was necessary the pedigree, and the family root Thomas of Woodstock, son of Edward, detailing the pedigree was or 1833 by Eyre and Spottiswoode, printers for the time being, and this gave G. P. all the information he

is noticed in the introduction to *Studies of Families* (First Series.)

sixton, he was not a gravedigger, assistant clerk. He died in January was interred in St. George's burying-water Road, leaving a son and

ROBERT FIELD.

, Camden Road, N. W.

P, ETC. (3rd S. viii. 437.)—

p! upon a marvellous sea,
a helm or compass driven,
th a wondrous company,
ly as the moon in heaven."

ies were written by Mrs. Alexander, part of her *Poems on Subjects in verse*, published by Joseph Masters, et and New Bond Street. The in the sixth poem, entitled "The M. A. B.

^d S. xi. 449; xii. 35.)—Turning of Borrow's *Bible in Spain*, the much surprised to find that the which form the subject of C. T.'s g in hearing of the author by his artin of Rivadeo. The version borrow (c. xxxii. p. 195) differs, lly, from that furnished by your

man a letter did write,
dictated it word for word.
who read it had lost his sight,
was he who listened and heard."

that the lines are "by the prince of Bridge College," can scarcely be uasi solution of DAVUS must be urt, and we must wait patiently can supply us with the Spanish as I suspect, show us that the its point in the process of trans-

ST. SWITHIN.

ro," ETC. (3rd S. viii. 441.)—In under the above heading I inadvised the following:—The little master f to tell with great glee the tale ade by the footman at an evening s. — went to during their abid, in the long vacation. It should t Mrs. — was a Phya in height and that she boasted correspondence. The dignitary directed the unce "the Master of Baliol and

Mrs. —;" but so completely was the little man overshadowed by his wife, that "Jeames," not acquainted with the term "Master" in that sense, accommodated what he heard to what he saw, and bawled out with a stentorian voice, "Mrs. — and Master Bailey!" "And, Mr. —," the little Master invariably added, "the domestic acted not without high authority. He followed the example set by him of 'the olive-grove of Academe,' in *couching* his lance against 'blind Mæonides.' (He never failed to draw attention to the obscure pun.) Indeed, the Mercurius of the drawing-room seemed to me to have attempted, and that successfully, to 'unsphere the spirit of Plato' in his own person. For the great disciple of him who called down Philosophy from heaven observes, in the valuable treatise 'De Republicâ,' οὐ πρό γε τῆς ἀληθείας τιμητέος ἄνθρωπος—a man should not be preferred in honour to *Truth*." (*De Rep.* lib. x. cap. i. p. 595 b.) ἱερουργοῦσθης.

POYLE ARMS (3rd S. viii. 426, 462.)—MR. H. M. VANE states that the coat of John De la Poyle of Hampton Poyle, Esq., was Gules, a saltire argent within a bordure of the second charged with eight hurts, on the authority of Harl. MS. 2087, fo. 82. Assuming that the coats of arms tricked in the margins of this volume were done by Robert Glover, Somerset Herald, the compiler of the book, the attribution may be accepted as sufficiently proved. There is, however, equally strong evidence that the family of De la Poyle bore Argent, a saltire gules within a bordure sable bezantée:—1. These arms were to be seen in stained glass in the north window of the chancel of the church of Hampton Poyle soon after the Reformation. Wood MSS. Mus. Ashmol. E i. f. 214, as quoted by Sir Henry Ellis in his excellent account of Hampton Poyle, in *Gent. Mag.* for 1806, p. 525. 2. These arms fill the second of the four quarters in the shield of John Gaynesford of Idbury, as recorded by Richard Lee, Portcullis, in the Visitation of Oxfordshire, 1574. (See the original in Lansd. MS. 880, f. 18.) 3. In Harl. MS. 1171, f. 80, in the shield of six coats which accompanies the descent of Burbage from Grene and Warner, the arms of De la Poyle, thus tinctured, appear in the fourth quarter; those of Grene and Warner being in the second and third.

B. W. GREENFIELD.

Southampton.

BIOCHIMO ON CHESS (3rd S. viii. 436.)—The old book on chess which your correspondent has acquired, is Francis Beale's translation and first edition of the famous chess worthy, Greco, with whose name and reputation R. H. M. is doubtless familiar. This work of Greco's was originally written in Italian, and was entitled *Trattato del nobilissimo e militare exercito de' Scacchi*. It seems, however, according to the Catalogue of Chess

ishment. May not the *Evil Eye* do with it? JAMES TOD.

MEN OF STANGATE HOLE (3rd S. k I need scarcely remind CUTH- mentions a gibbet near Alcon- in Huntingdonshire, on the old man with whom he has been the culprit "Gervase Matcham," a character.

It, in the first instance, tells the discovery of a murder which, in the person of Matcham, had committed his *Letters on Demonology and*, again, it forms the subject of the *Ingoldsby Legends*; and the Drummer of Salisbury Plain."

BEDE inform me whether the church is still in existence in the church- ? —

Is earth delight us so?
We fix our eyes
On rounds where sorrows grow,
Where pleasure dies?"

There have been there on the authority of *Ami*, in which there is a Latin OXONIENSIS.

OF IRELAND" (3rd S. viii. 371.) I would be informed, if not aware of Aulay, M.R.I.A., one of Henry's ends, and author of a *Monody on Lady Arabella Denny*, was the *musical genius of Ireland*, a *Poem*, 8vo, his perhaps is the publication required. T. C.

IES," ETC. (3rd S. viii. 393.) — in reply to ABHBA, that Archbishop's *Fasti Ecclesie Hibernice*, contains this pamphlet (12mo, Stuttgart) amongst the "works partly written by Archbishop Whately; and I am at a loss to see any reason for doing so. T. C.

IS (3rd S. viii. 250.) — There is a very communication in "N. & Q." bearing the motto of the family of Anville, co. Mayo, is "Sustenta Duchura. It means, I believe, 'hold fast.'"

tion of more than 100 distinct families of Davies, Davys, with some account, more or less, of their families. If any member of these families is the heraldic description of his family, I will feel much obliged. I have already all those in the family of Edmondson [Edmondson?], Berry, and Francis Robert Davies.

ACK, Dublin.

"MICHAEL'S DINNER" (3rd S. viii. 412.) — I send you the following extract from "Vivian Grey," which may possibly throw some light on the authorship of the song that has been ascribed to Lord Palmerston. Cynthia Constower, in her letter to Vivian Grey, writes as follows: —

"Stanislaus (Theodore Hook) told me all circumstances after dinner—I do not doubt that it is quite true. What would you give for the secret history of the 'rather yellow, rather yellow, chanson?' I dare not tell it you. It came from a quarter that will quite astonish you, and in a very elegant small female hand. You remember Lambton did stir very awkwardly in the Lisbon business. Stanislaus wrote all the songs that appeared in the first number except that: but he never wrote a single line of prose for the first three months—it all came from Vivida Vis."

Φ.

Perhaps the following anecdote may amuse some of your readers:—In December, 1818, when a hobblety-hoy, I spent Christmas week with the Rev. W. R. Hay, the active anti-Luddite magistrate at his living at Ackworth; and one day talking about Michael Angelo Taylor—a little pompous good-looking gentleman, who was an old fellow-barrister and friend of my father—Mr. Hay related to me that an old acquaintance of his, who well knew Mr. Taylor, was shown into a pew on a Sunday in one of the London churches—I think St. James's—where Michael Angelo happened to be sitting. Matters proceeded quietly till the commencement of the reading of the "Prayer for the Royal Family," when Mr. Taylor, in a dignified manner, stood up in the pew, and on the clergyman repeating the words, "George Prince of Wales," Michael said to his friend, "dines with me on Wednesday;" and, standing till the end of the prayer, he responded "Amen" in a solemn and audible voice, then he sat down again. In fact, this was to inform Mr. Hay's friend that the prince was going to partake of "Michael's dinner" on the Wednesday. Mr. Hay naturally asked his friend if Michael had invited him to meet the prince? but it seemed that this important question had been forgotten. J. H.

AMERICAN EDITION OF TENNYSON'S POEMS (3rd S. viii. 390, 446.) — I observe some remarks by MESSRS. MOXON on my note respecting the above. They of course write under a feeling of pique that any one should be so undiscerning as to think of an American publication, and that too "blemished by more than one misreading," while their editions are so numerous and so correct. What, however, I wish particularly to allude to is their expression of indignation at what they consider "a most dishonest proceeding," respecting which point they seem to have misconceived the purport of my little note. I said "Is there no legitimate way of obtaining" the complete edition I wished for?—of course keeping Mr. Tennyson's rights in

OF "VICTORIA'S TEARS" (3rd S. MENTRUDE will find the above in *and other Poems*, by Mrs. Browning (rett), published by Saunders &

female poet, in the exercise of a judgment, suppressed much of her *Essay on Mind*, for instance, and now become a rare book, and tion of the *Prometheus Bound* of 3). To the latter were annexed ous poems of remarkable beauty, l a benigner fate.

T. WESTWOOD.

ARGE, ETC. (3rd S. viii. 8).—P. will of forges and workmen of the ry in *L'Histoire de l'Orfèvrerie* (M. Lacroix et Seré, Paris, 1850.

contains engravings of the emain or collar of the "Doyen des d," a fine work of art of the fif

On three of the sixteen plates t, a forge, bellows, &c., are reprellows appears to have been set in er-wheel. JOHN WOODWARD.

(3rd S. viii. 226, 424.)—Though t a *Journal of Natural History*, as his subject into its pages, perhaps for the following notes:—Wasps; very scarce this year, but I saw a October, in Berkshire, at Radley y one day, about the stem of a bark of which was cracking and directions. Some twenty wasps he flowing sap, and at least seven ns of the Red Admiral butterfly, , enjoying the same banquet, toms of red ants. It was a very cu Humming Bird Sphinx, *Macro-*, has been abundant in Surrey, shire. The last specimen I saw r side of a garden wall at Guild—a remarkably late appearance of sect. Lastly, I may observe that to see the sulphur butterfly, *Go-*, on November 27, whilst shoot-rest.

W. J. BERNHARD SMITH.

3rd S. viii. 436.)—Thin-pieces of te Klippen," struck on one side d in Germany, in cities closely lo not think the Klipping pieces obsidional, like those struck at r cities during the Parliamentary England, coined out of plate, , by the loyal adherents of the f silver, gold, or similar precious

metal, I should suppose they were consanguineous with the numerous Soboles of Nuremberg, tokens or jettons, many of which are continually dug up in England; as also what are called abbey pieces, and were used at first at play as counters, to make up reckonings, &c., and finally as small change, from the deficiency of copper currency. I have seen many of a lozenge or square form, with texts, &c. And if not so, they may have been struck to pay the troops during the Thirty Years' War, or other Campaigns, if we suppose *vell* to stand for *feld*. The word *klipperam* means hardwares, small wares (*klirre waaren*); *Quincallerie*, iron mongery. In German, *klipping* is a cant word for dashing, flaunting, also. In the *Schlagenhauß Sammlung*, Heidelberg, were several Note Klippen. BREVIS.

BELFOUNDERS (3rd S. viii. 436.)—James Harrison, bellfounder, of Brigg Road, Barton-upon-Humber, was, according to White's *Hull Directory*, living there in 1826. As far as the date is in question, this may be of use to J. T. F.

W. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

Shadows of the Old Booksellers. By Charles Knight. (Bell & Daldy.)

It would be difficult to conceive a better subject than the present. It would assuredly be impossible to find a writer who would treat such a subject in a more genial or more pleasant spirit than Mr. Charles Knight, who will always be remembered as a bookseller for his desire to make knowledge a common possession, and not an exclusive property; and no less as an author, for the many good, useful, and amusing books which bear his name. None of those many volumes will be found more pleasant, few more instructive than the present, in which, while he shadows forth the old booksellers, and what a glorious roll does he unfold of them—Guy, Dunton, Tonson, Gent, Lintot, Curll, Richardson, Hutton, Cave, Dodsley, &c.—he brings before his readers the shadows of many immortals of literature. Pope figures beside Tonson and Lintot, Johnson beside Cave, so that the book furnishes not only an instructive glimpse of the booksellers, but a sketch of the literary history in which they severally played their parts.

The Gentle Life. Essays in Aid of the Formation of Character. Second Series. (Sampson Low & Co.)

The first series of these Essays in aid of the Formation of Character having met with the success which might fairly have been anticipated for a book written in great earnestness by a reflective well-read, and right-minded man, who obviously is not to be classed among those

"Who think too little and who talk too much,"

it was but natural that he should give to the world a second series. It is sufficient for us, therefore, to note the fact of the appearance of such Second Series; unless, indeed, we add in justice to the author, that these second Essays, which bear the same evidence as to the author's earnestness and sincerity, were written for the most part simultaneously with those contained in the first part of

VDON, SATURDAY, DECEMBER 30, 1865.

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a Books, &c.

Notes.

ES AITKEN, BISHOP OF GALLOWAY.

king for information as to the connection
hop Aitken with the Primrose family,
l. (p. 372) has touched on a question of
I should be very glad to see a solution, as
I throw light on the descent and connec-
the Bishop.

ve put together some scattered notices of
elate's history, which may be of some use
[. S., and not without interest for general
of "N. & Q."; since Aitken may in some
be considered the last pre-revolution
of Galloway, as his successor John Gor-
nsecrated at Glasgow in February 1688,
y never visited his diocese; for he left
d altogether in the end of the same year,
anying James VII. to St. Germain's. It
ot be uninteresting to relate that, when
Trower was holding his first Confirmation
the old diocese of Galloway, he found, by
g old records, that there had been no
al visit in Galloway from the days of
Aitken till his time—an interval of nearly
ndred years.

1 a *Literary History of Galloway*, by Thos.
r, Edinburgh, 1822, I extract the following
lars:—

ur Ross (properly Rose), Bishop of Ar-
as successor of Paterson, afterwards Arch-

bishop of Glasgow, in the see of Galloway, which
he did not hold much more than a month, when
he obtained the Archbishopric of Glasgow.

James Aiken, or Aitken, a person of no ordinary
distinction, was promoted after Rose to the see.
He was son to the sheriff of Orkney (Henry
Aitken), and was born in Kirkwall, 1618. Having
previously attended the University of Edinburgh,
he removed to Oxford in 1637, where he studied
divinity under the celebrated Dr. Prideaux. Ait-
ken was chosen chaplain to the Marquis of Hamil-
ton, when Lord High Commissioner to the famous
Assembly of 1638—a situation of which he ac-
quitted himself so well that, on his return to
England, the Marquis procured from the king
Aitken's presentation to the church of Birsa, in
Orkney; in which office, says Keith, he procured
a general esteem from all persons. On the land-
ing of the Marquis of Montrose in Orkney, 1650,
Mr. Aitken, according to Keith, was unanimously
requested by the Presbytery, of which he was a
member, to draw up a declaration in their and
his own name, containing very great expressions
of loyalty, and a constant resolution firmly to
adhere to their dutiful allegiance. For this the
General Assembly passed sentence of deposition
against the whole Presbytery, and excommuni-
cated Aitken because the address was drawn up
by him, and because he had held a conference
with Montrose. The Privy Council issued an
order for Aitken's apprehension; but he, having
obtained private intelligence of his danger from
his relation, Sir Archibald Primrose, afterwards
Lord Register, and at that time clerk to the
Council, fled into Holland, where he remained
till 1658; when, returning to his native country,
he lived in retirement in Edinburgh. At the
Restoration, he went with Bishop Sydserff, the
only surviving Scottish prelate, to congratulate
his Majesty. At this period Aitken obtained the
rectory of Winfrith, in Dorsetshire, where he re-
mained till 1677, when he was elected and con-
secrated Bishop of Moray—to the great rejoicing,
says Wood, of the episcopal party; and, in three
years afterwards, was translated to the see of
Galloway.

On being translated to Galloway, Bishop Aitken
obtained a dispensation to reside in Edinburgh,
"because," says Wood (*Athenæ Oxon.*), "it was
thought unreasonable to oblige a reverend prelate
of his years to live among such a rebellious and
turbulent people as those of his diocese." Bishop
Aitken died in 1687, at the advanced age of
seventy-four.

The literary historian of Galloway, from whom
I have taken the above sketch, mentions that a
pretty minute and full account of Aitken may be
found in Wood and Keith, particularly the former.
His administration of the diocese of Galloway is
thus described by Keith:—

y room with lavender in the
h "the twenty other ballads
ll."

ble that "The Royal Recrea-
: songs characterised by Wal-
he strong lines that are now
tical age;" and of course not
"the smooth song made by
hevy Chase," 'Phyllida flouts
rong,' and 'The Milk Maid's
good Queen Bess wish herself
month of May."

ATION OF JOVIAL ANGLERS.

all men are Intanglers,
sions are turn'd Anglers.

ine of "Amarillis."

tions which
ian nature,
soars so high a pitch
stature,
Angler's life
probation,
ks do daily mix
rporation.

Adam liv'd in love
use for jangling,
ie waters move,
ent to angling:
k with God-like look,
will entangle her,
s, and down she drops;
the first Angler.

yers, and Divines,
nious janglers,
s shall find, in fine,
m are Anglers:
vines do fish for souls,
ke curmudgeons)
lth, to fish for wealth,
sh for gudgeons.

, is one
'iscatory,
ghts, unites and slights
ealth and glory;
nds the kingdom's bounds
ishes nibble,
is a paste of lies
em with a quibble.
dued a place,
cks and staples:
saniello was
f Naples;
y thousand men,
royal wrangler:
ee the like again
ous Angler.

nge 'twixt twelve and one
neat intangler:
nt-men, not one in ten
ng Angler.
s in the brook
allow brother
ngs at the hook,
for one another.

A shopkeeper I next prefer
A formal man in black, Sir,
He throws his angle everywhere,
And cries, "What is't you lack, Sir;
Fine silks and stuffs, or hoods and muffs?"
But if a Courtier prove the intangler,
My citizen must look to't then,
Or the fish will catch the Angler.

A Lover is an Angler too,
And baits his hook with kisses;
He plays, he toys, he fain would do,
But oftentimes he misses:
He gives her rings, and such fine things,
As fan, or muff, or night hood;
But if you'll cheat a City peat,
You must bait her with a knighthood.

There is no Angler like a Wench
Just rising in the water,
She'll make you leave both trout and tench,
And throw yourself in after:
Your hook and line she will confine,
Then intangled is the intangler,
And this I fear hath spoil'd the ware
Of many a jovial Angler.

But if you'll trowl for a Scriv'ner's soul,
Cast in a rich young gallant;
To take a Courtier by the powl
Throw out a golden tallent:
But yet I fear the draught will ne'er
Compound for half the charge an't;
But if you'll catch the Devil at a snatch,
You must bait him with a Serjeant.

Thus have I made my Angler's trade
To stand above defiance,
For like the mathematick art,
It runs through every science.
If with my Angling Song I can
With mirth and pleasure seize you,
I'll bait my hook with wit again,
And angle still to please you.

A HERMIT AT BARNSBURY.

SELDEN'S "TABLE TALK."

In the last edition of this admirable book there are more oversights than one would willingly see. I quote from that of 1860. The first edition of the *Table Talk* appeared, as it is well known, in 1689, in a coarsely printed quarto pamphlet, and abounds with corruptions. Some—many of these, the late Mr. Singer has removed, but a few remain.

To begin at the beginning, however. At p. 21, is a small mistake in a note, for which the modern editor is responsible. There was no 4to edition of *Britannia's Pastorals*: "sm. 4to" should be "sm. 8vo." We come pretty smoothly to p. 97, where Milward, the executor of Selden, dedicates the old quarto to "Mr. Justice Hales"—meaning *Sir Matthew Hale*: and for this he has been taken to task severely enough, if we recollect that Evelyn commits a precisely similar fault, if fault it be, under date of May 26, 1671.

Leaving the introductory portion now, turn to p. 111, where, in line 2 from the top, Mr. Singer

lly stood at bay in a meadow; his
at the time the hounds were about
of their victim, when the ladies inter-
animal who had shown them such an
t; their intercession was listened to,
lled off, and the animal secured. He
gwood, and a gold collar was placed
d he was removed to Windsor, and
was that day knighted in Ringwood.
tainment at which the king and his
some refreshment had its sign altered
Hart, and has retained its name to this
vas taken down and a splendid paint-
; with a gold collar round its neck,
which illustration was retained till
ollection."—*Southampton Times*.

"WADS."

ME. — On a recent visit to her
lather, the gipsy sovereign, at her
the village of Kirk-Yetholm, I
piece of sound advice in the form
rhyme, which appears to be
vation among similar relics of
ore:—

ay care, and still be bare,
wife be nought;
nay spend,
may mend,
wife be ought."

ook it down from the lips of her
jesty, of whose quaint and strik-
it may perhaps gratify your
a few specimens. Her descrip-
e of Yetholm, a straggling ham-
northern slopes of the Cheviots,
ood. "Yetholm," she said, "is
le, that one might think it was
dark nicht or sawn on a windy

inhabitants, she said they were
and none of her "seed, breed, or
ropes of her demeanour before
sitors, she came out with this

"I need to ha'e fifty faces—a
r, a face for a gentleman, a face
and a face for an honest man!"
gentleman, who appeared before
i wife, she apostrophised thus—
; ye're an awfu' waster o' wo-

LUCEO NON URO.

a singular instance of the oppo-
en to a word, we may take this
see in South Lancashire and the
South Lancashire it is more an-
sed by the farmers and working
xing or praising a female. In
; no word uttered to a female
ore insulting impression.

OWENS COLLEGE LIBRARY.

Queries.

ANAGRAMS.—Can any information be given as
to early collections of anagrams, whether in Latin,
French, Italian, or English? Some forty years
since I picked up at a stall a small volume of Latin
Anagrams, which bore on the title-page the fol-
lowing autograph: "Sum Benj. Jonsonij et Ami-
corum." It was unfortunately imperfect. The
name of the author I do not remember, as the
volume has disappeared from my library.

The following little book has subsequently come
into my possession: "*Lucus Anagrammaticus*,
Joh. Christophori Kerleri, Tubicensis, Scholæ Ebi-
ensis Præceptoris, Impressus Tubingæ, Typis
Theodorici Werlini," 1622, 12mo. Of the author
Kerlinus, I should be happy to learn something.

J. M.

AUTOGRAPHS.—Will any reader be good
enough to inform me of the most complete and
extensive collection of autographs of the period of
the French Revolution?

J. H. P.

BARCELONA DOLLAR.—Ob. "5 PESETAS," sur-
rounded by a wreath. Leg. "EN . BARCELONA .
1808." Rev. A shield; quarterly 1 and 4, arg.
a cross gules; 2 and 3, or, two pallets gules; sur-
rounded by a wreath.

There are two peculiarities about this dollar:—
1. The shield is lozenge-shaped, which would de-
note the arms of a lady. 2. It consists of five
pesetas.

Is not a *peseta* two rials, or a quarter dollar?

I should like to know if the above are the
arms of Barcelona; why they are on a lozenge-
shaped shield; and lastly, whether it is the dollar
or the *peseta* that has a different value in various
parts of Spain?

JOHN DAVIDSON.

CAMBRIDGE DRAMATIC QUERIES.—1. In the
Cambridge University Magazine (No. 13), 1843,
there is a translation of a portion of *The Frogs* of
Aristophanes. Can any Cambridge correspondent
inform me as to the authorship of the translation?
Who printed this *University Magazine*?

2. In the *Cambridge Portfolio*, 1840, vol. i. pp.
111-112, I find it stated in a notice of University
Plays: "It is only three years since an English
play was acted in one of the halls with the sanc-
tion of the master of the college, and the Chan-
cellor of the University." Can you tell me which
College is here referred to, or give me any further
account of this academic performance which must
have taken place about 1836 or 1837?

3. In the library of Trinity College, Cambridge,
there is a (MS.) copy of *Scyros*, a play acted in
1612, at Cambridge, before Prince Charles. This
copy has the names of the actors. Would any of
your readers who can refer to the MS. have the
kindness to give me the names of the performers?

There are also copies in the University and Emmanuel College Libraries. In the same library there is another drama, *Catiline Triumphant*. Is there any name or initials attached to this MS., or any date, and does it seem to have been acted?

R. I.

THOMAS CAMPBELL.—I shall feel obliged by being informed as to the name of the periodical to which the poet Campbell contributed, in the year 1836. And also whether a poem, entitled "The Battle Cry of Albion," occurs in that periodical after March, 1836.

E. ST. M. M.

"DE HOMINIBUS ADAMICIS."—Paracelsus is said to be the author of this treatise. Has it been printed, and when, and where?

F.

GENEALOGICAL NOTICES OF THE CROMWELL FAMILY.—

Memoirs of the Protectorate-House of Cromwell; deduced from an early Period, and continued down to the Present Time, &c. By Mark Noble, F.S.A. 2 vols. 8vo. Birmingham, 1784.

A Review of the Memoirs of the Protectorate-House of Cromwell. By the Rev. Mark Noble, F.A.S. of L. and E., &c. Being a proper and very necessary Supplement to that Publication. By William Richards. Lynn, 1787. 8vo, pp. 82.

A Sermon preached at Haberdashers' Hall, on the Death of William Cromwell, Esq., &c. With a brief Account of the Cromwell Family, from about the Year of our Lord 1000 to the Present Time; in which are inserted Anecdotes of the memorable Oliver, and his sons Richard and Henry Cromwell. By Thomas Gibbons, D.D. London, 1773. 8vo, pp. 61.

Anecdotes and Observations relating to Oliver Cromwell and his Family; serving to rectify several errors concerning him, published by Nicolaus Comnenus Papadopoli, in his *Historia Gymnasii Patavini*. By Sir James Burrow. London, 1763. 4to. [Appeared partially in the *Gentleman's Magazine* for Dec. 1767.]

A Short Genealogical View of the Family of Oliver Cromwell; to which is prefixed a copious printed Pedigree. (By Rd. Gough, F.S.A.) London, 1785. 4to, pp. 64. [This forms No. 31 of Nichols's *Bibliotheca Topographica Britannica*. See additions to this, *Gent.'s Mag.*, vol. lvi. p. 44.]

Oliver Cromwell, his Ancestors and Descendants. See the *Patrician*, edited by John Burke, vol. i. pp. 121—128.

Rise and Fall of the Cromwells. See Burke's *Vicissitudes of Families*, 1st Series, pp. 26—39. Tabular pedigrees will be found in Prestwich's *Republica*, and *Visitation of Huntingdonshire*, printed for the Camden Society, p. 80.

Will some of your correspondents kindly furnish me with other like references?

GEORGE W. MARSHALL.

DONNE'S POEMS IN DUTCH.—

"But Rimes are fatal, unless course,
Like Directories to doe worse:
Verse is but words in Tune, yet th' House
Wave David's Psalme, and choose Franck Rouse:

[* Bohn's edition of Lowndes's *Bibliographer's Manual*, pp. 558—560, will furnish numerous references of the Cromwell family.—ED.]

Thus we climbe downwards, and
As He that turn'd Donne's Poem
"J. B. to my Ingenious Friend
(M. Llewellyn's *Memoirs*
year 1646

I should think this must have
of translation. Can any of you
the name of the ingenious Dutch

HERALDIC.—I should feel much
of your correspondents could inform
the undermentioned arms were
correct blazon of the 3rd quarter
trouble you, but that there are
ing out here, as we are very deficient
genealogical literature. Quarterly
1st. Scotland.

2nd. Erm. on a chev. gu. three
or (? Grant).

3rd. Arg. a fess az., between
one in chief holding a thistle (?),

4th. Per pale, dex. or, a fess che
and az., over all a bend gu. *Sinist*

Over all an escutcheon gu. t
crowns or.

Singapore, Oct. 22, 1865.

"THE HISTORY OF THE HUNS."—
tory of the Huns" by Lennapius R
printed? A MS. copy was, and per
the Vatican Library.

QUOTATIONS.—Whence are these

"Who made the heart, 'tis He al
Decidedly can try us;
He knows each cord, its variou
Each spring its various bias

Where may be found some li
lament over Absalom, beginning:

"Oh Absalom! I could have b

"The last, the last, the last
Oh! in that awful wor
How many thoughts ar
Companions of the past."

Where is it said "Anglico p
ecclesie, nudantur Romano"?

DAVID RENNIE.—Wanted da
David Rennie (otherwise Captain
of Melville Castle, near Edinburg
daughter married Henry Dundas
Melville, and whose second da
Archibald Cockburn, sheriff of Ed
of Lord Cockburn.

THE ROYAL ACADEMY AND ITS
copy the following passage from o
santest biographies in the langua
imagine), Leslie and Taylor's Li

i. p. 321, the first exhibition of emy is described, and we are

sears the appropriate motto, 'Nova
"

that the Academy inaugurated
sch a blunder in Latinity as the
e quoted? That such should
se even when Samuel Johnson
Ancient Literature to the newly
hardly more amusing than that
now be recorded without notice
y) by so accomplished a scholar
r.
C. G. PROWETT.

AINSBOROUGH.—I understand
ted some of his best pictures
er: for instance, I am told that
e to the Judgment of Paris, in
ery, is also in the Dresden Gal-
werp, Munich, and Hamburg.
the same artist, each picture an
ld like to know, through your
hether there are any more ori-
are acknowledged? I have also
n Danzig, 25 in. by 30 (oblong).
the same is by Gainsborough.
read size of the Prince of Wales
Cambridge. How am I to ascer-
nsborough painted the Princes
was?
ABRACH.

ve the letters of Servetus, men-
n to have been in the possession
Poitiers, ever been published?
F.

SPHRAGISTIQUE" OF PARIS.—I
ny information connected with
, which issued several volumes
I presume that it is now extinct,
ication, since I cannot obtain it
h booksellers in London.

M. D.

PLACE: LUTHERAN CHAPEL.—
aders of "N. & Q." inform me
with an historical account of
id the successive chaplains, of
Vas its erection occasioned by
land of a Danish prince?

F. S. M.

-Can any one of your numerous
ame of the origin and meaning
Q.

.—Can any of your correspon-
his tune? to which "Jerusalem,
' is to be sung? *not* the abbre-
ted form of the modern hymn-

books, but "A Song, by F. B. P.," rescued in Dr.
Neale's "Joys and Glories of Paradise," from its
imprisonment in the thin quarto in the British
Museum.

GEO. E. FREERE.

Kimberley Terrace, Yarmouth.

Queries with Answers.

"THE DIVINE COSMOGRAPHER."—Who was
W. H., the author of a work entitled *The Divine
Cosmographer*, published in 12mo or small 8vo,
1640? The engraved title-page (of which I have
a book impression) represents what may be re-
garded as a whole-length portrait of the author,
walking on the globe of the world, which is sus-
pended from the clouds by a cord held by the
Divine Hand.

"Quem te pendenti reputas insistere termi-
nonne vel hinc clarè conspicis esse Deum?"

"Printed for Andrew Crooke, 1640. W. M.
sculpsit,"—i. e., as I presume, William Marshall.
I have been unsuccessful in endeavouring to find
the work in the *Bibliotheca* of Watt, or the Cata-
logues of the British Museum and Bodleian libra-
ries.
J. G. N.

[The name of the author is William Hodson, or Hodg-
son, of Peter-House, Cambridge. A copy of this work
turned up at Dr. Bliss's sale, Pt. I. art. 1876, where it is
thus described: "H. (W.) i. e. William Hodson, *The
Divine Cosmographer; a Descant on the Eighth Psalme*,
frontispiece and explanatory plates by W. Marshall, Com-
mendatory Verses by Tho. May, Burton, and others.
Camb. 1620, 8vo." Another copy, with the date 1640,
occurs in Heber's Catalogue, Pt. II. 2829, as well as in
Thorpe's Catalogue of 1835, art. 1239, where the name is
spelt Hodgson. Thorpe has added the following note:
"A curious and scarce little volume, with poems by May,
Moffet, Burton, and Bourn." Another work by this
author, wanting the title-page and frontispiece, is in the
British Museum, entitled *Sancta Peccatrix*. Its correct
title, as given by Thorpe, is *The Holy Sinner*, a Tractate
meditated on some passages of the Story of the Penitent
Woman in the Pharisee's House, with frontispiece and
engraved title by Marshall, 12mo, 1639. It contains
commendatory verses by Wm. Moffet, vicar of Edmon-
ton; Simon Jackman, M.A.; Reuben Bourn, olim Cantab.,
who calls him "my learned friend, W. H., Esq.;" Wm.
Wimper, M.A., who speaks of him as "his noble friend
and worthy parishioner;" Thomas Draper, M.A.; Jo.
Wimpen, Cantab. Coll. Jes., M.A.; and Alexand. Gil,
Sanct. Theologiae Doct. (Milton's tutor), who styles
him "Guil. Hodson, Art. Mag." Heber also had a copy
of this work. Lowndes mentions two other works
by him, namely, *Tractate on the eleventh Article of the
Apostles' Creed*, Lond. 1636, 12mo, and *Credo Resurrec-
tionem Carnis*, 1636. We are also inclined to attribute to
him the following extremely scarce piece, entitled *The
Plovine of Sorrow let Blood in the Eye-teine; or, the Musea*

Treasures for the Death of our late Souveraigne, James King of England, &c. By Will. Hodgson, Mag. in Art. Cantab. London, Printed by John Legatt, and are to be sold at the —[the remainder of the title, with date, in the Brit. Museum copy, has been cut off in binding], 4to [1625?]. This work is unnoticed by Watt and Lowndes, nor does it occur in the Catalogues of the Bodleian, Douce, or Heber. This writer has commendatory verses on Ben Jonson: see Gifford's edit. 1816, vol. i. p. cccxxxiv. For notices of Hodgson's portrait, consult Granger's *Biog. Hist. of England*, ed. 1775, li. 317, and Evans's *Engraved British Portraits*, li. No. 17218.]

"NEVER A BARREL THE BETTER HERRING." — What is the explanation of this saying, used by a writer (1726) in the sense of "What's sauce for the goose is sauce for the gander?" The rules laid down for the management of women servants should be extended also to men servants, for (says he) "daily experience teaches us that—'Never a barrel the better herring.'"

JOHN A. C. VINCENT.

[We greatly doubt whether the writer to whom our correspondent refers has correctly and appropriately applied the proverb in question; and we could wish that he had obliged us by naming the writer in question, and by giving us chapter and verse. Neither does it appear to us that the saying before us receives much light from the citation which we find of a Spanish proverb given in Bohn's *Handbook* as if meant to be explanatory: "Qual mas, qual menos, toda la lana es pelo." This is explained, in the *Dictionary* of the Spanish Academy, as signifying that little distinction should be made between things of small importance. ("More or less, all the wool is hairs.") This recondite maxim, we must confess, does not strike us as throwing any satisfactory light on the English proverb now needing explanation.

Suppose we try the effect of inserting a comma. The proverb will then stand thus: "Never a barrel, the better herring." In other words: There will be better herrings for consumption on the spot, when there are no barrels to pack them in for conveyance to distant markets. Others explain the proverb by saying, that the choicest herrings are not packed in barrels, but are set apart.]

SIZES OF BOOKS.—Can you give any plain rules how rightly to describe the various sizes of books? I often am doubtful whether to describe a book as post 8vo or 12mo; the discrimination of other sizes, too, is often no less difficult. I think many of your readers must often experience the same difficulty, and that a little explanation in your columns would be useful to many. G. W.

[The size of a book is named from the dimension of the paper upon which it is printed, and the number of leaves into which it is folded; as, for example, an octavo page may be printed either on imperial, royal, demy, post, or foolscap, and ought to be so described; but for the sake of abbreviation, the two latter are frequently designated

in catalogues as duodecimo, or 12mo. The same applies to the other sizes, such as quarto, duodeci-

ALSTEDIUS. — M. Naudé (*Naudæana* says: —

"Alstedius à quelque part fait mention d'une laquelle parle d'une certaine grande conjonction et de la lune, et que pour lors tout le monde juif, et qu'elle durera mille ans."

Who was Alstedius, and where is this to be met with?

[John Henry Alstedius, a German divine & minous writer, was sometime professor of philo divinity at his native place, Herborn in Nassau; he afterwards removed to Weissenburg, in Thuringia, where he died in 1638. In 1627 he published *De Mille Annis*, wherein he asserts that the *old* reign with Christ upon earth a thousand years. An English translation of this work, entitled *The City, or the Saints' Reign on Earth a Thousand Years*, Lond. 4to, 1642. Bayle says, he answered well to the anagram of his name, *Sedulitas*.]

"RICHARD THE THIRD." — Who Shakespeare's tragedy of *Richard the Third* stage, as it appears in Mrs. Inchbald's *Theatre*, edit. 1808. It differs considerably from the tragedy in Shakespeare's works.

Did Charles Kean perform the play as Inchbald's version?

[Mrs. Inchbald has reprinted *King Richard the Third* as altered from Shakespeare by Colley Cibber. A critical notice of these alterations, *English Literature of the Stage*, vol. li. pp. 195—219.]

Replies.

CONSTRUCTION OF LIBRARY CATALOGUES. (3rd S. viii. 305.)

Partly from the information afforded by notes at the end of my query, and partly from Guild's *Librarian's Manual*, I have been able to form the following list of books on this subject:—

Albert, J. F. M. *Recherches sur les principes mentaux de la Classification Bibliographique*. 1847.

Ampère, A. M. *Essai sur la Philosophie de l'Exposition analytique d'une Classification de toutes les Connaissances humaines*. 2 Ps. 1813.

Athenæum, 1848, pp. 1261, 1298, 1329; 1849, 141, 169, 196, 224, 279, 489, 761, 878.

Camus, A. G. *Observation sur la Distribution et le Classement des Livres d'une Bibliothèque*. 1798.

Constantin, L. A. *Bibliothéconomie* [one of the *Œuvres*]. 2nd edit. 18mo. Paris, 1841. (1st ed. 1800.)

Ebert, F. A. *Bildung des Bibliothekars*. 8vo. Leipzig, 1820.

ards. Memoirs of Libraries. Vol. II., book iii. 8vo. London, 1859.

and succinct d'un nouveau Système d'Organisation des Bibliothèques publiques. 8vo. Montpellier, 1845.

F. M. Essai sur la Conservation des Bibliothèques. 8vo. Paris 1833.

la D'Urban (Le Marquis). Nouveau Système alphabétique de Bibliographie alphabétique. 2nd edit. Paris, 1822.

T. H. Outlines for the Classification of a Library submitted to the Trustees of the British Museum. London, 1825.

C. C. On the Construction of Catalogues of Libraries, and their Publication by means of separate Titles, with Rules and Examples. 2nd edit. London, 1853.

Barayer, P. F. A Letter to M. L'Abbé Gerardin on the new Project of a Library Catalogue. 1712. 8.

Wieg, H. Zur Bibliotheconomie. 8vo. Leipzig, 1833.

Ueber, Ch. Ueber Bibliothekswissenschaft, oder Einleitung und Verwaltung öffentlicher Bibliotheken. 2nd ed. Leipzig, 1833.

M. P. Manuel du Bibliothécaire. 8vo. Brussels, 1844.

M. P. De la Nécessité de commencer, achever, et faire le Catalogue des Livres imprimés. 2nd edit. Paris, 1844.

M. G. Manuel du Bibliophile, ou Traité du Choix des Livres. 2 vols. 8vo. Dijon, 1844.

Reichard, J. Ankündigung von Beiträgen zur Bibliothekswissenschaft. 2 vols. 8vo. Dresden, 1844.

Reichard, J. Katechismus der Bibliothekenlehre. 8vo. Berlin, 1856.

Early Review, vol. lxxii. pp. 1—25.

Report from the Select Committee on Public Libraries.

Report from the Commissioners on the British Museum. 1856, and 1859.

Ber, B. Kurze Anleitung eine Bibliothek zu ordnen in der Ordnung zu erhalten. 8vo. Augsburg, 1829.

Reichard, J. A. F. Handbuch der Bibliothekswissenschaft. 8vo. Weimar, 1840.

Reichard, M. Versuch eines vollständigen Lehrbuchs der Bibliothekswissenschaft. 2 vols. 8vo. 2nd edit. h, 1829.

Reichard, M. Handbuch der Bibliothekswissenschaft ers zum Gebrauche des Rechts Bibliothekar. 8vo. 1834.

Reichard, N. B. A Decimal System for the Arrangement and Administration of Libraries. 4to. Boston, 1856. Art of making Catalogues of Libraries, by a Reader of the British Museum. 8vo. London, 1856. (By A. lor.)

and I have omitted two small works, viz.: — 1. Addressed to Lord Ellesmere, by J. P. Collier. 1849.

2. Instructions for the simultaneous compiling and printing of a Catalogue of the Books in the Library of the Museum (1848 ?), by Messrs. Clowes.

I am sorry that, being no German scholar, I have not been able to avail myself of your reference to Meyer's *Lexicon*; but should be glad to if he mentions any works not in the above list.

G. W. Your article, "Bibliothekswissenschaft," makes five closely-printed columns, and contains references to other works on Library Catalogues.—Ed.]

JARVIS MATCHAM.

(3rd S. viii. 422.)

CUTHBERT BEDE, at the above reference, has noticed the gibbet of this murderer in Huntingdonshire. The circumstances of his case have derived an additional interest from Barham's having founded upon them the Ingoldsby legend of "The Dead Drummer." Sir Walter Scott, in his *Demonology and Witchcraft* (p. 367), has instanced the "guilt-formed phantom" which appeared to Matcham; and gives what he considers "tolerably correct details," but confesses that he had lost the account of the trial. It was probably upon Sir Walter's details, which in some important particulars are incorrect, that Barham constructed his legend—the chief inaccuracy in which is, that he lays the scene of the murder upon Salisbury Plain, when in fact it was in Huntingdonshire. With the exception of a short account in the *Political Magazine* for 1786 (vol. xi. p. 155), probably the details are only to be found in stray newspapers of the period that may chance to have escaped destruction. From some numbers of the *Cambridge Chronicle*, of the years of the occurrence, I have transcribed the following account, which it may be well to perpetuate in "N. & Q":—

"On Friday, June 16, 1786, a sailor named Jarvis Matcham, attended by a companion, appeared before J. Easton, Esq., Mayor of Salisbury, and voluntarily confessed that he had committed a murder in Huntingdonshire about seven years previously. His story was so confused, and his conduct so strange, that the mayor was inclined to believe the man rather a lunatic than a murderer. He was detained, however, till an answer should be obtained to a letter written to the town-clerk of Huntingdon. The answer was to the effect, that a murder had been committed in that locality at the time specified, and that the most diligent search had been made to discover the perpetrator of it, but ineffectually. On Wednesday, June 28, Matcham was again taken before the mayor and justices of Salisbury, when he further confessed that he had been in various employments by sea and land, particularly in the service of Capt. O'Kelly, and Mr. Dymock of Oxford Street, London, as a jockey; that about seven years since, he enlisted into a regiment* then quartered in Huntingdonshire; that, after he had been in the regiment about three weeks, he was travelling upon the turnpike road about four miles from Huntingdon with a drummer [named William Jones], about seventeen years of age, the son of a serjeant of the regiment; when words arising, in consequence of the boy's refusing to return and drink at a publichouse they had passed, he murdered the unfortunate youth by cutting his throat with a clasp-knife; that he took from his pocket about six guineas in gold, which had been entrusted to him by the commanding officer [Major Reynolds of Diddington] for his father, the serjeant [for subsistence and recruiting money]; that he left the body on the road and made the best of his way to London, where he obtained work upon the craft at Tower Wharf; that

* It appeared that Matcham, having deserted from his ship, enlisted in the 49th Regiment in the name of John Jarvis.

he subsequently went as a sailor to France, the West Indies, Russia, &c.; that he was last on board the Sampson man-of-war, lying off Plymouth, from which he and his companion (John Sheppard) were lately discharged.* He declared that, excepting this murder, he had at no time of his life done any injury to society; that he had no idea of committing it till provoked by the ill language of the deceased; that from that fatal hour he had been a stranger to all enjoyment of life, or peace of mind, the recollection of it perpetually haunting his imagination, and often rendering his life a burden almost insupportable. He further stated that, travelling with Sheppard, on Thursday the 15th inst., on the road to Salisbury, they were overtaken near Woodyate's Inn by a thunder-storm, in which he saw several strange and dismal spectres; particularly one in the appearance of a female, to which he went up, when it instantly sunk into the earth, and a large stone rose up in its place; that the stones rolled from the ground before him, and often came dashing against his feet. Sheppard corroborated this part of the story as far as relates to the horror of the wretched man; who, he stated, was often running about like one distracted, then falling on his knees and imploring mercy, and appeared quite insane. Upon questioning him upon the cause of this strange conduct, Matcham confessed to him this murder, and begged that he would deliver him into the hands of justice at the next place they came to. Persisting in his confession (though he declined signing it), Matcham was removed to Huntingdon, where he was committed for trial at the ensuing assizes. Accordingly, on July 31, 1786, he was arraigned for having murdered the drummer on August 19, 1780. To the surprise of the court, he pleaded *not guilty*. His trial lasted six hours; when the circumstances were so clear against him that the jury, without hesitation, returned a verdict of guilty. On Wednesday morning, August 2, he was conveyed to the usual place of execution; and after hanging about fifty minutes, his body was taken to the spot where the murder was committed, and there hung in chains. On the night before his execution, he made an ample confession to the clergyman who attended him."

A letter from the Earl of Sandwich to the mayor of Salisbury stated, that the body of the drummer was found at a place called Weybridge, between Bugden and Alconbury, in the great North Road, within four miles of Huntingdon.

E. V.

"FILIUS NATURALIS."

(3rd S. viii. 409.)

The statement of my learned brother J. M., that "the term natural son at the present date is sufficiently indicative of illegitimacy," is certainly true as far as England is concerned, but not in regard to Scotland: for there the original double meaning of the phrase still lingers in many rural districts. This is accounted for by the fact that the Roman, or, as it is often called, the Civil law, is still the common law of Scotland.

Referring to the *Corpus Juris*, we find a double sense most distinctly shown:—

* He was said to have narrowly escaped drowning when landing from the Sampson, by the swamping of the boat: thus verifying the truth of a trite adage.

"In potestate nostrâ sunt liberi nostri nuptiis procreavimus."—*Inst.* lib. i. t. ix.

"Aliquando autem evenit, ut liberi, qui sunt, in potestate parentum non sunt, post in potestatem patris; qualis est is, qui fuerat, postea curie datus, potestati patris *Ibid.*, t. x. § 18.

"Non solum autem naturales liberi quæ diximus, in potestate nostra sunt, ut quos adoptamus."—*Ibid.*, t. xi.

From these passages it is quite clear *naturalis*, although it meant in a restricted illegitimate son, had also the more significant of a *born*, in contradistinction to an *adopted*, son.

That this double sense of the word was recognised by our Scottish jurists, is shown by the following passage in Lord Stair's *of the Law of Scotland*, book iii. tit. ii.

"In this line of succession observe:—1. There is no place for adopted children or their issue: for the *natural* issue of the vassal, which cannot be by a voluntary act of adoption without consent superior in the investiture; neither is adopted with us in any case. 2. These *natural heirs* are lawful, whereby bastards are excluded."

Jamieson, in the Supplement to his *Scottish Dictionary*, goes too far, when he says:—

"NATURAL, *adj.* Used in the same direct sense as that of the term in E., signifying opposed to illegitimate."

I may add, that a "*puir natural*," as used in Scotland, means a *born* idiot; and is used for a person who has become afflicted with life.

GEORGE VERN

DILAMGERBENDI.

(3rd S. viii. 349, 398, 487.)

The singular appellation of *Dilamgerbendi* applied to a house near the town in which I have often excited my curiosity. I have, till now, considered it to be an anagram, or a verbally-compounded word, concealing yet revealing, like the Veiled Isis, some mystery to be lightly divulged to the uninitiated. It appears that it is derived from a *supper* of the Isle of Wight; and that the owner "*Villula*" is himself ignorant of its real meaning. I have, therefore, again looked into it, and since no one has sent any solution of this mysterious term to "*N. & Q.*," I venture my contributions; which, if they should be of any use, may at any rate pave the way for further examination.

The assignment of *Dilamgerbendi* to the Isle of Wight (from no other authority having been introduced in reply to the query of J. K.) seems to rest solely on a passage in the *Saints*, where it is stated that St. Peter was "tired into the Isle of Wight": in a

is Withland;" whence Withland is as be Vectis, and Vectis to be the Isle of

any Welsh saint of the sixth century tire (from Wales) into the solitude (?) e of Wight, must strike every one as e; and the author or editor who sub-'insulâ quâdam," no doubt felt this. David is said to have retired into the light; and there "lived under the direction of Paulinus, a holy man, the disciple of St. " Had reference been made to the latter, a more rational text would have been: for it is there stated that "Paulinus, disciple of St. Germanus, founded a school and, in Caermarthenshire, where St. I St. Thelïau studied." This is much ligible, and a more likely locality for our than the distant Isle of Wight.

and Abbey is well known. It lies between Caermarthen and Haverfordwest, on the the Gronwy. But it is inland; therefore this is not Withland, or else *insula* is the text.

When consulting a chart, however, I am unable to find an island, off Wales, bearing the name of ; and it will, therefore, not be improper to go a little further. The Welsh coast is strewed with numerous rocky and barren islets, and in the Middle Ages were the resort of great numbers of anchorites and holy men. St. Gildas is said to have retired "into certain desert places, and St. Sampson, having been ordained bishop, withdrew into a neighbouring island." These places are not specified; but if one of them was the Withland of St. David, there are two in which each has some circumstance likely to be the place of the saint's

seclusion. The island, near the modern St. David's, a retired locality, to which the see was removed from Caerleon by the saint himself; and the recollections may very likely have been his choice. The bay adjoining, between Caerleon and this island, bears the appellation of *Whitsand*.

Another island (otherwise *Ewley*, or *Ewley*) which may perhaps be perceived the *Withland*. Here St. Daniel died, and here, too, St. Dubricius retired, leaving his archbishopric to St. David. In this islet, twenty thousand holy hermits and many persons are said by Butler (quoting the *Annals*) to have been interred. (Art. St. Du-

viding of these it was, we may safely conclude that the Withland of the text has no connexion with the Isle of Wight. The word latinised into *ictis*, is the Celtic *guy* or *guyth* (whence *guy*, and *gutter*); and was applied to the

channel separating any close-lying island from the main land. The Solent Sea was the true *guyth*; hence we say, the Isle of [the] Wight. Hence, too, the confusion between this island and St. Michael's Mount; and the wild idea of tin having ever been brought (by land!) from Cornwall, round by Southampton, into the Isle of Wight: whereas *that* Ictis was merely the sheltered channel, or port, where the Phœnician vessels lay — probably at Marazion, or perhaps even Falmouth.

As to the odd word *Dilamgerbendi*, it is, in my opinion, only the latinized name of some Welsh locality, of which the first syllable is *Llan* (pronounced *d'lan*, or *dilan*). There are two places connected with the known facts of St. David's life, from which this appellation may be derived. The true one will, no doubt, be ascertained by further research.

1. St. David located himself in a lonely valley, watered by a little stream called the *Honddû* (pronounced *Hendthey*). Here he built an oratory, known as *Llan-ar-Honddû*, or "the church on the *Honddû*;" on the site of which, or in the immediate vicinity, rose in after times the celebrated Abbey of Llanthony, or Llandenny.

2. The very Paulinus (disciple of St. Germanus), with whom St. David is said to have gone into the Isle of Wight, "founded a school at Whiteland; and also the seminary of *Llancarvan*, a place afterwards renowned for the number of pious and learned men there educated and trained."

Here, I believe, we have the root of the whole matter. *Dilamgerbendis* (dat. and abl. *-bendi*) is most likely the latinised name of *Llancarvan*: the *Di* being either the Welsh *ll*, or the preposition *de*. Probably St. David withdrew, at first, "in quâdam insulâ" (Bardsey or Ewley); afterwards, "in cellâ Withland;" (Whiteland Abbey); and later, it may be, "in cellâ de Lamgerbendi," (*Llancarvan*); and the confusion has arisen from these three different names having been wrongly fused into the appellation of one locality.

Whatever may be the reception given to these suggestions, I hold it for certain that *Dilamgerbendi* and the Isle of Wight have nothing whatever to do with each other.

E. K.
Lynton, Hants.

In reference to my original communication on this subject, I would wish, at this stage of the inquiry, just to state, as possibly some assistance to any of your correspondents who may be giving their attention to it, that the authority for *Dilamgerbendi* being synonymous with *With*, *Wight*, *Vecta*, *Vectis*, and *Ictis*, as designating the Isle of Wight, is now well ascertained to be a manuscript in the church of St. Salvador at Utrecht; and you may perhaps feel pleased that your readers should be

informed that I am taking steps to have the statement made in the *Acta Sanctorum* verified that the name Dilamgerbendi is applied in that MS. to the island, by having the MS. inspected. As soon as I receive the result of such inspection from Utrecht I will communicate it to you. I have been advised to do this by Mr. Watts of the British Museum, who, after examining the *Acta Sanctorum*, has kindly recommended this as the best course to be adopted. In the meanwhile I would again ask of any Celtic scholar who may be among your readers, to have the kindness to furnish us with any probable interpretation of the word Dilamgerbendi; which will be much more fairly interpreted if it be dealt with altogether irrespectively of its right geographical locality. Thanks to Q. Q. (3rd S. viii. 442) for his suggestion, "ad insulam gentis Bendi." It is ingenious; yet two objections present themselves: *ger.* appears an unlikely abbreviation for *gentis*; and the statement in *Acta Sanctorum* is not "Profectus est ad insulam," but "Profectus est ad Paulinum qui in insulâ," &c.; and whereas the word *insulâ* is itself present, "insulâ nomine Dilamgerbendi," it does not seem to admit of "*ila*," much less of "*ad ilam*," being part of the name. W. S. J.

LONGEVITY (3rd S. viii. 327): MRS. MORPHY, OF CLAYDON.—The instances of longevity communicated to "N. & Q.," though most of them not satisfactorily authenticated, may lead to the obtaining of more trustworthy examples. I therefore send you the enclosed cutting from the *Evening Standard* of December 14th (in case no one else has done so) in the hope that some one among your East Anglian correspondents may be able to certify the readers of your most interesting paper how far the account of this old lady mentioned is true.* The fact of her being still alive makes the inquiry easier:—

"ONE HUNDRED AND FIVE YEARS OLD.—On the 28th ult. Mrs. Morphy, of Claydon, completed her 105th year. The old lady is in full possession of her faculties, and on this occasion invited a few friends to spend the evening with her, during which she recited several hymns and related various tales of her life. About a fortnight since Mrs. Morphy visited Ipswich to have her portrait taken. The old lady must be somewhat older than 105, as she dates her age from her baptismal register."—*Bury and Norwich Post*.

CROWDOWN.

JUNIUS (3rd S. viii. 430).—The value of Mr. C. Ross's criticisms on Junius may be estimated from the following fact. He states, "Junius assured Woodfall that it was impossible that he should be known in any coffee-house West of Temple Bar." Junius did nothing of the sort. He wrote (Private Letter 5), "Direct to Mr. John Tully at the

same Coffee-house [i. e. the Ne where it is absolutely impossible to be known." He also wrote (Private Letter 1) to the original place for once, N.E.C. any new place you may think of Temple Bar."

Junius did not refer to the books at Paris, but Biff 23rd April, 1768. It may be that previous signature of the writer, adopted that of Junius. Even if the letter is written some months before the arena, and Biffons may hint as to his identity which Junius afterwards have gladly recalled.

Lord Chatham was not Junius, but sent to that peer a copy of his letter Lord Mansfield some days before it by Woodfall. *Vide* the letter in *Correspondence*.

I had better authority than some say in Junius's correspondence for saying "that there were evidences in the secret." I believe it to be that George III. knew who wrote these letters. In *Memoirs of a Quality*, edited by A. Hayward, Q. C. that the king used to say that then than one person concerned in the words to that effect. Secondly, it assures me that the author would not in his own handwriting, or carried the to Woodfall. It may be that the conveyancer were one, but the three seem to indicate a triplet of confederates.

JOHN WIL

Aylesbury, Bucks.

THE PENDRELL FAMILY (3rd S. vii. last of this family known to history assisted young Watson, a leader of rioters, to escape beyond seas: the kind of service belonging apparent drell blood. He lived in an upper gate Street, where he sheltered the son during the last days of the fug London. When his complicity in the pension granted for a similar escape by his ancestor to Charles II. was escape was ingeniously planned and carried out. An interesting account attributed to *Jerrold's Magazine* by M. author of *The King's Mail*, and of novels.

HEATHEN (3rd S. viii. 476.) — He son of Canaan, has doubtless given "Heathen" to the races of Gentiles quished from the descendants of Hebrews, who derive their name from sibly because, in the days of Peleg,

[* We hope so too.—ED. "N. & Q."]

the children of Eber were to be a
from all nations of the earth.
endant of Eber, is called from his
ther's house, gets possession, by
he promised land, of Ephron (the
hony, Hittite); and Heth- has
k name 'Eθros, heathen, to all the
ere not Israelites. My French
very term, Gen. xxiii. 7: "Abra-
bowed before the people of the
s to say, "devant les Hethiens."

S. vii. 6.)—I have heard a dif-
signed to this name. There was
e Surrey side of the Thames, a
tainment and recreation called
ens." Kuper (a German) had been
to Lord Pomfret, who gave him
ilated statues to adorn the gardens
here that the beverage was first
named.

lens were destroyed when the
was made; but a mixture of stout
all called by the same appellation.
n spelling, from Kuper to *Cooper*,

the "Pomfret statues" are at Ox-
l to the University by Lady
W. D.

rc. (3rd S. viii. 331.)—A second
lus, Tibullus, and Propertius, was
leb. Gryphius in 1542. Of this
in the Bodleian Library. One in
on, printed at Venice, has the same
to on the title: "VENETIIS, JOAN
DEBAT, 1553." None of the three
tioned either by Brunet or Ebert,
o be all equally rare.

F. NORSGATE.

, Esq. (3rd S. viii. 453.)—This
born Dec. 2, 1771; and died Nov.
son died March 8, 1820, aged
uried at Ropley near Alresford,
J. W. BATCHELOR.

MINDERS (3rd S. viii. 437.)—De-
clearly; probably, if not actually,
small coins of the Lower Empire,
Constantine dynasty, such as are
Roman camps or stations in Great
their being illegible at the present
antiquary can make them out.
n, of Stroud, near Rochester, is
esant antiquary with reference to
roxeter.

BREVIS.

IGHT (3rd S. viii. 415.)—I do not
dred-weight was ever counted as

exactly 100 lbs. The old *long* hundred-weight
was and still is 120 lbs.; and for information re-
specting the use of dozens, instead of tens, I would
refer W. S. T. to the Appendix of Brand's *Popu-
lar Antiquities*. How the cwt. came to represent
only 112 lbs. is not easy to answer. Brand, quot-
ing from Hickes's *Thesaurus*, says:—

"And I am informed by merchants, &c., that in num-
ber, weight, and measure of many things, the hundred
among us still consists of that greater *tolfrædic* hundred,
which is composed of ten times twelve."

I believe the old abbreviation for this weight
was *€*, or centum, and that we moderns have in-
vented the sign *cwt.*, which may be said to be
the short for *centum-weight*. H. FISHWICK.

A few days before I saw the query of W. S. T.
respecting the origin of *cwt.* as an abbreviation for
"a hundred-weight," it occurred to me, when as-
sisting in the National School, to tell the boys
that *C* was the Roman numeral for 100, and *w* was
weight shortened. Is this idea correct? I had
never seen it. P. Q.

THE REV. JOHN KENNEDY (3rd S. viii. 371.)—
The following is the inscription on his tombstone
in Bradley churchyard, Derbyshire:—

"To the Memory of
The Rev^d John Kennedy, A.M.
Rector of this Parish
upwards of 48 years.
He died February 4th, 1782,
Aged 84 years.

Reader, if thou wouldst know more of this good and
learned man, consult his book.

J. H., poni curavit."

W. I. S. HORTON.

PETTIGREW FOR PEDIGREE (3rd S. viii. 248,
460.)—I am surprised that Webster should prefer
par-degrés as the origin of "pedigree," when the
word is so manifestly formed from *pied de grue*,
and the meaning is so obviously traced to the
latter. The lines, or ramifications of a pedigree,
bear a very fair resemblance to the crane's foot;
and the words *pied de grue* suffer very little
change in the word *pedigree*; while that word
bears no resemblance at all to *par degrés*. But
the word and name *Pettigrew* ought to suffice
to settle the question. The worthy antiquary,
lately deceased of that name, himself informed
me that his name was the same as *Pedigree*, and
that he considered both to be derived from the
French *pied de grue*. F. C. H.

REFERENCES WANTED (3rd S. viii. 475.)—The
sentence—

"Pater, cur tam cito nos deseris, aut cui nos desolatos
relinquis?"—

is taken from the very ancient office in the Roman
Breviary for the Feast of St. Martin, November
11, with some slight alterations. In the Second
Lesson of the Second Nocturn of Matins, on St.
Martin's Feast, we read as follows:—

"Deum oratione precabatur, ut se ex illo mortali carcere liberaret. Quem audientes discipuli, sic rogabant: Cur nos pater deseris? cui nos miseros derelinquis?"

The office for St. Martin was composed by St. Radbod, Bishop of Utrecht, who died in 918.

F. C. H.

"LETE MAKE" (3rd S. viii. 374.)—I have often seen, and as often been puzzled, by the inscription in Old English character at Wellow, near Bath: but the word which your correspondent Foxcorne takes to be "lete," always appeared to be "lac;" and the whole line to be—

"Pray for them that this *lac* make."

The only guess at a meaning that I could ever form, is this:—*Lac* is an Anglo-Saxon word, signifying divine service. I have met with it in the *Life of St. Guthlac*, edited by C. W. Goodwin, p. 82: "Se endiga wer Guthlac Gode *lac* onsegde and maessen sang," i. e. "the blessed man Guthlac performed service to God, and sang mass." The inscription at Wellow being within a low sepulchral arch, possibly it may mean (supposing *lac* to be the word), "Pray for the person buried here, who founded a service in this part of the church."

J. E. J.

"THE CONTRASTING MAGAZINE" (3rd S. viii. 414.)—Who was the author of *The Contrasting Magazine*? Supposed to be James Pierrepont Graves.

S. S.

EPIGRAM ON GIBBON'S PORTRAIT (3rd S. viii. 473.)—The epigram on the portrait of the infidel historian Gibbon only wants, in my opinion, a more literal translation, which I have attempted in the following lines:—

"Too happy thou, to crush proud Satan's power;
But Sophist! here small power thou dost display:
Would'st thou remove his image? Go, this hour,
And, Gibbon! take thy hideous face away."

F. C. H.

"OUT OF SIGHT OUT OF MIND" (3rd S. viii. 474.)—The passage in the *Following of Christ* stands thus in the original: "Cum autem sublatus fuerit ab oculis, cito etiam transit a mente" (*De Imit. Christi*, lib. i. cap. xxiii.) In English: "And when he is taken away from the sight, he is quickly also out of mind." Your correspondent, MARY STEWART, wishes for any instance of an earlier use of the substance of this sentence than the time of the author of the *Following of Christ*, whoever he may have been. For, though it is often attributed to Thomas (not Saint) à Kempis, the authorship has been almost as much contested as that of the *Letters of Junius*.

A sentence very similar is familiar to me, and I believe it is from one of the early Fathers of the Church, though I cannot at present verify it, which says: "Quod oculus non videt, cor non dolet,"—that is, in English: "What the eye does

not see, the heart does not lament." But met with another example of the same so beautifully expressed in French that serves to be inserted here, though it is ^{of} ~~not~~ and cannot be of any remote date:

"Les morts durent bien peu: laissons les songes
Hélas! dans le cercueil ils tombent en songes
Moins vite qu'en nos cœurs."

Which may be thus imitated in English:

"Short time the dead will last, decay they;
But in our hearts they soonest fall to dust."

W. Hugo & Feuilleton d'Art
ISMAEL FITZADAM (3rd S. viii. 435)

Having taken a great interest in this poet at the time of his appearance in public nearly fifty years ago, I trouble few lines more concerning him. I am inclined to do this from observing the spondent, W. LEE, supposes that nothing to be found in print relating to Ismael than what he has quoted and referred to in the *Literary Gazette* and *Jordan's Art*. There is an able and very interesting notice of him in the *Literary Magnet* for Oct. under the heading of "Neglected" gives, not only the particulars of his career in a very feeling manner, and tracts from his poems, but, what is valuable, a long letter from Fitzadam addressed to the writer of the article: in which he relates his own sad history in the most manner, with many particulars not elsewhere. When I add that this letter was only about two months before his death, interest must be increased tenfold. Editor wish to have it for insertion in he has only to intimate such desire, it be forwarded to him with pleasure.

VARIOUS PRONUNCIATION OF "OR" (3rd S. viii. 457.)—The following lines, from *Nac* of May 17, 1823, there said to be the *Morning Post* of Nov. 14, 1821, I subject, being rhymes to the eye only:

"Husband (says Joan), 'tis plain en
That Roger loves our daughter;
And Betty loves him too, although
She treats his suit with laughter.
"For Roger always hems and coughs
While on the field he's ploughing
Then strives to see between the bow
If Betty heeds his coughing."

I had not Hood some lines of this sort?

MERQUIZOTTED (3rd S. viii. 437.)—Corruption of *Merkgezeichnet*, *merkzeic*, and probably alluding to the dying decorating of the beard. Does it not refer to the Spanish *marquesado*, *marquisate* marcassite stone?

Demi Kappe.—*Kappe*, even at the present a common German word for cap, *bonnet*

capuchon, capuche; probably a sort of head-gear, a scull-cap, or what the Roman Catholic nuns wear over their tonsure; sometimes, perhaps, of leather.

BREVIS.

EPITAPH AT ST. BOTOLPH'S (3rd S. viii. 210.)—The Latin lines are doubtless the original of an epitaph, which I find copied in an old scrap book, headed, "In Buckden Churchyard;" and I suppose was transcribed, many years ago, when I was there for Ordination:—

Below, a husband and a wife are laid,
One flesh when living, and one dust now dead:
A sisters' ashes mingle in the urn,
And thus three bodies to one dust return.
But Thou, O Three in One, Almighty Power!
From this one dust, three bodies shalt restore."

S. S. S.

ORD PALMERSTON (3rd S. viii. 389, 443.)—By all deference to Mr. Grocott's ingenious variation of the familiar guise assigned by *Punch* to the late premier, I cannot think that we need go to classical mythology for an answer to J.'s question. I suspect that it will be found that Palmerston was thus depicted from the time when he spoke of himself as playing the part of "the holder" to the pugnacious powers of Europe.

About that time it was, or had been, a common feature in a slang and prize-fighting "cup" to carry a geranium-leaf in the corner of the mouth—a pleasanter fashion, at any rate, than the more recent one of placing a tooth-pick in the same position.

C. G. PROWETT.

UNCOMMON RHYMES (3rd S. viii. 329, 376.)—Let me express my thanks to your correspondents for their additional examples and suggestions. I shall deem it a favour if J. H. (p. 368) tell me where I can find the rhyme to "porridge" in print. He wishes to find a *mate* for it; none has presented itself to me. I scarcely hint at the idea of coupling it with the old rhymer "Ducky, ducky dilyver." The word Lisbon, given by F. C. H., is attributed to the Earl of Rochester in *Elegant Extracts* (iv. p. 847), but is slightly varied, as follows:—

"Here's a health to Kate,
Our Sovereign's mate,
Of the Royal House of Lisbon;
But the devil take Hyde,
And the bishop beside,
That made her bone of his bone."

A fair sex, I am afraid, will not forgive me for giving the following:—A French lady, asking a rhyme to "coiffe" (a lady's headdress), received this answer:—"Madam, there is none; for what belongs to a lady's head has neither rhyme nor reason."

W. C. B.

This is an interesting subject, and one that (for which shall appear hereafter) has had my

attention for some time past. May I ask any correspondent to find me words to rhyme with the following: "whiskey" (I will not accept of the usual old saw of "friskey") and "polka." I have words to answer, but I want further information.

S. REDMOND.

Liverpool.

Your correspondent, JAYDEE, says "the word *step* can be matched with no similar sound in English." I suggest *skep* as a perfect rhyme for *step*.
N—N.

BEEST (3rd S. vii. 458, 507.)—The milk obtained from cows the first three meals—morning, evening, and morning—after calving, is called in Craven "bull jumpings," if a male calf; and "white fidgings," if a heifer calf. Are these terms known in districts other than the one named, and what is their origin and meaning? Also, the derivation of *whie*?

OWENS COLLEGE LIBRARY.

ANOINTED, USED IN A BAD SENSE (3rd S. viii. 452.)—In reply to CUTBERT BEDE'S query, I would say that this use of the word is far from uncommon in Herefordshire. I have heard of an "anoointed pickle" from my earliest days. The word is given thus in Halliwell's *Dictionary of Archaic and Provincial Words*:—

"Anointed. Chief: roguish. 'An anoointed scamp.'—West."

Whether Mr. Hotten's surmise as to the true explanation is right, may be doubtful. It seems rather referable to the category of euphemisms, just as, in woman's parlance, one hears the words "Bless that man!" whilst tone and gesture indicate that the speaker means the opposite to blessing. "Anointed," again, is *e. g.* "rubbed," and this opens the question whether the sense is not something like that of the Greek *ἐπίπινος*, "rubbed"; "practised" said of a "rogue in grain." Soph. *Ajax*, 103. (See Liddell and Scott.)

But while upon the subject, I may call attention to another vulgar use of the verb to "anooint," which may be new to some readers of "N. & Q." "To anooint," is sometimes used for "to beat" or "thrash." There are those living who can remember a case of assault being tried at Hereford, in which a clergyman was prosecutor, and the accused person a rustic. One of the witnesses deposed that he was working a couple of fields from the road-side, when he heard sounds of repeated blows, as it seemed to him, on the road. He left his work and made for the point from which the sounds came. When he reached the hedge next to the road he looked over, and saw—. "Well, what did you see?" quoth the examining counsel. "I saw Bill Jones 'nointing' (i. e. anoointing) the parson." It should be stated that the witness had

left his work, because he thought the sounds betokened ill-treatment of a beast, but when he saw what was really the case, he did not deem it necessary to interfere, and went back to his work. The chief actors in this affair are long since dead, but the phrase "accounting the parson" is curious, and perhaps deserves to live. JAMES DAVIES.
Moor Court, Kingston.

BATTER (3rd S. viii. 369).—I find I am anticipated in showing "batter" is the Celtic for a road, e.g., Stoney Batter in Dublin. There is a vulgar old song commencing—

"Hi! for Bob and Jones,
Hi! for Stoney batter!"

To batter, in builders' language, I apprehend, has nothing to do with the Celtic "road," being a corruption of buttress. Walls built leaning away from you like ancient buttresses, are said now-a-days to batter. Is not basil a leather strap? To this day there is in the cavalry two slang phrases, "shoddy" and "basil." The men of my troop have often come to me and complained that the cloth of their tunics was only "shoddy," and the strappings inside their "overalls" of trousers only "basil,"—a very inferior sort of leather—and praying these "scampings" of the tailor might be punished accordingly. EBORACUM.
Whitby.

This expression does not at all generally, I fear, bear the semi-respectable meaning of going "on the spree," or "on the loose." It implies not an occasional break-out, but a continuous habit. Scarcely common to both sexes, but applicable to one only, it means, with a repulsively plain significance, and too literally, "on the streets." I do not expect to see the exact sense authoritatively determined, until some apt and learned coster resolve to give "N. & Q." the benefit of his opinion. But, my object is not so much to discuss this piece of slang as to "query" Mr. SALA'S:—

"In short, to a builder, anything that is askew or tottering, is 'on the batter.'"

The word "batter" is a technical term for a purposed method of building. How, then, comes it to express also the result of a mere accident, "anything that is askew or tottering"? A wall is said to "batter" when it is *built* sloping outwards; either buttress-like, to resist the thrust of a mass of earth, as in fortifications and embankments, or forming, as in our ancient castles, the base of a building. JOHN A. C. VINCENT.

CHARLES BUTLER (3rd S. viii. 371, 464).—I left Cheam School twenty years later than your correspondent G. B. Mr. Butler was then a hale, cheery, old man, wearing powder, and being slightly lame of one foot. He was a great favourite with the boys, who, for some forgotten

reason, called him "Old Boops." He was understood to have been a cabin-boy, and to have written the article on "Mathematics" in the *Encyclopædia Britannica*. I know one to whom he was very kind, although he called him his "favourite." I remember an indolent good-natured boy (a nephew of Sir Thomas Picton, who fell at Waterloo) telling Mr. Butler that the second word in his book was a fib,—“It was not ‘an *Easy*’ introduction to the Mathematics,” but a precise hard one.”

Mr. Butler lived at a small white cottage, midway between Cheam and Sutton, and his family consisted—if I remember rightly—of two daughters and a son, the latter intended for the church. The Rev. James Wilding was present at the living of Cherbury by one of his old pupils. He died last year, rather over eighty years of age.

M. L.

SCRASE FAMILY (3rd S. viii. 310, 425).—Mr. Mark Anthony Lower has given a full genealogical memoir of this family, with pedigrees of its several branches, in the eighth vol. of the *Sussex Archaeological Collections*. It would seem that the family tradition is, that the Srases came from Denmark, and, as your correspondent H. S. G. states, that they held lands in this country before and at the time of the Conquest. Mr. Lower, however, says, that so far as he has been able to investigate the matter, he has not found any documentary evidence in support of this statement, and that the name does not occur in Domesday or other early records of the Norman period. J. C.
Streatham.

In 1856, I communicated to the *Sussex Archaeological Collections* (vol. viii.) a rather copious account of this old Sussex family, with several pedigrees. It was subsequently reprinted in the form of a pamphlet, and it can still be obtained of the publisher, Mr. J. R. Smith, of Soho Square.

MARK ANTONY LOWER

Lewes.

I see in "N. & Q." that the arms of *Tup* Searas, granted by Sagar in 1610, correspond exactly with those claimed by the family of Sear, viz., Azure, a dolphin naiant arg. between three escallops or. I should much like to hear further on this subject, and if to the arms they add the crest of an eagle rising from the stump of a tree, environed with a serpent, head to sinister; and also what is their legend, as the arms so far belong to the Searth family. J. S. D.

PORCELAIN MANUFACTORY AT LEITH OR EDINBURGH (3rd S. viii. 342).—I believe that G. is right in suggesting that an old China work at Stockbridge is the porcelain manufactory referred to by W. C. J. at p. 310; but his memory is incorrect in saying that it occupied very nearly the site of the present Malta Terrace. I lived five years

ly, capuche; probably a sort of head-gear, cull-cap, or what the Roman Catholic wear over their tonsure; sometimes, per-leather. BREVIS.

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